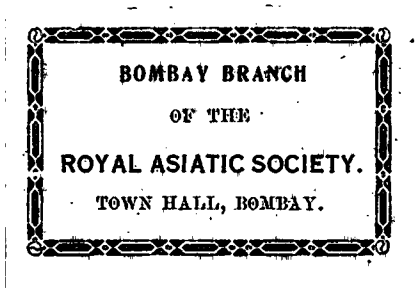
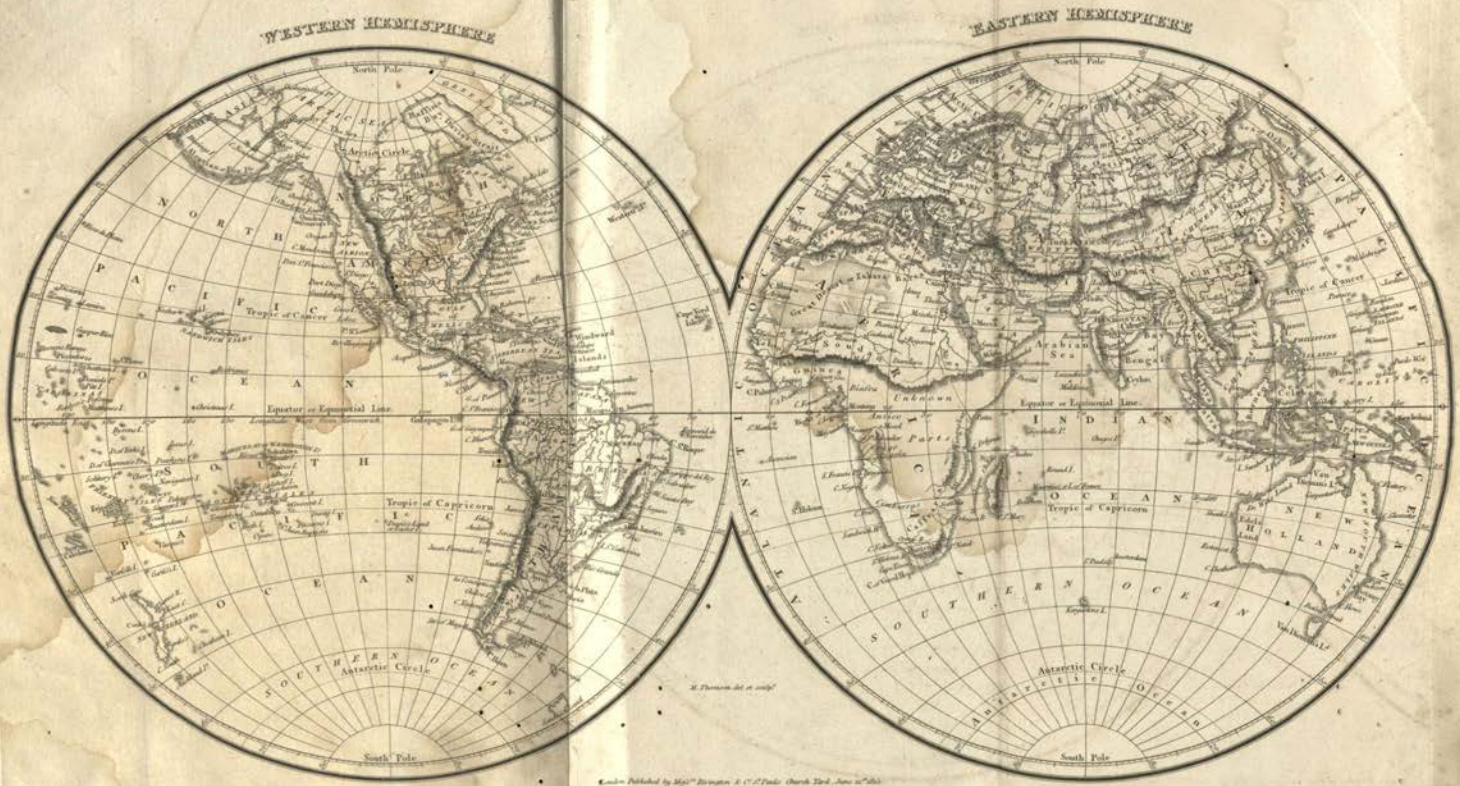
00031860



Digitized with financial assistance from the
Government of Maharashtra
on 28 September, 2015

v v.a.)



M. Thomson del. et sculp.

London Published by Mess.rs Bevington & Co. St. Paul's Church Yard June 20th 1815

AN

ABRIDGMENT

OF

UNIVERSAL HISTORY,

BY

31860 oc

THE REV. E. W. WHITAKER,

RECTOR OF ST. MILDRED'S AND ALL SAINTS, CANTERBURY.

IN FOUR VOLUMES.

VOL. I.

LONDON:

PRINTED FOR THE AUTHOR;

BY T. C. HANSARD, PETERBOROUGH COURT, FLEET STREET;

AND SOLD BY F., C., AND J. RIVINGTON, ST. PAUL'S CHURCH-YARD;

AND

J. HATCHARD, PICCADILLY.

1817.

900
Whi/Abr

NAMES OF THE SUBSCRIBERS.

Her Royal Highness The PRINCESS MARY.
Her Royal Highness The PRINCESS SOPHIA.
Her Royal Highness The PRINCESS CHARLOTTE OF SAXE-COBOURG.

The Right Hon. the Countess of Powys.
The Right Rev. the Lord Bishop of Chichester.
The Right Rev. the Lord Bishop of Salisbury.
The Right Rev. the Lord Bishop of Hereford.
The Right Hon. Lord Holland.
The Right Hon. Lord Visc. Bulkeley.
Sir John Aubyn, Bart. 4 copies.
Sir William Blackett, Bart.
Lady Blackett.
The Very Rev. the Dean of Winchester.
Major-General Taylor.
Major-General Griffith, 4 copies.
Mr. Baron Maseres.
The Rev. Dr. Cole, Vice-Chancellor of Oxford.
J. P. Auriol, Esq.
Mrs. Auriol.
The Rev. T. Bennett.
The Rev. J. L. Bennett.
The Rev. Mr. Bidduph.
Mrs. Birch, 2 copies.
—— Bishop, Esq.
The Rev. T. Bisse.
E. Boehm, Esq.
The Rev. T. F. Bowerbank.
William Brereton, Esq.
G. Bristow, Esq.
J. Casanove, Esq. 5 copies.
John Cator, Esq.
The Rev. Charles Cator.
The Chamberlain of London.
A. Clarke, Esq.
W. J. Coltman, Esq.
Captain Darby.
—— Deane, Esq.
M. Dick, Esq.
G. Ducket, Esq.
R. Dunn, Esq.
E. Wyatt Edgell, Esq.
Mrs. Edgell.
—— Foakes, Esq.
Mrs. Forster.
T. F. Forster, Esq.
B. Forster, Esq.
E. Forster, Esq.
The Hon. Mrs. Fox.
Miss Fox.
J. W. Freshfield, Esq.
G. F. Fullerton, Esq.
Francis Gosling, Esq.
William Gosling, Esq.
The Rev. H. Graham.
Mr. Grazebrook.
Mr. T. C. Hansard.
R. Harvey, Esq.

SUBSCRIBERS.

G. Hathorn, Esq.
Miss Hawkins.
The Rev. Dr. Heathcote.
Mrs. S. Horsley.
T. Hudson, Esq.
T. Jackson, Esq.
Bertie Jarvis, Esq.
Walter Irvine, Esq.
Miss Keen.
Mrs. Langton.
The Rev. Dr. Locke.
Jos. Luck, Esq.
Dr. Lushington.
Chas. Lyne, Esq.
Geo. Marriott, Esq.
S. Martin, Esq.
P. Martineau, Esq.
Mrs. May.
The Rev. T. C. May.
Mrs. Merry, 3 copies.
Mrs. Monkland, 2 copies.
Mrs. North.
Miss E. Palmer.
The Rev. William Pattison, 2 copies.
J. Peachy, Esq.

R. Porter, Esq.
G. R. Pott, Esq.
Miss M. Powell.
J. C. Powell, Esq.
Mr. E. Poynder.
Mrs. St. Quintin.
T. Roberts, Esq.
The Rev. S. Savery.
A. Schutz, Esq.
—— Shaw, Esq.
J. Stanton, Esq.
The Rev. J. Stonard.
R. Sutton, Esq.
W. Tarbut, Esq.
B. Torin, Esq.
—— Travers, Esq.
The Rev. J. Fr. Usko.
G. W. Wegg, Esq.
R. Whitfield, Esq.
J. Wightwick, Esq.
—— Williams, Esq.
—— Wilmot, Esq.
Miss Wyatt.
Miss J. Wyatt.
Lieut.-Col. Wyatt.

PREFACE.

AFTER what is stated in the introductory chapter, of the objects, the materials, and the arrangements of this compilation, the reader needs not be detained by a prolix preface. The sincerity of the intention there announced of recording only the truth, has, the author trusts, been proved by the care which he has taken to select what appeared to him the most probable account of every transaction noticed, and by the intimations of doubt which he has inserted in so many instances in which the relations appear to himself questionable. As the moral government of the world is sufficiently evinced by the facts of history, omission of the more express notifications of his interposition given by the Governour of it, appeared to be a neglect of that which is indissolubly connected with no small a portion of the chain of occurrences reported, and consequently the accomplishment of prophecy in the events of history is, as it was announced it should be, constantly adverted to in this work; and in the story of the church especially, is noticed the progress of that episcopal power by the duration of whose authority is in holy writ measured the continuance of the kingdoms of this world, now rapidly drawing towards the close foretold, in the establishment of the universal dominion of that righteous King, whose kingdom shall never be destroyed.

PREFACE.

For the preference which the compiler has given to the chronology of the Hebrew Bible, his reasons are detailed in the chapter above referred to; and in the body of the work itself are assigned those for curtailing the extraordinary periods mentioned in the Chinese history. While on one particular occasion the acknowledged unfitness of their royal astronomers for the work of observation, made it but reasonable to correct their calculations by those of a great European astronomer; and on another the very extraordinary occurrence of a seven years famine, appeared satisfactory evidence of a period at which a similar circumstance had taken place in a region lying under the same latitude. The other points in the Chinese chronology inconsistent with ascertained accounts, the compiler has endeavoured to correct, as far as it was in his power: never losing sight of the rational maxim, that the truth will more probably be elicited by correcting by the best supported statements by those that are not so well authenticated, than by using the last as a touchstone of the other.

The confidence with which he has stated the very early existence of an Assyrian empire, however it may have been by some writers called in question, the compiler conceives to be fully justified not only by the opinion of that eminent scholar, Sir William Jones, but by the paramount authority of Holy Writ, which he has in its place produced.

In the orthography of proper names, and especially of those of the east, should the author be found to differ from the opinion of his reader, he has to plead for himself that among the various modes of writing those names with which he has met he has endeavoured to preserve those most familiar to European eyes; and should he, which is by no means improbable, be found to have incautiously ado

different mode in different passages, he must assign for his excuse the having been obliged to make extracts from so many different authors, of whom almost every one has a system of his own.

Accustomed to pages of the present day, some readers may perhaps think the crowded leaves of these volumes irksome to the eye; nor is it to be denied, that towards the end of the work, it may really be compressed to the exclusion of proper pauses. But as some apology for this, let it be recollected, that the matter which it was requisite to include in it, proved much greater than it had been conjectured it would, when it was proposed that the compilation should fill only three volumes; but since neither the subscribers to the work, nor the readers of it are losers by this circumstance, the compiler ventures to hope, that he shall stand excused in the eyes of both for the consequences of a mistake, the evil of which falls only on himself.

As the object of this work most valuable in the estimation of the compiler, is that of inducing the readers of it to consider the inhabitants of the planet on which they live, as subsisting under the moral government of the Deity, in reference to that government were the periods under which the line of events is arranged denominated; and the several denominations thus given will be found to be fully justified by the facts which occurred during those several periods.

Ridiculous as is the folly, and disgusting as is the hypocrisy of those pretended philosophers, who, while they profess to acknowledge the Divine Origin of Christianity, persist in maintaining hypotheses most manifestly inconsistent with those Scriptures which that positively declares to have been given by inspiration of God, their writings doubtlessly contribute to foster that spirit of infidelity which, having led to such havock in one kingdom, is now become prevalent

PREFACE. all over Europe, and to encourage many an unstable dabbler in science to stand forth as an impugner of the Mosaic Records, and consequently as an adversary of Revelation. Against the pernicious effusions of such writers, few antidotes promise to be more effectual, than demonstrating that the Deity's moral government of the earth proceeds according to the dispensation revealed in Holy Writ, and especially that the truth of the prophetick system has been uniformly proved by events continuing in the course which the prophets of Israel previously delineated. In this particular, therefore, the compiler ventures to hope, that his publication may be of use; and that fair conclusions from the facts of history will have more weight on the minds of his readers than deductions from theories, the authors of which, after the most fatiguing researches in descending into mines, scaling mountains, and examining the craters of volcanoes, appear on fair consideration to have obtained from all their labours only one result, that of having rendered uncertainty still more uncertain; while they offend readers of sober piety by presuming that the Allmighty Creatour of the Universe, must, in his formation of the earth, have been restrained to the processes of a chymist's elaboratory. But all the little insulated objections raised against Revelation, and the general ground of which is in fact the limited information of those who make them, are at once weighed down by the overwhelming evidence of the prophetick dispensation: the peculiarity of which, its extent, unity, and above all its object, with the perfect agreement of the various Messengers of Heaven who have announced it, though so separated in time and place, that they could have no communication with each other, evince to unbiassed Reason its divine origin. For it appears incredible, that these writers, differing so much in the ages in which they appeared, in their situations and employments in life, and in the objects to which they were accustomed, should have contributed various portions to the completion of this great Scheme

without either dissonance or defect, had they not all been guided by the same spirit, and an everlasting spirit only, that of God, could be adequate to such guidance. But if by Him they were inspired, we not only may, but are bounden under all the penalties which may justly be exacted of those who blaspheme the Deity, to receive their writings as of incontestable veracity; and the Bible must at once be acknowledged for the archetype of the history of the earth. As such it has been consulted in forming the following compilation; and that not only with the gratification arising from the certainty of treading on sure ground, but with that which is produced by knowing whither the great events recorded tend. Since the words of those prophets, whose declarations as to circumstances which were future when they predicted them, but are now past, have proved true, further announce that consummation which will give to the story of the earth a close worthy of the Hand, Whose over-ruling power the inhabitants of it have repeatedly been compelled to acknowledge; and in which consummation, the compiler most sincerely prays that all his readers may find peace and felicity.

CONTENTS.

VOL. I.

Page

INTRODUCTORY CHAPTER 1

FIRST PERIOD, or that of Longevity.

CHAP. I. *Preliminary Observations* 31

CHAP. II. *The History of the Creation—Institution of the Sabbath—Perfection of the first human Pair—Fall—Gentile Tradition of it* 39

CHAP. III. *Adam called to give Names to the Animals—Formation of the Woman—Garden of Eden—Temptation and Fall—Sentence on the Tempter and offending Pair—Immediate Consequences of this on the last* 50

CHAP. IV. *Birth of Cain—of Abel—Murder of the latter—Corruption of Mankind—Divine Admonitions—Deluge—Traditional and other Evidence confirming its Occurrence* 64

SECOND PERIOD, or that of Dispersion, containing eight hundred and forty-eight years.

Preliminary Observations 78

CHAP. I. *Consideration of what were the feelings and reflections of those preserved in the Ark on the Removal of the Waters—Continuation of the History of Noah and his Sons—Division of the Earth—Origin of Governments—Course of Migration—Building of Babel and consequent Judgment—Call of Abram* . 94

CHAP. II. *Origin of Idolatry—Noah an Object of Worship—the Call of Abram—his consequent Removal into the promised Land—his Admission into the Divine Covenant, and the subsequent Circumstances of his Life—his Decease—Isaac inherits his Blessing—his Sons—Prosperity and Death—Jacob succeeds as Heir of the Covenant—his History—Death—the History of his Family while in Egypt—the Oppression they suffered—the Birth and Education of Moses—his receipt of a Divine Commission—he proceeds to discharge it—the Plagues inflicted on the Egyptians—the Institution of the Passover—the Exodus* . . 114

CONTENTS.

CHAP. III. *Description of Chaldæa—its first Monarch, and the Dynasty proceeding from him—its second Dynasty—Babylon, its Capital, adorned by Semiramis* 135

CHAP. IV. *The Histories of Assyria and Babylonia totally distinct in their beginning—Assyria described—Commencement and Duration of its Empire—Reign of Ninus—of Semiramis—of Ninyas* 139

CHAP. V. *Description and early History of Persia* 145

CHAP. VI. *Commencement of true Indian History—first Name—Extent and Boundaries of the Country—by whom originally peopled* . . . 148

CHAP. VII. *Derivation of the Inhabitants of China—by whom first settled—earliest Emperours—Commencement of first regular Dynasty—Reigns of the first Dynasty, and nine Sovereigns of the second—Description of China* . . 151

CHAP. VIII. *Description of Bactria—and the adjoining Countries—of Media—and Armenia, with what little is recorded of their so early History* . . 163

CHAP. IX. *Description of Cappadocia—of Asia Minor—its first Settlers—Syria—Palæstine, and its early State* 168

CHAP. X. *Extent of Arabia—Description of it—By whom first inhabited—Succession of Princes prior to the Exodus—State of Religion—Colonies that passed into the Western Arabia—Character of the Arabs* 176

CHAP. XI. *Names of Egypt—Description—First Inhabitants—Form of Government—Learning—History until the Exodus* 183

CHAP. XII. *Situation of Greece—Earliest Inhabitants—whence they derived Letters and Arts—Early Kingdoms on the Continent of Greece—First inhabited Islands* 201

THIRD PERIOD, or that of the Growth of States; containing four hundred and ninety-five years.

Preliminary Observations 211

CHAP. I. *The Israelites Passage to, Abode, and Journeys in the Wilderness, with the Occurrences which took place during them—their Arrival in the promised Land, and Conquest of it—History of their Judges, and of the Reigns of Saul, David, and Solomon* 218

CHAP. II. *State of Chaldæa, Assyria, Persia, and India, during this Period—and that of China during the same—and of several smaller regions then subject to the Assyrian Empire* 254

CHAP. III. *History of Asia Proper—Lycia, Cilicia, Syria, Phœnicia, the Canaanites, the Philistines, and Arabia* 261

CHAP. IV. *History of Egypt resumed, and continued to the end of this Period—Æthiopia—its Situation, Government, and Laws—earliest History—the Cyrenaica—the Proper Africa—first Inhabitants—Numidia and Mauritania* . . 273

CONTENTS.

CHAP. V. *History of Greece resumed and continued through that of Peloponnesus, Græcia Propria, Epirus, Thessaly, Macedonia and the Grecian Islands, to the end of this Period* 281

CHAP. VI. *Description of Italy—Its first Inhabitants—History of the Hetrurians—of the Latins—Latin League formed* 322

FOURTH PERIOD, or that of Prophecy; containing four hundred and forty-three years.

Preliminary Observations 330

CHAP. I. *History of the Kingdoms of Judah and Israel—the Ten Tribes carried into captivity by Shalmanezer—Deportation of Judah and Benjamin to Babylon—Desolation of Jerusalem* 338

CHAP. II. *The History of Chaldæa resumed, and continued until the end of the Period—those of Assyria and Persia the same* 360

CHAP. III. *The History of India resumed. That of China, Scythia, Media, Armenia, Cappadocia—Phrygia, Phrygia Minor—Mysia Minor—Lydia—of the Grecian States of Asia—of Caria, Lycia, Pamphylia and Cilicia* . . 379

CHAP. IV. *The History of Syria resumed—of Sidon—Tyre* . . 398

CHAP. V. *The History of Argos, Mycenæ, Lacedæmon, and the rest of Peloponnesus, of Attica, Bœotia, Epirus, Thessaly, Macedonia, and the Grecian Islands resumed and continued to the end of the Period* 415

CHAP. VI. *Thrace described—the Character, Religion, and Customs of its Inhabitants—their ancient Kings—History of Italy resumed—Origin of Rome as far as known—its History pursued to the end of the Period—Notice of the Settlements of the family of Gomer* 442

FIFTH PERIOD, or that of Preparation; containing five hundred and thirty-six years.

Preliminary Observations 463

CHAP. I. *The Jews released from their Captivity; and the History of Judæa, continued from their Return to it, to the end of the Period* 473

CHAP. II. *History of the Medo-Persian Empire until the Conquest of it by Alexander* 524

CHAP. III. *The History of the Greek Empire to the final arrangement of its Division among the Successors of Alexander* 563

CHAP. IV. *The Continuation of the History of the Greek Empire to the end of the Period* 573

CHAP. V. *The History of India resumed and pursued to the end of the Period. That of China the same* 658

A GENERAL GENEALOGICAL CHART.

THE COMMON ANCESTOR

NOAH.

JAPHET.

Gomer.*

- **Ashkenaz** first settled in the countries afterwards named Pontus and Cappadocia.
- **Riphath** in Paphlagonia.
- **Togarmah**; his family settled partly in Syria, and partly in Armenia the Less.

Magog † settled first in Syria, and from him was named the city now called Aleppo, formerly much celebrated under the name of Hierapolis.

Madai, the father of the Medes, who sent a colony into the country since called Sarmatia, now forming Circassia in Asia, and part of Russian Tartary in Europe.

Tubal.

After this patriarch had, with some of his brethren, settled in Syria, a second plantation was made by his family in Iberia, whence a part of Spain was afterwards peopled.

Javan.

By his family was Ionia first peopled, whence some of his descendants passed into Greece. Elishah, his eldest son, is supposed to have planted Peloponnesus, and the islands in its vicinity. Tarshish settled Cilicia, whence his brother Kittim passed into Cyprus; from which island Macedonia was peopled; and Dodanim having settled the island of Rhodes, colonies were thence sent into Epirus.

Meshech. The family having first planted themselves in part of the greater Armenia, thence situated themselves northward.

Tiras peopled Thrace.

* After Gomer's first settlements in Syria and Galatia, a branch of his progeny passed into Europe, there giving birth to the Cumri, Cimmerians, Cimbrians, Germans, and Cambrians, with the Britons on both sides of the channel, and all the northern hive which overran the Roman empire, and, mixing with earlier descendants from their common ancestor, Gomer, form the present nations of western Europe.

† Not only those of Gomer, but the descendants of Magog, Madai, and Meshech, who first contributed to people the Lesser Asia and Syria, sent out colonies to the north of both Europe and Asia; whence the numerous tribes dispersed over those vast regions; and from the most north-eastern part of which, North America seems to have been originally peopled: from which last country probably migrated the savage tribes, which first possessed the southern peninsula of the new continent. And through the very extensive spreading of these families, and of European colonies in later ages, has Noah's prophetick promise, recorded in Gen. ix. 27, been admirably fulfilled: "God shall enlarge Japhet."

SHEM.

Elam. From this patriarch were the Persians descended.

Ashur built Nineveh, and was the father of the Assyrians.

Arphaxad.

- **Salah,** the father of the Hebrews, by Peleg, and by Joktan of many tribes in the Happy Arabia.

Lud. Lydia seems to have derived its name from this son of Shem.

Aram. Though others contributed to plant it, Syria seems to have fallen to his lot; and from him was the contiguous country of Armenia denominated.

HAM.

Cush.

- **Nimrod,** who built Babel and other cities in that country. By the other sons of Cush, Seba, Havilah, Sabtah, Raamah, and Sabtechah, and the sons of Raamah, Sheba and Dedan, were settlements made in that part of Arabia which lies between the two gulfs; and, as stated in the body of this history, Raamah and his progeny first peopled India: whence China seems to have received a portion of its inhabitants, while others came from Tartary.

Mizraim planted Egypt, and had a numerous progeny, from whom sprang the Lybians, the different tribes which settled about the Nile, and the Casluhim, who settled at the entrance of Egypt, and from whom sprang the Philistines, who sent out various colonies to Sicily, Africa, &c.

Phut was the father of the Mauritanians, and by his progeny and the families of Ludim were, in course of time, Lybia interior, and Ethiopia peopled.

Canaan.

- **Sidon,**

from whom descended the Tyrians, and various colonies which carried the arts and sciences to Greece, and other regions. The other sons of Canaan peopled that tract of land which was afterwards, for the sins of its inhabitants, given to the posterity of Jacob until the consummation of all things, and for their restoration to which they are at present waiting.

N. B. The names printed in capitals are those of the Common Ancestor and his Sons. Those in the larger common letter the names of his Grandsons. And while here is given, agreeably to the proposals published, a general Genealogical Chart, in the body of the work will be found more particular details, by which the descent of the various peoples of the globe may be traced, as far as the records of history will assist in ascertaining it, from the families here specified, "*by which the nations were divided in the earth after the flood*;" and the reality of which common derivation is further evinced both by the universal use of the right hand, and the preservation of the same traditions among people the most distantly situated.

UNIVERSAL HISTORY.

INTRODUCTORY CHAPTER.

INTRO-DUCTION.

To a writer entering on the arduous task of compiling an History of the human species, though undertaking to give in that compilation, no more than an abridgment of the story of the inhabitants of the earth; various reflections in justification of an attempt, of which some may affect to doubt the utility, naturally occur; and since the detail of some of these may contribute to engage the reader's more favourable attention to the subsequent pages, previously to commencing the History itself, I will succinctly state some of the advantages which may, I conceive, be derived from the perusal of it. If then the knowledge of their nature and designation be incontestably of the highest importance to men, that which contributes so directly to the elucidation of these as the history of their own species, must prove deeply interesting; not solely on account of the satisfaction to be derived from acquaintance with it, but because the acquisition of information concerning it will tend to preserve them from the numerous errours and various impositions to which all who are ignorant on this subject lie exposed. And, though in derogation from the presumed utility of historical studies, there has of late years been adduced the authority of a very able statesman*, who, we are told, was accustomed to affirm, that from his own experience in political transactions he was convinced, that writers who affect to detail them, transmit to posterity little else than fables; this observation should by no means be permitted to deter a single enquirer from historical

Utility of the present Compilation.

Objection to History in general,

* Sir Robert Walpole.

INTRODUCTION.

researches in general; because it can in justice be received as applicable solely to the detail of history. Since the grand and leading facts of this being matters of public notoriety, in regard to them we are under no necessity of exposing ourselves to be deceived either by the conjectures of historians conceited of their own penetration, or by the assumed accuracy of biographers, and the compilers of memoirs.

Answered.

The consequences of the events recorded in national histories, do in themselves contribute to corroborate the statements given of those events; while the memory is enriched, and the mind expanded by the number of facts which are deposited in the former, and the extensive scene which is disclosed to the last. Whence those sore evils, so adverse to not only the formation of statesmen, but the attainment of eminence in any line, poverty of conception, narrow views, and indigence of resource, may be obviated; and, if the pursuit of this branch of science be commenced early in life, the breast being in youth occupied by facts, will be provided with a touchstone by which to prove the intrinsick worth of the various hypotheses raised by Scepticks and Infidels in opposition to the doctrines of a moral government of the world, and a future state of retribution. For scarcely can it be disputed, that these assailants of the truth derive their greatest advantage from the ignorance of those whom they attempt to mislead; or that by boldly assuming some points, dexterously wresting others, magnifying difficulties into impossibilities, and expressing contempt for all who through want of more perfect information are unable to refute their arguments, they infuse their groundless notions and pernicious opinions into the minds of those, who possess not sufficient knowledge to detect the misrepresentations on which their theories are established. But let the young be apprized of the documents which really exist in attestation of the late origin of the human race, and of the planet on which they dwell, as well as of the proofs which we possess of the interposition of the Supreme Being among the sons of men; (all of which are but particulars of Universal History) and they will soon penetrate through the vain-glorious pretensions to superior knowledge and discernment of men, who, overlooking recorded facts and their necessary con-

Further advantages arising from the study of it.

sequences, argue on conjectures drawn from phænomena alone, and prefer the most vague hypotheses grounded on insufficient data to conclusions supported by the concurrence of the most incontrovertible surrounding circumstances.

Neither, as the history of our race will thus ascertain, and elucidate the connection of our present with a future state of existence, will acquaintance with the same fail to arm us against those wild speculations on the nature and foundation of human governments, in which some writers who appear to affect metaphysical reasoning, have lately dealt so largely, by discovering to us the natural and easy steps by which, from patriarchal rule deviations gradually took place: the great maxim of human duty still continuing unchanged and unchangeable, both on the governours and the governed, in the inevitable obligation to do unto others as we would they should do unto us.

In fine, without particularizing other points in which the knowledge of such an outline of Universal History, as it is proposed to give in the following pages, may be of important use, the demonstration of one truth will be more specifically attempted in it, which is this, that however inattentive many individuals of our species may be to the testimonies of His superintendence, the inhabitants of the earth have never been abandoned by their great Creatour, but the gracious purpose for which it was called into being, has throughout its duration been unremittingly pursued, and due notices have, from time to time and in proper season, been afforded, of the counsel of their divine Governour, in respect to the sons of men; until the dispensation of their earthly state being now advanced nearly to its end, various particulars are in the present day converging to one point; and the inestimable importance of the close, renders the knowledge of all the preceding circumstances that have in any measure conduced to it, incomparably more interesting than they could otherwise be.

Peculiar importance of it at present.

For the accomplishment of what I have thus stated to be the objects of the present Work, it will be necessary carefully to investigate the sources of information, which lie open to us, and accurately consider the value of the several materials which they

INTRO-DUCTION.

afford; in doing which, and stating the method intended to be observed, will the remainder of this introductory Chapter be employed. Whence the reader will discern that he has to expect no more than a compendious outline of the history of the human race, from the Creation to the peace of Paris, in 1763. Which however, succinct as it will be, will, the Author trusts, be found sufficiently particular to afford so correct an idea of the descent, habitation, character, and transactions of all the nations of the earth, though not of their several tribes: that those who carefully peruse it, will be at no difficulty to trace any particular people up to the general stock; and viewing the whole population of the globe as one widely dispersed family, of which Noah is the nearer common ancestor, and Adam the remote, not lose sight of what may be specifically termed their *natural history* as a tribe of animals which, while bearing some analogy to those insects, that in the earlier state of their existence crawl on the earth, and after having deposited their first frames appear in an higher class, are moreover endowed with a moral capacity, and will therefore find their second state affected by their conduct in the present. Neither can the reader be unaware, that the ascertainment of the descent of all the inhabitants of our globe from the family preserved in the ark, will require some digressions on the derivation of language, the origin of government, the progress of colonization, and the effects of climate; while the fact of an ulterior destination of the race, will demonstrate the necessity of divine communication, and thus lead to the consideration of the world as under the government of the Deity, and call for repeated advertence to the correspondence subsisting between Nature and Revelation.

True idea of the human species.

From the objects of the Work thus particularized the reader may perceive, that as the Author is far from entertaining a wish to interfere with any co-temporary writer, his Work is constructed on a plan so peculiar as nearly to preclude all danger of such interference: while by the divine blessing it may prove of incalculable benefit in obviating the pernicious effects of the misrepresentations of the enemies of Christianity, and correcting, through the juster ideas it will furnish of both what has occurred among the children

Benefit of the peculiar plan of this Work.

of Adam, and what may be expected, the errours of those who have been already misled.

Reason for enquiring into the age of the Globe:

Having prefaced thus much of the objects of the Work, I would now beg the reader to turn his attention to the sources of information we possess as to the transactions which took place on the earth during the more early periods of its existence; but as it would be ridiculous to attempt to give even a sketch of the story of a world which has endured the multitude of ages that are assigned to the earth in the mythology of some nations, and much more so, was it, as it must not be dissembled some have imagined, eternal, I will previously bring forward a succinct demonstration of its having had no very remote origin.

Not eternal.

Now, that this terraqueous globe does not manifest in itself any symptoms of eternity, is evident, from its parts being all subject to perpetual transition and rapid decay: and how an eternal whole can be constituted of temporary parts is not very easy to be conceived; since whatever is eternal, must exist by the necessity of its own nature; and then its existence must be uniform, and not liable to change, to which, on the contrary, we see that the earth is.

This proved from fact.

But this doctrine of the eternity of the earth, requires not for its refutation resort to metaphysical arguments; neither is this a place for the use of such; because facts alone are the subject of History, and from facts it is clear, that the earth had a beginning: and to justify this last assertion, the following are submitted to the reader's consideration. One effect of the constant recurrence of rain on the earth is, that the soil is perpetually removed from the high lands into the vallies; and this has an evident tendency to reduce the former, and fill up the latter. Had, then, this operation continued from eternity, the surface of the earth would at this time necessarily present a general level, with those parts only of the hills prominent, which are of too close a texture to be washed down. For whatever number of ages may be conceived necessary to produce this effect, if the globe be eternal, that number of ages must have evolved long ago; and consequently long ago would the above-mentioned appearance have been produced. But nothing like the prevalence of it is discernible even yet; and therefore the globe cannot be eternal.

INTRODUCTION.

It has indeed been suggested, that we know not what alterations have been wrought in the earth's surface by great convulsions of nature, as earthquakes and floods. But to this it may justly be replied, that while mere supposition forms no satisfactory answer to a statement of facts, if such occurrences have taken place, they must have been either partial (in which case some records or traditions of them would remain,) or universal, when a supernatural preservation, or a renewal of the race would have become necessary; either of which will at once demonstrate, that which the presumption of the earth's eternity is intended to disprove, the existence of a Deity.

Objection answered.

The same conclusion which I have drawn from the appearance of the earth's surface, that it is not eternal, may with no less certainty be deduced from another fact observed by astronomers, which is this: that the planets do not preserve the same tract in their orbits, but move with a centripetal inclination, through which, though gradually, they perpetually approximate the sun. Now such a motion must, after a certain revolution of ages, bring all to the same centre. Had they then existed from eternity, this must long ago have taken place. But it has not yet occurred; from eternity therefore they have not existed. Nay, from this statement it may justly be argued, that their past duration has been comparatively brief; since, had the earth existed any great number of centuries (and we may, by analogy, apply the same reasoning to all the satellites of the sun) it must at first have been at such a distance from that source of material light and heat, as (besides other results which will disclose themselves to those who will be at the trouble to reflect on the subject) not to have received sufficient of the last to preserve either animal or vegetable life. But that such life has been preserved on this globe is indisputable, from the existence of its present inhabitants, and of the plants on which they subsist. Such a number of ages, we may consequently conclude, it has not existed.

Another fact.

Whatever number of ages however it may have endured, that it must have had a beginning has been demonstrated; whence it necessarily follows, that it had also a Creatour; because it is impossible that any thing which is not eternal, can be self-existent; since in that case to bring itself into existence, it must have acted before it was in being, a more palpable contradiction than which no self-denominated philo-

If the earth be not eternal, it must have had a Creatour;

sopher can either frame or adopt. Yet to suppose a maker of the world, without supposing Him to be competent to the work produced, is, in truth, supposing no maker at all, and running into the like absurd inconsistency as Epicurus, and all others who have endeavoured to account for the formation of things without the intervention of an intelligent Creatour. To avoid this, let it be considered, not only that mankind are furnished with a reasoning faculty and moral principles; with which faculty and principles they could not have been endowed by a Being of less excellence than themselves, but that in the constitution of things around us, we descry the most unequivocal symptoms of power, and wisdom, and goodness, incomparably superior to any thing to be found among the sons of men. On which ground we not only do reasonably, but must in reason necessarily conclude, that the Creatour of the World is both an intelligent and a moral Being.

and that an intelligent and moral Being.

Now the consideration of these several truths, (which it is conceived, after the deduction through which the reader has been led, may justly be said to be demonstrated) "that the earth is not eternal, but has been called into being, and that at no immeasurable distance of time past, by a wise and benevolent Creatour," will contribute to assist us in appreciating the documents which we possess for an history of it. Since it most certainly may be inferred from the wisdom and goodness of the Creatour, that after having made men what they are, He will treat them as being what He has made them, that is, as rational and moral beings, capable of looking up to Himself as their moral governour, and of receiving encouragement and reproof from Him: for this capacity in the sons of men is undeniable. But after having made man, to have left him as a deserted child, without any communication from his heavenly Father, could not be said to be treating him in that manner. It would, in truth, have been paying less attention to the tendency of his reasoning faculties, and to his moral wants, than we see is actually in the constitution of nature paid to many of an inferior kind; and consequently it does not consist with the character of our Creatour, of whose dignity the reflecting Plutarch has observed, "there is no gift more worthy than truth, as there is no greater that man can receive." In the perfection of our Creatour,

INTRODUCTION.

therefore, we have full assurance, that He cannot have been indifferent to the preservation of this in the world: whence, under the manifest fact, that men when left to themselves are much more apt to deviate from than to adhere to truth, it becomes most probable, that the Creatour has interposed among them. But if so, those chronicles which speak of such interposition, bear one character of probability, which any which did not so speak, if any such there were, would not. I say, if any such there were, because it should not pass unnoticed, that all nations among whom any history is preserved, claim for their earliest progenitors a communication with heaven. As in the mythology of the Hindûs, where so many incarnations of the Deity are pretended; and in that of the Egyptians, whose ancient kings were said to be derived from heaven. In Greece, scarcely any reader need be reminded, the assumption of celestial descent was most common, and the Romans boldly, in behalf of their founder, laid claim to the same. Let it not then escape observation, that the common belief in which all these concurred, was that of a primæval communication with heaven, which being so generally asserted as a tradition, and bearing one characteristick of probability, cannot reasonably be altogether rejected as totally without foundation, but has a claim to our serious and patient consideration.

Whence just expectation of divine interposition among men.

Inference from this as to historical documents.

Of such investigation, indeed, this question would be unworthy, had we sufficient reason to conclude that an hypothesis, the support and propagation of which seems to have been attempted in a very popular poem written in the former part of the last century,* was well founded:—that man is a creature of too little importance in the eyes of so great a Being as the First Cause of All, to be thought worthy of the distinguished attention of a revelation from him. But this silly and impious hypothesis, so derogatory from the perfection of the Deity, and so contradictory to experience, is at once refuted by an observation which the divine declaration "Ye are of more

Contrary hypothesis stated;

* The 'Essay on Man.' It has been said, and it is hoped with truth, that the author became, ere the close of his days, sensible of the pernicious tendency of some of the doctrines asserted in this poem, and lamented that the nobleman to whom he dedicated it, had imposed on him sentiments of which he did not at first perceive the real nature.

value than many sparrows," naturally suggests: which is, that it should seem, that the comparative value of any creature in the estimation of the Creatour, separate from all idea of desert arising from his conduct, must be grounded on his peculiar capacity of happiness or misery, and his power of contributing to the happiness or misery of others. Thus a creature which is formed to endure through many days of enjoyment or suffering is, in truth, if considered with respect to the effects of this capacity on himself, of more consequence than one which, with the same degree of sensibility, either corporal or mental, lasts but few: and one which can cause much happiness or misery to others, is of more importance than one who can occasion but little. Hence the importance of such agents must, in the eyes of perfect wisdom and goodness, be proportionately estimated, and they consequently be treated accordingly. And therefore man, who is endowed with sensibility of both body and mind, and who can lead others into the ways of destruction, or direct them into the paths of health and peace, may, and if he has that confidence in his Creatour's goodness, which it would be unjust not to entertain, must expect, that He would not leave him entirely without moral instruction, which is necessary to him for the due regulation of his conduct; and if he be a creature intended for existence in any other state of being, his condition in which may be affected by his behaviour in this, he may be still more confident, that some light discovering such his designation has been communicated to the race.

and refuted.

This remark, if the maker of it be not deceived, will appositely precede the examination of the question, Whether there be any nation among which the tradition of a communication from heaven, the prevailing existence of which has already been stated, has been handed down in a less questionable shape than among the rest? The able and very learned author of the 'Origines Sacræ,'* has indeed discussed this question at large; and with satisfaction will the reader, who wishes to give it more attention than can here be bestowed on it, peruse what is in that work of deep erudition advanced on it: though it is hoped, that what is about to be offered toward the resolution of it will

Question, as to pretensions to communication from the Deity.

* Edward Stillingfleet, Bishop of Worcester.

INTRO-DUCTION.

leave no doubt on any unbiassed mind. For, surely, it will easily be allowed, that that account is the least objectionable which speaks most worthily of the Creatour, and is most consistent with manifest facts. Neither can it reasonably be disputed, that if our divine Maker govern us as moral beings, His government must in His mode of communicating with His creatures be perfect, as well as in every other respect; and consequently, every revealed dispensation of His in which the whole race is interested, must be adapted to what is common to all the race, as well as to the particular circumstances and occasions for which it was appointed: and therefore, without detaining the reader with a detail of the gross absurdities with which in their mythology all the heathens had loaded and disguised the remains of genuine tradition which were current among them, and which corruptions will present themselves to us in future portions of this History, it is sufficient here to say, that the account which the sacred books of the people of Israel give of the communication of the supreme Being with their forefathers, are beyond all comparison superior to those preserved by any other people; and that not only in the true sublimity with which they speak of the Deity, but in the acts which they ascribe to Him, and in the character of the dispensations which they affirm to have been established by Him: while the reality of those dispensations is supported by the most manifest facts. And, therefore, if the Deity has been pleased to do that which it has already been proved there was sufficient reason to expect He would do, reveal Himself to the human race as their moral Governour, it is through this people that He has done it; and their records, both as containing that which has been shewn to entitle them to more attention than is deserved by any which do not contain the same, and as delivering this in a mode that is free from the objections to which all others are liable, are entitled to the first place among the documents which we have for Universal History.

Those of the Israelites the best supported.

Neither need it be dissembled, that there are who dispute the justice of the terms in which the Jewish Scriptures have now been spoken of; while it is impossible to deny, without being guilty of [illegible] and the most shameless, that great advantage is afforded to the [illegible] suggestions and profane assertions of scepticism and infidelity, by the

Opponents of this acknowledged,

INTRO-DUCTION.

ignorance of the real contents of those sacred writings, which is prevalent even among those who profess to believe their divine origin. To this it should seem ought to be, at least in part, ascribed, the little censure with which have passed the many bold comparisons made of other writings to the sacred volume: as of that farrago of blasphemy and nonsense, the Coran; and of later years the ancient writings of the Hindûs, not much inferior to the other in either of the two particulars just mentioned. A fair comparison of any passage of these with any apparently parallel passage in the Hebrew Scriptures will at once evince the very great difference subsisting between them, and the incalculable superiority of the latter;* and since it bears strongly on the question now before the reader, he will scarcely deem his time improperly taken up by such a comparison. For the institution of this, there happily presents itself in the Gheeta, one of the most sacred of the Sanscrit tracts, a passage, in which, as Moses once presented his supplication before the God of Israel, that he might see his glory, the individual to whom the supposed incarnate Deity, denominated Chreeshna, is fabled to have revealed himself, is stated to have made a similar request; on which (in the words of the Gheeta itself) "Chreeshna made evident unto Arjoon his heavenly form of many a mouth and eye, many a wondrous sight;" when, among other absurdities, Arjoon is stated to have exclaimed, "I see thyself on all sides of infinite shape, formed with abundant of arms, and bellies, and mouths, and eyes; of valour infinite; the sun and the moon thy eyes. The space between the heavens and the earth is possessed by thee alone, and every point around. The worlds alike with me are terrified to behold thy wondrous form gigantick, with many mouths and eyes, with many arms, legs, and breasts; with many bellies, and with rows of dreadfull teeth."

and replied to,

by a comparison

of a passage in the Gheeta

This, probably, the reader will think a sufficient specimen of the rare sublimity of this much-boasted tract; and now, if to compare it

---

* It is not here intended to deny, that there are any sublime passages at all in these forgeries, but I do not recollect having met with any that are really so, in which the imitation of the Mosaic writings, or of those of later prophets, could not be traced. How these imitations could take place the reader will hereafter find explained.

INTRO-DUCTION.

with one in the Pentateuch.

with the passage of the book of Exodus, in which Moses relates the wish expressed by himself to see the glory of God, this be turned to, there, instead of any corporeal appearance, you will find, after the declaration, that no man can see God and live, only the name of the Lord proclaimed in terms awfully sublime, and truly appropriate, and containing an appeal to fact in proof of the Being, who thus declared Himself such, being the God of nature. "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin, and that will by no means clear the guilty: visiting the iniquity of the fathers upon the children, unto the third and to the fourth generation." For does not the natural constitution of the world, in fact, bear witness to these attributes of its great Creatour? Do not men daily experience His mercy and forbearance, His readiness to pardon and forgive? and, on the other hand, do we not see His justice overtake the contumacious criminal; and that He has attached such consequences to transgression, that the unrighteous conduct of a father does in the common course of things frequently entail suffering on his children, and even on his more distant descendants, in their health, their substance, and their reputation?

Objection to a part of the last

refuted.

The penetration of some modern infidels, indeed, has not been able to discern this fact in the history of the human race; but the reality of the dispensation was acknowledged by all the nations of antiquity;* and being manifestly that of the God of nature, is most justly appealed to by Him who declares Himself to be "the First and the Last, and besides whom there is no God." While the very possibility of the doctrine being pointed out as objectionable by men of shallow thought, and unworthy ideas of the perfection of that glorious Being who is the God of the spirits of all flesh, and in whose hands being the souls of the children no less than those of the fathers, he can so regulate the general dispensation, as to render it applicable to the specific case of

* A little reflection will make it evident to the reader that the poets, who may be termed the theologians of heathenism, all supported this doctrine; as may through the two great poetical works of Greece and Rome, and is to be traced as well in those of the North, as of the East.

each individual, is a powerfull argument of the fidelity of His messenger who delivered it: since no able impostor (and the ability of the writer of the Pentateuch will scarcely be disputed) would have unnecessarily and formally admitted into his system a doctrine, which, though agreeable to the then popular opinion, might in a forgery have led to detection, by raising adversaries both to itself and its author.

Not dissimilar to the result of the enquiry now made into this particular, will be that of any which are pursued with honesty of mind into the ground of other portions of the sacred writings, carped at by the ignorant or the vicious, whether doctrinal or historical. Yet it may perhaps be thought, that even what has now been laid before the reader, in vindication of their superiority, over the most revered portion of the books esteemed sacred by that ancient nation the Hindûs, is superfluous; because, on this point, would have been completely satisfactory the testimony of that very celebrated general as well as oriental scholar, Sir William Jones, in whose Bible, after his decease, was discovered the following attestation to the unrivalled excellence of that volume—"I have regularly and attentively read these Holy Scriptures, and am of opinion, that this volume, independently of its divine origin, contains more simplicity and beauty, more pure morality, *more important history*, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been composed." But it seemed to belong specifically to the present investigation to exspatiate somewhat on the very striking and material difference between the Jewish chronicles, and the ancient books of that particular nation, which has been supposed, however erroneously, to have preserved writings the next in antiquity to them. For the inferiority of these being demonstrated, the unrivalled claim of the former to the title of the first documents of Universal History becomes still more apparent.

Testimony to the superiority of the Bible by Sir W. Jones.

Being then indisputably such, they may, even on this ground alone, be used with propriety, as a touchstone of the value of others; and how much more may they be so, when we take into consideration the additional proofs of their truth furnished in the progress of the dispensation which they announce, and by the accomplishment of the pre-

Further reason for considering the Hebrew Scriptures as a touchstone for other ancient histories;

INTRODUCTION.

dictions which they contain. In these it is stated, that through the nation to which they were given, the knowledge of the one true and living God should be spread abroad in the world. And, how many nations which formerly worshipped nothing but idols, or those who were not by nature Gods, have through preachers of that chosen people been led to acknowledge the one Lord of heaven and earth! while the bulk of the descendants of Israel, subsisting in that peculiar state in which it was predicted that they should for many days continue, without either civil government or their temple service, and yet not so far relinquishing the faith of their forefathers as to become idolaters, do to our own eyes exhibit an incontrovertible completion of the words of their prophets; and consequently a proof of the inspiration of those very persons by whom their sacred books were composed.

Under these circumstances, then, it may fairly be presumed, that no objection can justly be urged to the selection of the History of this people, which proceeds in their own records uninterruptedly from the beginning of the world until after their return from Babylon; and is well known from thence to the present day; as the central line, from which to survey those of all others; or to considering the consistency of these last with the former, as a condition inseparable from their own credibility. Because at the same time that this has already been demonstrated to be just, it will render unnecessary the notice of more of the pretended chronicles of some nations, boastfull of their antiquity, than may be requisite for separating what truth they do contain from the mass of falsehood which there is in them; as well as preserve us from being detained by tedious examinations of groundless systems raised by unbelievers, and following one speculating philosophist into wilds of Siberia to look for reliques of former cities and civilization; and another into mines and caverns to be shewn what he sagely conceives to be signs that the earth is older than the sacred records testify.

and advantage arising from it in the present case.

The theories of this tribe frequently exhibit an appearance of deep research and acute penetration very captivating to young minds, which are not aware that in listening to them, or in delighting in their merits, they are in reality affording encouragement to hypotheses inconsistent with the great truths which they themselves

profess to hold. Yet on reflection no man surely could be at a loss to determine which it is most reasonable to receive, accounts which gather around them additional evidence of their own veracity every revolving day, and of the truth of which the present situation of the nations of the earth, by being accurately that which it is in them predicted that it would be a short time previous to the return of their Lord, to take unto himself his great power and reign, yields such tremendous arguments, or the inferences of those whose conclusions almost every day's experience shews are less to be depended on.*

The futility of Sceptical theories.

How frequently explosions of this kind take place among chymical experimentalists, scarcely need be observed; since, besides what a very able writer remarked of them long ago, that "they labour under the common fault of establishing hypothetical principles from the experiments of some particular bodies, which others as evidently refute;" any one who has paid the least attention to the prosecution of this science for the last forty years, must as a by-stander have been amused with the contradictory results, which men celebrated, and probably justly celebrated for their skill in it, have drawn from their experiments; the successors in the school often exploding the system of their predecessors, and having, in their turn, their own over-set by those who came after them; so as, though indeed not to reduce things to their primordial state, yet to present to those who contemplate the various hypotheses which have of late had their day, a real chaos of electrical fluids, gas, and Galvanism. And shall theories fantastical as these be admitted by any mind possessed of a

* The manner in which the ephemeral theories of philosophists are perpetually suffering subversion, while testimony to the truth of revelation is as perpetually accumulating; while it recalls to the memory the observation of the Roman orator, and philosopher, "Opinionum commenta delet Dies, naturæ judicia confirmat;" was exemplified some years ago, in the case of a traveller who ventured to speculate on the great age of the earth, from the time which it would require to cover a stream of lava with soil sufficient for the support of plants, and who appeared perfectly satisfied with the justice of his own theory; but on recourse being had to the observations of a more experienced investigator, a fact was discovered in direct contradiction to the conclusion of the ingenious theorist. The reader whose curiosity may prompt him to learn the names of the parties alluded to in this anecdote may consult Bishop Watson's Apology for Christianity.

INTRO-DUCTION.

particle of judgment to stand against the steady light, which arising from Judæa, has illumined the nations far and wide, and given them the means of surely elucidating the history of their race?

Yet in what has now been stated, it is by no means intended to speak slightly of the pursuits or the labours of any men who explore the wonders of nature, with the view of rendering the just sacrifice of praise to the divine Author of them. Of such in every branch of experimental philosophy, our own country has, and it is to be hoped, will yet have to boast. The remarks now made are applicable only to those inferiour geniuses, who, superficial in science, but deep in self-conceit, in lieu of following the only rational mode of investigation, and interpreting the tendency of novel appearances by established facts recorded in the Scriptures of Revelation; seize on any that seem discordant with these, as ground of argument against those truths, to which all the grand and best ascertained phænomena of the material, the vegetable, the animal, and the moral world bear witness.

It was the observation of Cicero, that there was nothing so absurd which had not been advanced by some one of the philosophers: his remark was necessarily confined to those whom we denominate ancient philosophers; yet the claims of the modern to the same eulogium cannot justly be denied. Since one of the last, (a man, it must be acknowledged, of considerable acumen, and extensive reading), who imagined himself a believer in Revelation, has not only asserted the identity of genus between the tribe of monkeys called *ourang outang*, and men, but contended, that the last were originally furnished with tails; which, as consisting only of an elongation of the spine, have been gradually reduced by the custom of wearing cinctures. While a countryman of his, celebrated for his anatomical researches, was used, I have been told by an eye witness, to exhibit the skull of a negro, as that of a species between the man and the monkey.*

* Although I have heard of another who positively maintained the assertion, yet I cannot but hope, that the more celebrated surgeon meant no more by his arrangements than to prove the near approximation between the structure of the head of one part of the human species, and that of the monkey tribe.

Now the incompatibility of all such hypotheses with the truth of the Jewish Scriptures is such, that if we mean with integrity of heart to adhere to these last, we must without hesitation reject them all, as the offspring of ignorance, errour, and absurdity. And, therefore, without submitting to further impediment from the consideration of them, the enquiry may now proceed after what other documents we have for early History.

Necessity of rejecting them.

The paucity of these is indeed great; yet this very circumstance bears in reality additional testimony to the truth of the Hebrew records. For if, as they state, the whole human race, but eight persons, was once swept away by a deluge, and after the earth recovered from the catastrophe, the families of these were spread abroad; during the first years that they were reducing into cultivation the lands which the flood had desolated, and securing for themselves the necessaries of life, they would, it may reasonably be concluded, think but little of committing to writing, (even if they possessed that art) the particulars of their migrations, or the trifling transactions which occurred between the scattered families. While the very learning necessary to this must have gradually decreased among those who migrated to parts of the globe, where the less favourable nature of the climate, or the sterility of the soil, demanded severer labour for procuring food and raiment. Neither does it appear, that it can justly be presumed, that any inclination which they might entertain to transmit to posterity the great events which they had heard to have passed before, and at the Deluge, would go to more than to induce them to mention them as such to their children. Because as they must have heard of the divine promise, that the waters should never return again to cover the earth, they must have conceived them safe depositaries of these things; and as they were not aware, how much the certainty of tradition was about to be affected by the great diminution in the length of human life, if they did see any, they must have seen less danger in trusting to these, than we now perceive there was. How worthy of attention then is it, that with this statement both the great chasm in History, and the part in which it presents itself, accurately correspond; as well as that the documents which we possess toward filling up that chasm, all

Cause of the paucity of documents for Ancient History.

INTRO-DUCTION.

Whence these documents are chiefly derived.

come from countries, which, it may be presumed, from the fineness of their climate, and the fertility of their soil, afforded to their inhabitants at an early period that leisure, which both enables and induces men to turn their attention to the recording of facts; Chaldæa, Phœnicia, and Egypt.

Have been transmitted by the Greeks,

To the greater portion of these documents, however, there is one unpleasant circumstance attached, that we have them only through the hands of the Greeks: hands by no means free from suspicion, since these were a people, though of limited knowledge, yet of unlimited vanity. Still, with the corrections which we are enabled to give them from the great standard of historick truth, traditions of some of the most important facts may be satisfactorily traced in the writings of both their poets and their philosophers, borrowed from more ancient nations, though often corrupted by an attempt to give them a Greek appearance. "For the Greeks" (says the learned prelate before quoted) "it is evident took things upon trust as much as any people in the world did, being a very weak and inconsiderable nation at first; and afterwards the knowledge they had was borrowed from other nations; which the wise men only suited to the temper of the Greeks, and so made it more fabulous than it was before.—Hence they always adapted the history of other nations with the accounts they give of their own; and where nothing could serve out of their own history to give an account of the original of other nations, they have made a founder of them suitable to their own language. The truth is," (continues the same writer) "there is nothing in the world usefull or beneficial to mankind, but they have made a shift to find the author of it among themselves." The contrast however, it may justly be observed, thus raised between their histories and that of Moses, adds greatly to the credit of the last; the writer of which you never find boasting of the discoveries of any of the family to which he belonged; neither does he claim for them any other superiority than that which has since been so widely acknowledged, the possession of religious truth in the confession of one Lord, the Creatour of heaven and earth.

and not fairly used by them.

In the value of our documents then, far behind the [illegible] must come what we derive from the Greeks, and [illegible]

be necessary in selecting these last from the mass of fable in which they are enveloped, until we arrive at those times, which are within the period of more certain history.

A third class of materials for ancient history, was promised to our hopes, in those writings which would be brought to light by the very laudable exertions of our countrymen in Hindûstan; but more accurate investigation has led to a more just appreciation of the fidelity of those hands through which they have been delivered to us; and all the passages that appear to corroborate the Biblical History, seem in fact to have been borrowed from that History itself, first probably conveyed to India by Zoroaster, or some of his school. If we add, therefore, to what has been above particularized, some faint traditionary accounts of the more early ages to be traced among the northern nations, the whole body of information which we possess of what was transacted on the earth, prior to that which an ancient writer has denominated "historical time," will have been specified. From the commencement of this, indeed, our materials as to the story of the leading portion of the world are more abundant; yet to elucidate that of the early periods of the most northern parts of Europe, of the larger portion of Asia and Africa, and of all America, we have very little provided. What we have, however, will be investigated in the subsequent pages. The subject matter of which it is proposed to consider under seven periods accommodated to the story of that people, in whose history alone the whole human race have a common interest, and the line of whose chronology having continued unbroken until that of other well known nations began to be regularly preserved, will guide us more satisfactorily through the course of the first ages than any other.

Other documents appreciated.

Let the reader's imagination then place him with me on Mount Zion, and conceive that exalted in natural height as much above all other hills, as it is in moral eminence; and thence let us survey the adjacent regions, and then all the countries of the earth in the order hereafter specified, and under the several following periods of History.

The periods here alluded to are these; the first will extend from the Creation to the Deluge, and may properly be called *the period of*

INTRODUCTION.

Division of the subsequent History.

longevity; the second will comprize all the time that elapsed between that catastrophe, and the Departure of the Israelites from Egypt, which may be considered as *the period of dispersion*. The third will reach from the Exodus, to the Separation of the Ten Tribes from the Kingdom of the House of David, and may be denominated *the period of the growth of states*. The fourth from that Separation to the End of the Babylonish Captivity, and may well be termed *the period of prophecy*. The fifth, including all the time from the Return of the Tribes of Judah and Benjamin, to the Birth of the Saviour, may be viewed as *the period of preparation*. The sixth, extending from this most important event, to the Fall of the proper Roman Empire, we may justly call *the period of revelation*; and the time from that to the Close of the present History, *the period of apostacy*.

Reasons for the new denominations of the periods.

But let not the reader here imagine, that a weak affectation of singularity, or the as weak love of novelty, has prompted the discarding of the usual divisions of Universal History. For the arrangement was in reality suggested by the consideration, that each of the periods was strongly marked by some particular that took place in it, in which the human race in general was interested, and from this leading feature of it was the denomination borrowed. Thus the longevity of mankind before the Deluge, and the consequent depravity which drew down that judgment on the earth, demonstrated by fact, that they became totally unfit for a long continuance in life, after they had once fallen from that uprightness in which the first pair were created; affording a lesson to all future ages of the merciful tendency of that divine sentence which denounced death as the penalty of sin. To the second period may all nations look for the separation of their peculiar founder from the one original stock; and in the third, the migrating tribes having taken fixed abodes cities multiplied, political establishments increased, and the way was paved for the improvement of arts and sciences in them; within the fourth were delivered nearly all the prophecies, by which the Supreme Being has been pleased to manifest to the nations the ... sovereignty and moral government of the world, by declaring His ... controulable decrees with regard to the leading nations of the ...

and with which their fates have all along most accurately corresponded. In the fifth, by the encrease of science, the diffusion of knowledge, and the prevalence of one power toward the close of it, and other circumstances hereafter to be noticed, was the earth prepared for the appearance of the divine Saviour, and the promulgation of His gospel. By this, through the next period were the doctrines of Revelation made known unto men; and during the last from these doctrines have they most signally apostatized. Still it is not intended by these denominations of the periods specified to intimate, that in other periods no transactions of the same kind have occurred, but only that in the ages particularized such did in a more especial and remarkable manner prevail.

The space afforded even for this measure of detail under the size of the Work announced, will doubtlessly appear very limited to the reader, who recollects, that the Universal History published in our language occupies six and twenty volumes folio. But it is the purpose of the Author rather to give a fair history of the species than to detail the transactions of the particular tribes; yet he trusts that it will be found that in the compass of these three volumes, he has in delivering the story of each specifick nation, traced its origin, and (as far as this can be ascertained) its course of migration; pointed out the situation and bounds; particularized the period of its separate duration; the number and names of its sovereigns, where the extravagance of detail does not forbid it, with what is known of their characters and the years of their respective reigns; shewn by what steps it attained to the summit of its power; and by what declined; neither neglected to dwell sufficiently on any particulars which occurred in it worthy of especial notice.

Having premised thus much on the extent, the documents, and the arrangement of the compilation now to be laid before the reader, before beginning to detail the facts of it, it yet appears requisite to offer some reasons for following that system of chronology to which it has been deemed proper to adhere. Because, though, from what has been above stated, the Scriptural account of time appears to be on this point the best guide, a difficulty presents itself even in that, through the great difference subsisting in the numbers of years assigned to

Reasons for adopting the system of chronology here followed.

INTRODUCTION.

various patriarchs in the Hebrew Bible and in the translation of the Seventy. Here, to counterbalance the deference which at the first view appears due to the original, is to be weighed the authority which the translation derives from its having been employed by the Apostles and Evangelists in their quotations. Still, since this was both the only one extant in the language in which they wrote, and that copy of the ancient Scriptures with which the dispersed Jews were best acquainted, their employment of it may be satisfactorily accounted for, without inferring that they meant by using it to sanction an opinion of its perfect accuracy, or to appoint it as a test by which to prove the integrity of the Hebrew text: and consequently we are not precluded by any authoritative decision of theirs from making use of fair criticism in deciding which to follow, when the copies which we at present have of the original, differ from that Greek translation. Let such criticism therefore be employed in deciding, whether the number of years mentioned in the Septuagint as intervening between the Creation and the birth of Terah, the father of Abraham, or that standing in the Hebrew text, be the true computation, for they differ in no less a sum of years than fourteen hundred and sixty six. This is so great, that by whatever hand the alteration from the original statement was made, it should seem to have been made intentionally: and therefore the motives by which either party could have been induced to make it, have very naturally been drawn into the arguments employed on the question.

1st Argument for the Numbers in the Septuagint.

In favour of the Greek numbers it has been urged, that the Jews altered those of Moses in their Hebrew copies, to make the expected time of the Messiah's appearance not accord with that of Jesus of Nazareth; and a very learned chronologer, Jackson, was persuaded, that he had demonstrated the fact, by proving that the same numbers which are still in the Septuagint, were so originally; and referring to the attestations of Philo and Josephus, that the Greek translators had not departed in the least from the original text. And in truth these attestations are very strong; yet the assertion which they contain of a perfect correspondence between the original and the translation is greatly at variance with what we at present see in other parts, but [illegible] those in which the genealogies are given: for in Gen. xvi. 20, in the

two sons of Joseph born in Egypt, which complete the number of seventy persons, which the sacred historian says were all the souls of the house of Jacob when he came into Egypt, the translation has added a son and a grandson of Manasseh, and two sons and a grandson of Ephraim: and in Exodus xxiv. 10, when the expression in the Hebrew is, "and they saw the God of Israel," that in the Greek is, "and they saw the place where the God of Israel stood;" and the beginning of the immediately subsequent verse, in lieu of retaining that strong analogy to other Scriptures, which is visible in the original, is scarcely intelligible: in the face of which facts the testimony of those writers who assert the accuracy of the Seventy would not weigh much, even were there in their translation, no other palpable discrepancies with the original.

But the motive which the supporters of the Septuagint assign for the curtailment of the years of the patriarchs, is open to much observation in itself. Since, besides the tradition insisted on, that the Messiah was to come in the sixth millenary of the world, the Jews had one more particular, that the duration of the world should be thus divided: two thousand years before the Law, the same number under it, and two thousand under the Messiah. Now, if the evidence which the former of these traditions bore to the truth of Jesus, may be supposed to have influenced them to alter the numbers originally particularized by Moses; by the latter, they may with equal reason be presumed to have been deterred from making the alteration; since through it they could only demonstrate, that Jesus had come at the time expected. While the existence of this last tradition tends to elucidate the question still further; because, it is manifestly incompatible with a greater number of years having been stated in the Mosaic writings to have elapsed before the appointment of circumcision, than they do at present mention: for had it been written, that above three thousand years had passed before the call of Abram, the Jews could never have acquiesced in the tradition of there having been two thousand years only previous to the Law. Whence it may be fairly argued, that the present reading is at least as old as that tradition, which will carry it back to a period earlier than that at which the Jews are accused of making the alteration. Neither should it be omitted, that the numbers which

INTRODUCTION.

they are accused of altering, neither are the only, nor appear the most prominently important on the point, for the sake of which they are supposed to have been guilty of this impious fraud. Since those in the Book of Daniel relate much more immediately to the time of the Messiah, and have been more insisted on by Christians, as supporting the cause of their Master: yet in these there is no difference between the original and the translation. It should seem, then, that it must have been with some other view than that of obviating our blessed Lord's claim to the character of Him who was to come, that the alteration was introduced, whoever made it.

2nd Argument for the Numbers in the Septuagint.

Another argument urged by the advocates for the numbers found in the Greek translation, is, that by the longer period which they comprize, more time is allowed for corruption disseminating itself among mankind before, and for the encrease of the race after, the Deluge. But to any one who will take the pains to consider what experience demonstrates, as to the rapidity with which corruption spreads itself through human society, even now that life is reduced to years so few, it will appear scarcely justifiable to suspect fraud in the guardians of the ancient Scriptures, because the space of little more than sixteen centuries is mentioned, as having been sufficient for the growth of most enormous and general depravity, when the medium of the age of men was nine hundred years. Neither to those who are aware how rapidly population encreases in the patriarchal state, when there is neither war, pestilence, or famine, to impede its progress, will there appear more occasion for extending the duration of the lives of the generations subsequent to the Deluge, beyond the period specified in the Hebrew.*

3rd Argument for the Numbers in the Septuagint.

A third observation made on this side, is, that the statement of the

---

* There has been a tale brought forward from the apocryphal book of Enoch, of its being in the days of Jared that the sons of Seth began to take wives from those of Cain: now if we presume, that this practice did not commence even until late in Enoch's own abode on earth, there intervened between 4 and [illegible] years between that period and the time when human provocation had become so great as to demand the divine denunciation, that the days of man should be only 120 years, a time of sufficient length to admit of the entire seduction of that part of society which, having until then walked with God, began at that season to associate with the [illegible].

Hebrew text agrees not with the course of nature in the age at which the patriarchs are said to have begun to have offspring; neither in the difference of the age assigned to this, before and after the Deluge. But here it seems very apposite to ask, What substantial ground is there to warrant a conclusion, that in the infancy of the world the age of maturity bore the same proportion to the length of human life that it does now? Again, as the whole of our reasoning in this case must proceed upon what we find recorded in the genealogies, in these the great variety in the periods at which birth took place, forbids our arguing for any established course; since, though according to the Seventy Seth had a son at two hundred and five, Noah had not one until he was five hundred. But as the transposition of a century in the ages of six patriarchs out of ten before the Deluge is so regular as to render it incredible that it should have been made without design, it may tend to elucidate the question by whom it was made, if we reflect on the fear expressed by Cain, that the general vengeance would be excited against him; since this apprehension indicates that a considerable increase of the species had then taken place. But this it could not have done, had not men begun to have issue at a period much earlier than those assigned by the Seventy: and, therefore, the ages set down in that translation are not the ages at which men did then really begin to have children: and though this should not be deemed sufficient to justify our fixing this transposition on those interpreters, it will prove, that the arguments urged in support of them from a supposed course of nature are groundless. While the assertion made by Jackson, that five of the antediluvian patriarchs are represented as having had children at an earlier age than several of the post-diluvian, is founded in mistake; since sixty-five is the earliest age for offspring assigned to any of the former, while of the latter Terah is the only one prior to Abraham, who had not children before he was forty.

Further reasoning on the same side.

The last-mentioned writer has urged likewise the irregularity which is noticed above, in the times at which those of the different generations became fathers, as an objection to the statement of the Hebrew text. But to obviate this, might it not most fairly be remarked, that we have no certainty that the individuals, the time of whose birth is

INTRO-DUCTION.

mentioned, were all the eldest sons of their parents? It seems to have been the object of the sacred historian to trace those lines only, by which two individuals, Noah before and Abraham after the Deluge, were descended: and though from his father's age when he was born we may probably conjecture, that Cainan was the eldest son of Enos, we have thence no reason to conclude, either that Enoch was the first-born of Jared, Lamech that of Methuselah, or Noah that of Lamech. Neither, strong as the Author thinks the confirmation given to the statement of the Seventy, that none of the antediluvian fathers had children until their age was more than an hundred, from the sons of Noah having had none previous to the Deluge, does there appear any difficulty in accounting for this circumstance, from the consequences which would have arisen from the family which was to survive the Deluge consisting of a larger number of persons than were actually preserved in the ark from the general catastrophe. As little weight seems there to be in the difference that occurs between copies of the Hebrew used by the Eastern and Western Jews: since the deficiency of an hundred years in Jared's life, observable in the former, is most easily accounted for, by supposing that, of which there are instances almost numberless, the mistake of a scribe in copying a manuscript. As to the symptom of design which it has been suggested is visible in the hundred years not being substracted from those of the same patriarch in the copies of the Western Jews; this charge not only begs the question in dispute, but may be, as it has been, inverted against the Alexandrian translators, who, it might be said, have left strong symptoms of design in not augmenting the ages of Jared, Methuselah, and Lamech, because they saw that if they did so, those three lives must have extended beyond the flood.*

* As I wish not to omit any thing on either side that may be thought to have weight in this question, yet do not conceive the following argument worthy of a place in the text, I will in this note apprize the reader, that it has not been deemed superfluous to mention on the side of the LXX, a Jewish tradition, that, after the death of Abel, his father abstained from the bed of Eve for 100 years, which anecdote not only accounts for the distance of time at which Seth is said to have been born, but may be considered as an argument of the Jews having the pre[illegible] numbers in their copies of the Mosaic writings. Though it is indisputable, that [illegible]

To these arguments is to be added one specifically applicable to the ages, assigned to the patriarchs after the Flood: which is, that unless we reject those in the Hebrew, we must acknowledge that it was within the life-time of Noah and Shem, that men again apostatized from the pure worship of God, and even that Abraham was selected from his father's house to be admitted into covenant with Him, who deigned to call Himself specifically his God. But, why impugn the accuracy of these sacred records on this account? Is it necessarily to be supposed, that the influence of their great ancestor extended over all the tribes descended from him, into whatever distant regions they had wandered? Men who argue thus, appear to have borrowed from the ease of communication enjoyed in the present state of society, their ideas of what took place at a season when the earth had emerged but a few centuries only, from the overwhelming waters of the Deluge. Neither does it seem at all more reasonable to enquire, why, when the progeny of Shem in general was infected with idolatry, that patriarch and his posterity were not chosen for instruments of preserving the knowledge of the true God among men.

To bring, then, this review of the arguments in favour of the numbers of the Septuagint to a conclusion; without any necessity of inferring their authenticity from the authority ascribed to them by the earliest Fathers of the Church, both Greek and Latin, this may be accounted for, partly from their not being acquainted with the original, and partly from the very strong prejudices and suspicions entertained by them against the Jews; and for the plea that the space of time marked by the Greek numbers tends to reconcile the Biblical with the Gentile chronology; though referring to the heathen representations of what had passed for to ascertain the accuracy of any thing recorded in holy writ, may perhaps be considered as appealing to falsehood as the standard of truth, instead of employing truth as the touchstone of fiction, the reader will hereafter see, that the truth elicited from the Gentile accounts is far from irreconcileable with the shorter chronology. The last, which it seems requisite now

---

never saw any thing but the Septuagint translation of the sacred books, on the statement of which might this absurd fable be raised.

INTRODUCTION.

to repeat, and perhaps not the least potent of the observations preferred in favour of the Septuagint, is the agreement of the Samaritan copy of the Pentateuch with it in the ages of the post-diluvian patriarchs; but then the same copy differs so little from the Hebrew as to be easily reconciled with it in the years of the antediluvians; so that the support which it affords the Seventy on the one hand is counterbalanced by what it withdraws on the other. Here, then, let us turn to the consideration of what is advanced by the advocates for the numbers in the Hebrew text.

Reasoning in favour of the Hebrew Numbers.

These attempt to account for the very different ages of the patriarchs as reported by the Greek interpreters, by supposing, that the latter were induced to extend their chronology so far beyond what they found in the original, by being piqued at the claims which the Egyptians and other nations laid to an antiquity much higher than that which was ascribed to the ancestors of the Jews by the Mosaic History. This, however, like the first argument on the other side, is but presumption. Although it certainly appears more probable, that a few men appointed to a particular work should have united in what they might possibly have deemed a pious fraud in making a translation, than that the leaders of a nation so particularly attentive to the preservation of their sacred records as to have numbered both the lines and the words of them, should have conspired to falsify a part of them. Especially, too, if it be taken into consideration, that in the one case the alteration was made once for all; but that in the other every individual manuscript then extant, must either have been defaced by several obliterations, which could not but have been visible, or so much of all the copies as contained the original words that were to be expunged must have been destroyed, or the fraud detected. Whether the insertion of a few words in copying a volume out into another language, or the concealment of the obliteration of as many by collecting and destroying all the manuscripts in which they were found, was the measure of the greater facility, it is superfluous to ask. But on the same side it may be added, that from the admission of the correctness of the numbers of the Septuagint arise these incongruities; that the descendants of Shem are represented as having issue at a later age than their father, and the generations after the flood [illegible]

to have children proportionately later than those before it: although it should seem natural to expect, that, both for the more rapidly recruiting the race so reduced by the Deluge, and in consequence of the divine blessing pronounced on those who survived it, they would have encreased at least as rapidly as those before the Flood, particulars which appear to weigh heavily against the numbers of the Septuagint. Neither, while investigating this subject, ought we to pass unnoticed the following observations of the eminently learned Bishop Cumberland, who says, "The argument taken from these times fixed by heathen authors, and agreeing with the age of Canaan's children and grand-children, if the Hebrew numbers be embraced, but impossible to be in his time, or in his grand-children's time, if the Seventy's numbers be preferred, will hold good in favour of the Hebrew text." And again, "Here also Varro's testimony must have weight, that there were about sixteen hundred years between the first flood and the Olympiads, which number is exceeded seven or eight hundred by the Seventy's account."

From the brief review thus taken of the reasonings urged in favour of the discordant numbers of the Hebrew and Greek texts, by their several advocates, those adduced in support of the statement of the Septuagint appear far from conclusive; while some of the arguments pleaded against that of the original are founded in misapprehension or grounded on mis-statement, and none of them decisive. On ground so weak then, to discard what we actually find in the sacred text, would seem to be unjustifiable, and therefore in the subsequent History will the chronology of the Hebrew be followed,* as far as it

* Of the number of eminent men whose abilities have been exerted and learning displayed in this chronological controversy, I have in the text named but two, and that I will freely acknowledge; because I consider mere authority as the last argument which should be produced on any question, since it is in fact only in default of convincing proof that resort is ever had to it. But as great names are, in the present case, urged, on that part which to me appears the weakest, it would scarcely be doing justice to the opposite side were I not here to mention, that, besides others, it can boast one friend who has in chronological debate been accounted a host in himself, the learned Archbishop Usher; who has been followed by that no less profound scholar Bishop Stillingfleet; and Sir Isaac Newton's acquiescence in whose opinion will not be thought to detract from its authority. Neither, indeed, has it found a

INTRO-DUCTION.

descends; and to simplify the notations of it, as much as is feasible, those only of the years before and after the birth of Christ will be retained. Having thus attempted to prepare the reader for the perusal of the story of the human race, by demonstrating to him that the existence of it commenced at no incomprehensible distance of time, by appreciating the documents which we have for the more remote portion of its history, and by apprising him of the method adopted, and the system of chronology followed in this detail of it, the first period of the History itself may now be commenced.

---

worthless advocate in a writer of the present age, whose work is less known than it deserves, and who has found much less encouragement than that proves him to merit. The Author to whom I allude is the Reverend Robert Walker, Rector of Shingham in Norfolk, who, in the year 1796, published an Analysis of Researches into the Origin and Progress of Historical Time, from the Creation to the Accession of Caligula, with proposals for printing the Researches themselves by subscription; but met with so little support, that on enquiry made at his bookseller's, Mr. Cadell's, three or four years ago, after the Work, with intent to subscribe to it, all recollection of it seemed to be lost; though the learned and able Author is said to be still among the living.

FIRST PERIOD, OR THAT OF LONGEVITY.

CHAPTER I.

Preliminary Observations.

CHAPTER I.

UNLESS the most important of all particulars relating to the species whose History is proposed to be given, be taken into consideration, which is specifically the fact, that they are moral creatures, one half only of their story can be reviewed; and the causes of numerous occurrences of the most interesting consequence must remain undiscerned. In the preliminary observations therefore, which it is proposed to prefix to the relation of the transactions of each successive period, reference to this particular will never be neglected, and the peculiar results arising from it during that period will be pointed out: by which arrangement, it is hoped, a connection in the moral history of man hitherto unnoticed will be exhibited.

Now in the period at present immediately before us, the suggestion and impressment of the lesson, that man is accountable to his Creatour for his conduct, and is as such judged by him, will, by readers who reflect on what they peruse, be discovered to be prominent features. For no sooner was he brought into existence, than a trial of his obedience was propounded, and when under this he failed, sentence was pronounced on him, and a portion of it immediately inflicted. But for some reason, then involved in mystery, the extermination of the race, which seemed to be contained in the penalty menaced on disobedience, was withholden, and time was afforded for the operation of that blessing of increase which the Creatour had pronounced on His new creatures. On their progeny produced through this blessing

CHAPTER I.

another trial was made, during the numerous years of a protracted life; and their conduct under it exhibited a complete demonstration, that when once a race has fallen from righteousness, the award of death is a sentence of mercy, impeding the progress of corruption, and obviating the increase of misery. For if the celestial loan of nearly a thousand years of life was at length employed solely in the pursuits of depravity, into what depth of vicious indulgence would men sink, were they, by the assurance of continuing for ever in life, delivered from all apprehension of being called to account in another state for the crimes of which they have been guilty in this; and if sinners experienced in the ways and hardened in the practice of vice abounded in the world for the seduction, instruction, and encouragement in wickedness of every rising generation! But while the utter corruption of the earlier generations of the human species demonstrated the enormous growth of iniquity in an unregenerated world; the vengeance of Heaven denounced against the race reminded them, that they were amenable to his justice; and the denunciation was executed when, immersed in the pleasures and pursuits of life, they directed not a thought to the impending judgment, which overwhelming the world as it did, has furnished to the posterity of the small remnant which survived it, a permanent admonition, that the great Governour of the universe treats the human race consistently with the nature which He hath given them, and manifests His administration of justice by animadversions the most ostensible, while He himself continues invisible. Sensible communications indeed, it appears, He has at times vouchsafed to various individuals, and especially in the first ages of the world. The repugnance to credit this which some may feel, will probably be considerably diminished by adverting to the great need of this, in which the first human pair must have stood immediately after they were brought into existence, without time to acquire, as their posterity ever since have done, during their infant state, the knowledge of their own bodily powers, and by repeated trials gain the proper use of them. Astonished at the novelty of the scene amidst which he first opened his eyes, and confounded by the variety of objects which presented themselves, man newly made must have been in no small danger of rendering the life

he had just received the occasion of suffering only without some superior guidance; and.though we may conceive, that this could have been given by mental impression, to furnish him with that information which was necessary to render him perfect in his kind, and requisite to preserve him from vain terrours, distressing apprehensions, and pernicious conclusions, the knowledge of his relation to his Maker; the mode of communication by an audible voice seems more adapted to the situation of a being whose mind was not yet exercised in reasoning, better calculated to produce complete confidence in the Protector who thus announced Himself, and to make him at once acquainted, as it were, with his Creatour; and if it were so, this alone is sufficient to justify the most implicit belief, that it was done; even did not the record assert it.

This communication once introduced, how frequently it should be repeated, or how long continued, was in the determination of His wisdom alone, by whom it was made. From the instances of it recorded however, there seems ground to conclude, that very sensible demonstration of the immediate presence of the Deity was by some means or other vouchsafed to individuals among the antediluvians, which particular forms a strong characteristick of that period; while it aggravates the guilt of a world, which, living perceptibly to themselves under the eye of their divine Judge, hardened their hearts in disobedience, and with marked contempt persevered in crime under both the announced approach of his vengeance, and, it should seem, the present experience of the weight of that sentence which had already been pronounced on the earth for human transgression, in a much greater proportion than we now feel it.* For since the experience of our own times proves, that neither the evils of war or the sufferings attendant on want, are in themselves sufficient to arrest the progress of vicious indulgence, by the fact of this last prevailing previous to the Deluge, we are not warranted to conclude that either

* The reason assigned by Lamech, Gen. v. 29, for applying to his son the name of Noah, i. e. Rest, "This same shall comfort us concerning our work and the toil of our hands, because of the ground which the Lord hath cursed," remains undiscernible, unless we conclude, that after the Deluge, the weight of the curse on the ground was alleviated; and, consequently, that it prest more severely on it in the preceding period.

CHAPTER I.

peace or plenty contributed to render the then inhabitants of the earth forgetfull of their duty to heaven. Neither could we from the same premises argue to any great advancement in the arts of life.* Yet since from the express statement of the sacred historian we learn, that there appeared during this period the inventors of not only some of the most usefull, but also that of one of the most fascinating of the arts, of that, perhaps it might justly be affirmed, which has specifically proved itself capable of diverting the human mind from objects of the highest importance, of the dearest interest, and rendering it the slave of sound; that the arts in question were not solely invented, but that they were also carried to a considerable degree of perfection before the Flood, may justly be presumed from the length of life then enjoyed; which afforded opportunity to the father of an invention to improve on the discovery he had made, and by conversing with those who, captivated with his discovery, pursued the same path of science, reap all the benefits of mutual communication for carrying towards perfection what he had first introduced among men. That the arts thus known to the antediluvians were totally lost by the intervention of the Deluge, there does not appear to be sufficient ground to conclude. For Noah and his children had opportunity and warning sufficient to prepare for the preservation of those, which might, on the removal of the waters, be either of any necessary use or requisite to the comfort of themselves or of their posterity. Though the former, it is probable, were in the sobriety of mind, which the visible judgment of heaven must have produced in those who were deemed worthy to be preserved from it, more especially attended to. Whence we may without any unwarrantable indulgence of our imaginations presume, that the arts and sciences of which the first date cannot be traced, were known to the primæval generations of the race, and the grand rudiments of them at least preserved in the ark.

But the statement of the communication with their Creatour with

* Some of the nations which Europeans have of late visited for the first time only, who have made little progress in arts, have proceeded to even the systematic practice of the grossest vices.

which our first parents were blessed suggests another point of very important consequence, that their children were not born in that state which, by a most egregious misnomer, has been termed the state of nature, that is, a savage state: but in a state of society, the duties of which were impressed by religious obligation, and one employment of which, agriculture, was enjoined by divine direction. It was through the degeneration of society that the unnatural state, so unreasonably denominated that of nature, was introduced among the descendants of Noah; while the imagination that this was the primæval state of the race, has given rise to conclusions the most groundless, and to hypotheses equally pernicious and absurd.

The size of the globe yields ground for supposing it the scene of a moral dispensation.

The consideration of one particular belonging to the planet which we inhabit, which seems not to have received the attention it merits on account of the inferences deducible from it, should not, when reflecting on the creation of this globe, be omitted, and that is, the size of it. For reflection on this will suggest conclusions of the highest importance to the moral inhabitants of it. Since by comparing the extent of its surface with the ratio at which its population increases, it becomes evident, that it is intended either for a very limited duration, or to be the theatre of many destructive judgments, or for both; in either of which cases it is specifically adapted to the residence of beings in a state of probation: while the discipline appropriate to such a state has been experienced by the nations of the earth, and therefore we enter on its history with strong previous ground of assurance, that we shall discern a moral dispensation pervading it.

The ground and the effect of that longevity which characterized the whole of this period thus considered, on the leading event of it, the Creation of the World, nothing more appears requisite to be previously remarked, than that, even had the proposed brevity of his work admitted of it, the author would not have thought himself warranted to descant on the particulars of the mighty work with a familiarity of discussion as easy as if he had been present at it, or to detail to the reader all the heterogeneous fancies with which various writers on the Cosmogony have so unsparingly treated us. And though he is persuaded, that some of those who have indulged in this

CHAPTER I.

licence of discourse, have been induced to do it with the pious view of convincing their readers, that the Biblical statement of the Creation contains not any thing which is not perfectly consonant with reason, he cannot but think, that in attempting this they have in some measure exposed themselves to the sarcastick rebuke given by Job to his friends, when they were exerting themselves in pleading for the rectitude of the dispensations of divine perfection: "How hast thou helped Him that is without power! How savest thou the arm which has no strength! How hast thou counselled Him that has no wisdom." And for the difficulties started in respect to the time assigned for the completion of the vast and glorious fabrick, they appear to be founded in want of recollection of the power employed in its formation; and the gradual operation at present observable in the elements seems to be without sufficient reflection assumed as ground for estimating the celerity of their action in the completion of the works, when the Deity "spake the word, and they were made; when He commanded, and they stood fast." Neither will a much greater degree of injustice be committed by addressing a reply somewhat similar to those reasoners who strive to facilitate their explanation of holy writ by perpetual recurrence to figurative language; the unnecessary presumption of which is as adverse to just interpretation, as the denial of it, when it is really employed. It appears by the words of the other sacred penmen, that the relation which Moses has given of the Fall of Man, was by them understood literally.* And one of the circumstances which seems to have given the most offence, that an evil spirit should enter into the body of an animal, and act through its organs, is but similar to what occurred, when the promised seed of the woman permitted a number of such spirits to take possession of an herd of swine, and drive the impure animals (by the keeping of which in the Holy Land an insult was offered to the divine law, that prohibited the eating of them) down a precipice into the

* On this point, the reader will not find his time mis-spent, if he consult the able dissertation of the learned and eloquent Bishop Sherlock on the sense of the ancients before Christ upon the circumstances and consequences of the Fall.

sea.* While the speaking of Balaam's ass shewed, that an articulate voice might proceed from what we term a mute animal, when the scheme of the divine government requires it. And for the other particulars of this event, so important in its consequences to the race of Adam, they are such as closely accord with the nature of man and the peculiar situation of the proto-plast.

A society composed of two individuals only, could scarcely admit of a trial in the observation or neglect of the social duties; but to creatures placed in a garden abounding with every desirable fruit, abstinence from one particular tree was a most apposite and simple test of obedience to the Creatour, and of confidence in His wisdom and goodness in imposing the prohibition on the new-made pair. And the knowledge of such a fall from original righteousness as took place in their transgression, became requisite not only to render intelligible the dispensation instituted for the recovery of it, but to explain the subsequent story of the race; and to manifest the credibility of the existence of a benevolent Maker and moral Governour of the world: with which the acquired viciousness of its inhabitants, had they been originally formed creatures so imperfect in their kind, would seem in-

* The singular authority which our blessed Lord manifested over the evil spirits during His mission on earth, and their own acknowledgment of His power over them, most pointedly mark His character, as that descendant of Eve, who, it was predicted, should bruise the serpent's head; and the natural manner in which the historians of His ministry have reported the facts by which this was done, betraying no anxious solicitude to make their readers notice the correspondence between the prediction and the circumstances of accomplishment, yet establishing it most potently by the simple narrations which they have given; affords a most satisfactory argument of the fidelity of their statements. For had their representation of the character which they describe, been fictitious, their very attempts to impart to it a close resemblance of that for which they were desirous of imposing it on the world, the promised seed, would probably have led to the introduction of awkward particulars; such as the appearance of a serpent in the temptation of their Master, or something of a similar kind; whereas now the whole detail of the Recovery of Man in the person of The Christ, intrinsically corresponds with that of the Fall in those of Adam and Eve; without the existence of any one symptom of its having been intentionally drawn out with a view to such correspondence.

CHAPTER I.

compatible. But the Fall and the proffered Recovery being thus made known, the earth presents itself to our consideration not merely as a presumed but as a real theatre of divine judgments; and this characteristick of it pervades and elucidates the whole course of its History; which last, probably, the reader thinks, it is now time should commence, and therefore with the next Chapter this it shall do.

CHAPTER II.

The History of the Creation—Institution of the Sabbath—Perfection of the first human Pair—Fall—Gentile Tradition of it.

CHAPTER II.

IN perfect consistence with the conclusion already demonstrated by reasoning from natural phænomena, that this terraqueous globe has not endured any great number of centuries, the best authenticated History testifies, that it was created somewhat more than five thousand eight hundred years ago, in that of the Julian period, seven hundred and six, and prior to the commencement of the æra which we at present use, four thousand and eight years.* Yet in marking these nice notations of time it is by no means intended to speak positively, as if no mistake could have been made by the chronologers whose computations it has been deemed most safe to follow: but rather as is the custom with accomptants, who, after stating their sum total, add, " Errours excepted." For even in summing up the various periods marked in Holy Writ, some errours may be committed; besides the more abundant mistakes that may be run into during the course of ages in which no assistance can be derived from that. Still by the use of astronomical calculations and the results from them, the importance of such mistakes may be greatly reduced; and in following the writer whose Analysis was mentioned in the Introductory Chapter, and who made use of such calculations in correcting the

Date of the Creation.

* The Vulgar Æra was not brought into use until the year 567, when Dionysius, surnamed the Little, a Scythian by birth, and by profession a Roman Abbot, introduced it, but made a mistake in fixing the commencement of it, placing it four years later than the true year of the Nativity.

CHAPTER II.

errours of Usher, it should seem, that scarcely any event can be specified, which, though it may not be noted accurately to a single year, is placed far from its true point of time.

This caution given, it next presents itself to our observation, that the documents left us by the sacred historian in the beginning of the Book of Genesis, carry us back to a time previous to the arrangement of the elements with a boldness of flight in description, which, had it not been supported by a spirit more than human, must have led the adventurous penman into mistakes and absurdities, which would have betrayed his presumption, in affecting to record what he was not warranted to deliver. Yet, far from manifesting any defects of this kind, after ascribing with the most impressive simplicity the wondrous work of creation to a Power confessedly adequate to the performance of it, in the brief sentence, "In the beginning God created the heaven and the earth;"* he proceeds to state, that the last was without form and void, and that darkness was upon the face of the deep.

Natural phænomena and fragments of tradition correspond with the Mosaic account.

Now, phænomena corresponding with the primordial state thus described, geologists of considerable name declare are still discernible in the earth; this, they say, containing manifest symptoms of having once been in a state of solution, and those too such as are not to be accounted for by any supposed effects of the Deluge. Neither have chymists failed to prove, by experiment, that pure earth is soluble in water: and particularly the great Mr. Boyle has shewn, that mixed bodies spring from no other material principles than the particles of

* Though to many it may appear a particular scarcely worthy of notice, I cannot, for a reason which will immediately appear, refrain from observing, that we still retain in our language one of the identical terms which Moses employed, when he wrote, "In the beginning, God created the Heaven and the Earth." For the Hebrew word Earth, with the article prefixed, is letter for letter the same with ours, except the compound sibilant at the end; which being equivalent to our *ts*, any person who lisps, experience proves, would change for those with which our word ends *th*; and which mutation was in fact not unknown between the Hebrew and Chaldee dialects. This incontrovertible instance of long traditionary derivation may justly contribute to diminish that too great incredulity and very ill-grounded contempt with which some are, through want of sufficient reflection and due discrimination, inclined to treat distant derivation and lengthened tradition.

fluid matter. While by no means undeserving of attention is the pointed manner in which the fragments of tradition yet traceable correspond with this statement of Moses. But to enumerate these would be little else than to transcribe the sixteenth section of the learned Grotius's book on the Truth of the Christian Religion; whose great diligence has collected testimonies of mention made by the ancients of a fluid chaos enveloped in darkness, and set in motion by a wind; and of all things being formed out of it by divine power and wisdom: and such traditions the wisest of the Greeks acknowledged that they had received from those whom they called barbarians, that were older than themselves. Nay, even among the Chepewyans, a tribe of North American Indians, Mr. Mackensie, as he states in his History of the Fur Trade, found the following notion of the Creation. That at the first the globe was one vast and entire ocean, inhabited by no living creature except a mighty bird, whose eyes were fire, whose glances were lightning, and the clapping of whose wings was thunder; on his descent to the ocean and touching it, the earth instantly arose, and remained on the surface of the waters. This omnipotent bird then called forth all the variety of animals from the earth.

First Day's Work.

The authentick account of the Creation proceeds to specify, that, previous to the separation and arrangement of this mingled heap of matter, "The Lord said, Let there be light; and there was light."* In relation to which statement, one of those learned and able foreigners whose residence in our country does credit to the island, has observed, that nothing of all that we see on the globe could begin to operate, previous to the introduction of a certain quantity of

* The remark of Longinus on this passage is well known, and has been justly produced as an impartial testimony to the sublimity of the stile of the Mosaic writings; but the observation of a celebrated divine of our own nation, on the expressions used at the Creation, appears, from the intrinsick accuracy and impressive elegance of it, little less worthy of notice. Dr. South, in a Discourse on Eccles. v. 2, has this powerfull passage: "Heaven and Earth and all the host of both (as it were) dropt from His mouth; and nature itself was the product of a word; a word, not designed to express, but to constitute and give a being; and not so much the representation as the cause of what it signified."

CHAPTER. II.

light into the whole mass of elements, till then incapable of chemical action on each other.* To this work of light, and its division from the darkness, was given the first day of the Creation. The text says, "the evening and the morning were the first day;" an order of reckoning which claims attention both on account of its accuracy, since darkness preceded created light in order of existence, and of the tradition of the fact still traceable in the mode of reckoning which we ourselves retain in common with several other ancient nations, when we count by nights and not by days, as in the phrases "this day se'nnight," "that day fortnight;" as well as in what the earliest poets of the Greeks delivered, that Erebus, evidently a derivative from the very word which Moses uses for evening,† was the immediate offspring of Chaos and Darkness.

Second Day.

The work of the second day was the creation of the expanse, denominated by our translators of the Bible (borrowing, probably, their construction from the Seventy) the firmament, a term by no means so expressive of the nature of the aerial fluid as that actually employed by the sacred historian; which well expresses that expansive and elastick power which the air is known so eminently to possess; and to the employment of which in dividing the waters from the waters we all are witnesses, in the manner in which it supports the clouds above and represses the waters below: so that our mode of raising the last by pumps is merely removing, by the operation of the sucker, a column of the incumbent expanse.

Third Day.

On the following day the waters under the heaven were commanded into one place, and the dry land appeared; "and God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth: and it was so." Here, too, accuracy of description again demands the notice of the reader, in the particular of the fruit trees producing their seed in their fruit, and in the fact of its being so truely after its own kind, that each of the numerous species of fruits, however they

* See De Luc's 2nd Geological Letter, at the end of the tenth number of the British Critic.

† ערב.

may expatiate in varieties, is for ever preserved distinct; so that the seed of a pear can never produce an apple tree, or that of a plum a cherry tree.

Fourth Day. On the fourth day it was that the Lord said, "Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs and for seasons, and for days, and for years, and let them be for lights in the firmament of heaven to give light upon the earth; and it was so." And do we not see them still performing the functions then assigned them, and mankind marking the passage of time by their revolutions? While we trace the tradition of such an appointment in the words of the poet Aratus, who says, that "God fixed the signs in heaven;" as well as in the following passage of the Timæus of Plato, if indeed these be not borrowed from Moses himself: "Days and nights, and months and years, which existed not before heaven was made, then, at the same time that was constituted, He brought them into being: Now these all form a portion of time."

Fifth Day. On the fifth day the waters were commanded to produce abundantly the moving creature that hath life, and fowl to fly above the earth in the open firmament of heaven; and they were blessed with the power of multiplication: a gift in which the inhabitants of the air in general, and still more those of the waters, far surpass all other animals.

Sixth Day. The last day's work commenced with the creation of the cattle, the creeping thing, and the beast of the earth; and ended with that of the first parents of mankind, of whom the male, we are afterwards informed, was made of the dust of the ground, into which the Creatour inspired the breath of life; and to whom, when He had formed them, the Lord God gave dominion over the fish of the sea, the fowl of the air, and every living thing that moveth upon the earth. That man has and does exercise this dominion is indisputable: and that the means of it were prepared for him by the Creatour is visible, in some of the animals being endued with that natural docility, that they are with great ease made subservient to him in establishing and exercising his dominion over others. Thus the dog, the horse, and the elephant, are with little difficulty trained to be obedient to his word,

CHAPTER II.

and, assisted by their sagacity, celerity, and strength, he captures the wildest, and subdues the fiercest.*

* Early in this Chapter was brought forward the observation of a learned geologist, in testimony of the accuracy with which the sacred historian has stated the order, in which the work of Creation proceeded; and having now gone through the detail of the operations of the several days, the reader, I conceive, will not be displeased at his notice being called to the manner in which the same degree of correctness is observed throughout the statement. To discern this, we have only to recollect the certain mark of the providence of the Creatour, noted by Aristotle, viz. the production of the particular about to be wanted, previous to the appearance of that which will require it. For thus the production of light is related by Moses to have preceded the formation of the bodies, to the constitution of which it was requisite; and the great luminaries were made previous to the appearance of the vegetable world, which flourishes through their influence, and the creation of this last preceded that of the animals which draw their subsistence from it, while man, to whose benefit all these several departments of the universe contribute, was not called into existence until they were all complete. Hence too arise some questions which Scepticks will do well to consider. As first, if Moses was not a divinely commissioned teacher, must he not either have received the History he has given of the Creation from somebody else, or have composed it from his own imagination? 2ndly, if the former, how has it happened, that neither the learned of Egypt, or the wise men of Arabia, (from one or other of which parties it should seem, that if he possessed nought but human learning he must have obtained the knowledge which he had) but he alone should have transmitted to posterity this consistent account of the divine work? But, 3dly, if we must take the latter part of the alternative, is it credible, that while the most eminent among the heathen mythologists and philosophers who have attempted to give an account of the beginning of things, have fallen into absurdities so great as those which the authors of the Universal History have been at the trouble of detailing in their chapter on the Cosmogony, Moses alone should from his imagination have drawn out a scheme, in which there not only is no errour discernible, but in which are contained physical truths unknown to men in the age in which he lived, though now demonstrated by experiment? But if there be such cogent reason for concluding, that he neither received it from any other, nor devised it himself, and yet it is truth which he has in reality left to posterity, whence could he get it but from Revelation? Should it here be demanded, whence then did other writers who have detailed any of the same particulars derive their information? Let it be replied, Revelation was undoubtedly the original source whence they all drew, who related any thing that was true; since none of the race could have otherwise learned what occurred ere their own existence commenced. Yet how many particulars have been borrowed from the writings of Moses by later writers, (and the productions of none earlier are extant) it is difficult to say: but if any have not been so, they must have been the reliques of

Traditional Evidence of it.

Neither does tradition bear less evidence than fact affords to the accuracy of the account which Moses has given of this last day's work. For the Egyptians, in consistence with the command recorded, " and God said, let the earth bring forth the living creature after his kind, &c.;" asserted that the moist clay of the earth, enlivened by the heat of the sun, brought forth living creatures and men. And Timotheus the chronographer, as quoted by Eusebius, relates, that Orpheus taught that one invisible and incomprehensible God formed man out of the earth, and endued him with a rational soul. And in the well known story of Prometheus the fact of man's formation from the ground is retained. Among the Tuscans was a tradition, that the world was created in six thousand years; and the arrangement of the creation in these chiliads approaches in the particulars of it very near to those which Moses assigns to his correspondent days; and man is said to have been formed on the sixth. And lastly, according to the statement of Couplet in the preface to his Chinese Chronology, that people have a traditional account, mixed with fable, of the origin of the world, of the creation of heaven and earth, and that the first man was made of the barren earth; and

primæval tradition, and then in their correspondence with it they confirm the Mosaic account, while through their comparative imperfection they place its authority in a still stronger light. On this correspondence the learned Jackson has, in his Chronology, made the following just remark, " From the preceding most ancient recondite accounts of the Creation, amongst the Phœnicians, Chaldæans, and Egyptians, which were preserved and taught in their mysteries, and derived from them to the Greeks and other nations, it is evident, that from the highest antiquity the history of the Creation which Moses delivered to the Jews, was known among all the descendants of Noah, and was originally founded on divine Revelation. It could not otherwise with probability have happened, that the history of the Creation should be preserved and related in so nearly the same manner, in the most ancient mysteries of Chaldæa, Phœnicia, and Egypt, as Moses has related it. That a notion should so universally prevail, that the matter of the visible world was originally a dark and confused mixture or chaos; that a spiritual or divine wind from God, or the Supreme Mind, acted upon it, and by degrees brought the mass into order; that light issued out of the chaos before the sun and moon were made, or shined in their orbs; and that after the formation of the elements, and the trees, and the herbs of the earth, and the several kinds of brute animals, fishes, and fowls, and other living creatures, man and woman were at last created."

CHAPTER II.

endowed with wonderfull knowledge of natural things, and had dominion over all the creatures.

But the sacred historian has further stated, that in commemoration of the completion of this mighty work of creation, " God blessed the seventh day and sanctified it, because that in it He had rested from all His work which God created and made:" not herein suggesting, as men of perverse minds have endeavoured to wrest his words, that the Creatour of the world can ever be faint or weary, but that He 'ceased to work,' in the exact import of the original term, as is manifest from the use made of it at the close of the eighth chapter of Genesis, where we read, that " while the earth remaineth, seed time, and harvest, and cold, and heat, and summer, and winter, and day, and night, shall not cease;" in which passage were the word rendered 'shall not *rest*,' it would make the declaration nonsense. This fact, however, of a divine institution of a seventh day of rest, must not be dismissed without noticing the vestiges of it yet manifest in human society. How prevalent the observation of it was before the promulgation of the Gospel among other nations besides the Jews, may be seen by referring to that tract already mentioned of the learned Grotius on the truth of the Christian religion. Indeed different writers have shewn, that a week consisting of seven days has been in use, not only among the Israelites, Assyrians, Egyptians, Indians, and Arabians, but among the ancient Romans, Gauls, Britons, Germans, and almost all the nations of which we have any knowledge from the extremity of Asia to that of Europe; and even in America. Neither should one particular relating to this point be left unnoticed: that the term by which the number seven is expressed in the Greek and Latin tongues is manifestly not derived from the Hebrew word for the same number, but from that which we nearly retain in the word Sabbath. A circumstance plainly indicating that the Sabbath and the seventh day were considered as equivalent from very high antiquity.

Institution of the Sabbath.

Connected with the history of the Creation, and in truth a particular of too much importance to be without impropriety passed unnoticed in it, is the divine judgment given on the work, and recorded by the sacred historian in these words; " And God saw every

thing that He had made, and behold, it was very good." A sentence by which we are not only warranted, but taught to conclude that every creature was then made perfect in its kind. But a probationary Being incapable of falling under trial would not have been perfect in its kind: being in truth incapable of probation. Into the nature of man therefore, there necessarily entered fallibility; and to form a just idea of what our first parents were; (the acquisition of which appears requisite for the complete understanding of their history) we must join with this every good principle, quality, and faculty naturally found in man, and that in the highest degree in which they can possibly dwell in him. The principles which individuals have since imbibed from instruction and precept, the dispositions wrought in them by correction and discipline, were originally implanted by the hand of their Creatour in the breasts of the first human pair; and in Adam and his wife there existed not only acuteness of perception, depth of penetration, fidelity of memory, and soundness of judgment superior to aught that has appeared in any of their descendants, those only excepted who have been blessed with inspiration, but a rectitude of sentiment, or authority of conscience, and a warmth of benevolence, unequalled but by what is seen in those who by the mercy of their Creatour have recovered that similitude of Him which was lost by the Fall. These great endowments indisputably tended to aggravate the guilt of the transgression which they committed. But the notice of this truth may contribute to diminish the difficulties of those reasoners, who are at a loss to conceive, how a wilfull transgression of an express injunction of the Sovereign of the universe could either be punished with the penalty with which it had been previously menaced, or be menaced with loss of life to the offenders, when they had proved themselves unworthy of life, by having rendered it no longer innocent.

Perfection of the creatures in their kind.

Just idea of the first human pair.

The brevity of the period during which the first pair continued in perfection of nature unimpaired, precluded all testimony, which might otherwise have remained from facts, of their then possessing in all their amiableness those social affections, the exercise of which so truely graces human nature. Still from what is visible in their progeny we may deduce no unsatisfactory conclusion of what must have

CHAPTER II.

existed in the first pattern of the species.* For, however theorists may be at a loss to reconcile it with the little which they do know, or with the much which they conceive they know of the nature of things, there is perceptible in the nature of man affections which fit him for society, and which, properly regulated by that governing faculty of his mind, the reality of which is equally discernible, tend to produce the benefits, and insure the happiness of social converse. These, therefore, existed in their perfection in our first ancestors; and it has been imagined even that an instance of the strength of them was manifested in the man's wilfully plunging into the same condemnation which his wife had incurred. But passing this as the suggestion of a poetical imagination, too probable to be positively rejected, yet not sufficiently supported by evidence to be introduced as History; let those recorded facts be now brought forward, the knowledge of which is so necessary to the elucidation of the story of our race, that without it this is a confused tale, having no beginning, wrapt in mystery in its progress, and as to its conclusion involved in obscurity.

Inattention to the History of the Fall absurd and reproachfull.

That a dispensation like that of revelation, instituted for the recovery of a lost world, for the redemption of a race which had incurred a sentence of condemnation from the universal Judge, should appear unintelligible to men not aware that any such sentence has been pronounced, is far from surprizing: that the suggestions of scepticks,

* Though we may tread on dangerous, and certainly do on disputed ground, when we speak of the offspring's inheriting from the parent intellectual faculties and mental dispositions, neither the difficulty we may find in our endeavours to account for this, nor the instances in which it does not appear, will disprove the fact of its existing in those cases in which it is visible. In the brute creation it is very apparent. For what man will venture to affirm, that there is no perceptible difference in the dispositions and intellectual capacities of the two species of beasts of burden, the horse and the ass? and which, as long as the two breeds are kept distinct, run, like two parallel lines, never to meet. Yet when, by an unnatural conjunction, the mule is produced, does not this animal partake of the disposition and faculties of both? It is true, that you may by a course of ill usage break the spirit, deaden the faculties, and spoil the temper of a lively, sensible, and generous horse. But this very truth contributes to the confirmation of what is thus contended for: since where such treatment has been experienced for some consequent generations, the progeny will prove answerable to it, yet the characteristicks of the species will not be obliterated; and an ill-bred horse, experience proves, is still a very different animal from (I mean no figurative allusion) an ill-bred ass.

that the reasonings of unbelievers should make an impression on the minds of such professors of our faith, as by being unacquainted with the Old Testament know not half the History of Revelation, will on reflection appear no more than what might be expected; but that the darkness in which they thus lie, and the errours into which they are thus seduced, arise from their own want of attentive enquiry into the most important subject of the history of their own race, as it stands recorded in the earliest, and indeed the only authentick chronicles of that period of it, is matter of just reproach to themselves; greatly disgracing them in comparison not only with our own forefathers, who deemed it no reflection on their understanding to be well read in the sacred writings, but even with those ancient heathens who laboured earnestly after light as to those impressive circumstances which denote the fallen state of the children of men. The imbecility of these they saw and acknowledged, declaring, that even those which are denominated good men, do not uniformly preserve that character; but are sometimes bad, sometimes good. "For," said the observant Plato, "it is truly difficult for a man to be good; it is possible, however, that he may be so for a time; but when he is become so, to continue in the habit and be good, is impossible, and not in human nature. But God alone can have this perfection." And the leading Roman philosopher, the eloquent Tully: "The house of every individual feels, the senate feels, the army, the allies, the provinces, that as with our reason we may act rightly, so with our reason we may offend." Whether their sense of this imbecility, joined with the imagination that human knowledge was only reminiscence, an opinion arising from the facility with which men are led by induction to discover truths for themselves, was the ground of some philosophers supposing a state of pre-existence; or, whether this was merely a corrupted tradition of the race having been in a more perfect state previous to the Fall, it may be difficult to ascertain. But however that was, that they had in reality plainer and stronger notices of the transactions which took place in Eden than is generally conceived, will be demonstrated, after the statement of those transactions themselves has been laid before the reader.

CHAPTER III.

Adam called to give Names to the Animals—Formation of the Woman—Garden of Eden—Temptation and Fall—Sentence on the Tempter and offending Pair—Immediate Consequences of this on the last.

CHAPTER III.

THAT neither the quickness nor the depth of the first man's understanding has been too highly estimated in the preceding Chapter may well be concluded, from the first trial of it to which he was called, that of naming* the several animals over which their common Creatour had given him dominion;† which, though certainly in itself an act of sovereignty, the dignity of Him who proposed the task forbids us to suppose was done hastily, or without due consideration of the propriety of the appellations conferred. While Adam's perception that in all the species there existed not one that could form

* This passage of Holy Writ, duly reasoned on, will evince, that Adam, ere he had a companion of his own species to converse with, was sufficiently master of language to designate by proper appellations the various animals brought before him. Whence, then, we may here ask, did he acquire this ready use of words, since it could not have been by practice, nor had he had time to gain a store of them by the exercise of his powers of invention? It could have been only from the gift of God: and the real origin of language is thus settled by the sacred historian beyond all reasonable dispute.

† As the authority thus delegated to man is so far from justifying an improper use of it, that the very recollection of the hand from which it is derived should serve as a solemn warning to be carefull in the exercise of it; so will the fact of the right having been thus given furnish a decisive refutation of all the well-meant but groundless observations of man's assuming a dominion over inferior animals to which he has no claim, when without ill usage he only treats them as his property, and applies them to the relief of his necessities.

society for himself, and that yet each had a mate of its own kind, must have tended to have either excited or augmented in his breast a sense of his own want of a suitable associate, and to generate in him an attachment towards that intended for him different from mere animal affection; and this was possibly the reason why he was permitted to be whatever period he did continue without one. But a sleep of preternatural depth having seized him, after he had reviewed all the animals subjected to him, while he was wrapped in this the woman was formed from a part of his body: her derivation from which has been thought to indicate the degree of equality and the strength of affection which ought to exist between every human pair. By the divine power a rib was taken from the side of Adam, and of it was a woman made; whose origin, when she was on his awaking brought unto him, Adam acknowledged, and testified the obligation thence arising to an indissoluble connection between every man and his wife.

The formation of the Woman.

For the habitation of this newly-formed pair, the providence of their Creatour had prepared a garden, furnished and adorned with every tree usefull for its fruit or pleasing in its appearance, which all surrounded two plants of wonderfull properties, one the tree of life, the other that of the knowledge of good and evil: and of the fruit of the last of these the man had received from his Creatour an express and solemn injunction not to eat, under the announced penalty of certain death. This delightfull spot was situated in the land of Eden: a region which, though there be not still traceable in it all the distinctive features which Moses has described, is yet distinguishable by the lasting notes of two considerable rivers, the Hiddekel or Tigris, and the Euphrates; and though it now lie under the desolating power of the Turks, yet it is well worthy of remark, that it has been noticed by several ancient writers as exuberantly fertile. Herodotus has mentioned it as the best soil he ever saw; and he specifies its producing in corn two hundred fold; and indeed, its being of fecundity so extraordinary as to deter him from detailing more particulars on that head, lest he should appear to relate things incredible. To the plenty of spontaneously growing palm trees, which yield no less than four articles of use in life, bread, honey, wine, and cloth, Strabo has

Garden of Eden.

CHAPTER III.

born witness; and to these testimonies of the eminent fertility of this region may be added those of Quintus Curtius, Niger, and the elder Pliny. Their Creatour, then, having placed the man and his wife in a part of this choice land which was more especially adorned by His power and bounty, assigned to them for their employment the task of keeping it and dressing it.

But few readers, it may be presumed, will need here to be reminded how very discernible in the constitution of us their descendants are the consequences of two of the particulars above related of our first parents. The natural and mutual attachment of the sexes does in the righteous part of mankind in fact induce the husband to esteem his consort as indeed bone of his bone, and flesh of his flesh. A remark, for the truth of which an appeal may be safely preferred to the heart of every virtuous husband; and even to that of every single man whose choice has already selected the woman whom he wishes to make his partner for life. While on the side of the female no less visible are those tender affections, engaging manners, and usefull as well as amiable qualities, which render them helps meet for their consorts.

And for the inclination to garden-work inherent in the species; this prevails so generally as to be visible in the proofs given of it, from the dirty garden pot, with its smoke-dyed plant, which menaces our heads as we pass through the allies of a city, to the undulating grounds and extensive plantations, which, in the superintendence of their formation, sooth the disappointment of the retired statesman, and allay his anxiety for power.

Temptation and Fall.

To those who have tasted the pleasures of horticulture, the happiness provided for our two earliest progenitors in the situation allotted to them will doubtlessly appear such as ought to have made them content, without seeking for increase to it by any advantage which it was suggested to them, would arise from partaking of that fruit of which they had been forbidden to eat. But that being, who it should seem, derives a malicious pleasure from first tempting others to transgress, and then accusing them of sin; and whose very existence, perhaps it may not unreasonably be concluded, is owed to the necessity of trial for the improvement and exaltation of moral beings;

that being who is in the Hebrew tongue emphatically stiled the Adversary, as in the original of the New Testament he is with no less propriety denominated the Accuser, by a term from which our vulgar name of him, the Devil, is derived; that being, using the body of a very intelligent, beautifull, and fascinating animal, prevailed with the woman to take and eat of the forbidden fruit: and she seems immediately to have implicated her husband in her own guilt. A circumstance which experience demonstrates to have so much of human nature in it, that some inaccurate reasoners have been induced to consider the whole relation rather as a metaphorical representation of the character and dispositions which the race betray, than a literal statement of facts elucidatory of that imbecility of mind which has since appeared, and does daily and hourly appear in the descendents of the fallen pair. That this last is however the only just acceptation of the words of Moses, is manifest from the very fall of the race itself, and their consequent incurment of the menaced penalty, death, having been demonstrated in a manner most observable by the incontrovertible fact, that the hope of restoration was in ages so early holden forth by the prediction of a promised seed in whom all the nations should be blessed. For let sober reason and common sense decide, whether aught but his having been authoritatively informed of it, could have induced or even suggested it to Moses to speak of a future descendant of Abraham, in whom this prophecy should be accomplished? Since it could not be the promotion of his own estimation among the generation with whom he lived. Because he pointed not to a character which would appear in his own family, that of Levi; but in the tribe of Judah, and that too in distant futurity. Nay, he spake of Him as one in comparison with whom, the splendour of his own fame must be greatly eclipsed; for in Him not one people alone was to find a guide and lawgiver, but all the nations of the earth should be blessed. And had it been to flatter the minds of the people to whom he immediately addrest himself, that this hope of future blessing to the world was inserted in his writings, Moses would naturally have said something more particular as to the benefits which they specifically might hope to derive from Him. Or lastly, had it been to attract the notice of the

CHAPTER III.

other nations to that people, and to secure for them their favourable regards, more provision would have been made for promulgating among those nations the existence of a promise of so much good through the family of Israel. Yet the book which contained this promise Moses directed to be laid up in the Tabernacle, and to be read once in seven years, before all Israel in their hearing. Their future kings, indeed, were commanded to take a copy of this book, and read in it all the days of their lives: and the priests and Levites were to teach it to the people in their cities; but for the publication of it among the nations Moses gave no direction. His own receipt of it therefore is the only cause that can reasonably be assigned for Moses having recorded such a promise to Abraham; and during the generations between that patriarch and himself the longevity of men was such as to form a powerfull impediment to the introduction of any thing as a tradition on a point of high importance and universal interest, which was not well founded. For Abraham himself did not die, until after Jacob was come to man's estate, and Kohath the grandfather of Moses was among those who went down into Egypt with Jacob. No doubt therefore can be reasonably entertained, that even without inspiration Moses had indisputable authority for Abraham's declaration, that such a promise had been made unto him: and the truth of Abraham himself may be justly rested on what has from fact appeared as to another promise, stated to have been given to him, that of his posterity being innumerable. For by these at this very day is the greater part of the peninsula of Arabia inhabited. The families of Judah and Benjamin are spread abroad among nearly all the civilized nations of the earth: while the descendants of the other sons of Israel are dispersed throughout the East, and, if we may believe report, form in one family of them, the Afghans, a powerfull nation of considerable domain. This incontrovertible testimony of Abraham's having received the divine promise in one point is surely a sufficient pledge of his truth in asserting that he had received it in the other, that "in his seed all the nations of the earth should be blessed." Now, if these stood in need of such a blessing, by some evil must they have been affected. But further communication has proved that the intended blessing is, deliverance

from the sufferings inseparably attached to this temporary life, and especially from the chief of them, death itself. The evil incurred therefore consisted in these, and these consequently are comprised in the fall of the first pair as related by Moses, and in the curse consequent on it. To bring this argument then to a close; had there been no previous loss there could have been no recovery; but the existence of the promise of recovery is demonstrated by fact, and of its origin Revelation is manifestly the most reasonable account: but the most reasonable account must come nearest the truth; and the truth itself cannot go beyond Revelation for its origin. This account therefore is identified with the truth; and the transgression of Adam as certainly took place, as the crucifixion of Jesus Christ which atoned for it. And by the divine mercy there has been preserved to us, through a chosen line, that history of the primæval transactions, which, however requisite to elucidate the present state of the human race and explain its designation, had nearly or quite perished among other nations. Quite extinct, indeed, it cannot be said to have become among all: since some scattered fragments, though few in number, yet curious in themselves, are still to be found, as will appear, when the circumstances specified in the third chapter of Genesis are compared with them; the proper occasion for which will be, when the relation has proceeded through the remainder of them.

Condemnation of the Tempter, and the offending pair.

After the offending pair had through the crime which they committed acquired a knowledge of good and evil, shame induced them to make the vain endeavour to conceal themselves from their Maker's eye. But He, calling them from the covert to which they had retreated, after drawing from their own lips an acknowledgment of their transgression, and an impeachment of the Tempter, proceeded to pass a separate sentence on each. In that on the Tempter even the instrument of which he had made use was involved: and whether the species of serpent through whose organs he conversed with the woman, was originally endowed with wings,* or able to move for a con-

* There is said to exist in Arabia and Egypt a species of serpent endowed with wings, in colour resembling brass, and by the vibration of their wings and tail reverberating the sun-beams, and making a most splendid appearance. After hearing

CHAPTER III.

stancy erect upon its tail, plain it is, that to degradation it was condemned by the first part of the sentence, " Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Neither is it less clear, that the remainder of it, " and I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel;" related principally to that being who had seduced the woman from her duty, and thus drawn the menaced punishment on her and her seed. And this too requires to be more particularly kept in mind, since the promise of the victory here given, is the great foundation of the dispensations since divinely established, and of all those precious hopes of future happiness which mankind have since received from heaven.

On the woman was denounced a multitude of sorrows, attendant on conception and child birth, with an anxious attachment and subjection to her husband. On this sentence some ingenious writers have endeavoured to amuse themselves and perplex their readers by observing, that the facility with which in some climates women are delivered, would suggest an inference, that the curse pronounced on Eve had not extended itself to that part of her descendants. But the words of the sentence even in the translation, and much more strongly in the original, testify, that it is not to the pains attending the act of parturition that the menace is confined, but that it embraces all the sorrows and uneasiness, both mental and bodily, which are attached to child-bearing. What these proved to Eve herself, may with some probability be conjectured, by considering, that she could scarcely fail to compare the world into which her issue was to be born, with that garden of pleasure from which, through her own folly and guilt, she herself and her consort had been expelled. Those who have marked the inexpressible tenderness of maternal anxiety, painfully solicitous for every particular that can add to the comfort of the infant, will be at no loss to perceive, that poignant must have been the sufferings of the first mother on reflecting to what she had reduced all the progeny

---

this, and seeing the variety of beautiful species, what could induce that very sensible writer, Sir Walter Raleigh, to stigmatize the serpent as the most ugly of all beasts, it seems difficult to conjecture.

which she might have. It may, indeed, be here suggested, that the hope of producing the seed by whom the victory was to be obtained, might have cheered her during the periods of her gestation; a circumstance which on reflection seems to have been almost necessary to have preserved her from despondence under her sufferings, and which demonstrates the mercy exercised in delivering the promise at first in terms so general. But if the assurance, that, either by more remote or immediate issue of hers, the happy state which she had forfeited should be recovered, operated on the one side to animate, the menace that her sorrow should be multiplied, must, on the other, have rendered every unusual sensation a cause of new alarm, every access of sickness, every incipient pain, a source of dread as to what might ensue; and when, in process of time, her eldest son deprived another of life, we can scarcely suppose, but that she lamented the day in which she became a mother, and felt the weight of her condemnation little less severely, than she felt it even at the first. That from these particulars of sorrow peculiar to Eve, her daughters are exempt, as it cannot, so it need not be denied; but that the sufferings which even these find attached to child-bearing are not inconsiderable, experience proves.

The next particular in the sentence of the woman was the strength of her attachment to her consort; and little observation is sufficient to evince, that this is such as both exposes women to, and does actually bring on them much ill usage, to which they will not only readily submit, but in many cases do even pertinaciously continue to bear.*

To the last part of the sentence on the woman, though so manifestly just, that her husband, whom she had enticed to debase himself, should rule over her, a roving imagination may, perhaps, suggest a difficulty similar to that urged on the subject of child-birth; that in some instances it appears not to take place. But these, probably,

* This incontrovertible peculiarity in the character of women highly merits attention, and in conjunction with various other testimonies tends to prove, that, however in points of natural history the sacred writers may speak so as best to be understood by the generality of men, (a perfection not always met with among philosophers) there is in reality no system of philosophy like that of the Bible.

CHAPTER III.

(those cases excepted where the abdication of authority is voluntary,) would, on fair examination, be found to be in comparison very few: since the story of not only the present day, but of all past ages of the race, will prove, that in much the greater portion of the nations, civilized and savage, the authority assigned has been not only sternly preserved, but aggravated into despotism.

The last of the criminals on whom judgment was pronounced, was Adam; from the following words of whose sentence, "Because thou hast hearkened unto the voice of thy wife," it may be collected, that the woman had exerted her powers of persuasion to vanquish his reluctance to transgress the divine injunction. For this transgression the ground was cursed on his account; and he was sentenced to eat of it in sorrow all the days of his life: thorns and thistles he was told it should bear to him: and instead of the delectable fruits of the garden on which he had hitherto subsisted, he was to eat the herb of the field; and, after a life supported by labour, have the sentence on his disobedience previously menaced fully executed on him, and be reduced to the dust out of which he was taken.

Actual consequences of the Sentence on Adam.

Here, then, is recorded the real source of that pain under which the whole creation groaneth and travaileth together until now; the true origin of that bondage unto which we are, through fear of death, subject all our life-time. That the sons of Adam subsist on the produce of the ground; that this produce is obtained by their labour, and all their toil and works which they accomplish on the earth are closed by death, and the return of their bodies to the dust, the most shameless impugner of the sacred chronicles will not deny. Neither can all the philosophy of the world, even though directed by the acumen of an Aristotle, devise a satisfactory account of a creature endowed with the faculties and capacities of man being just brought into existence, and when his intellectual powers have acquired some strength by exercise, and his moral principles have been improved by instruction, and the habits he has gained under them confirmed by practice, being deprived of all further use of them, and apparently annihilated. This ænigma neither the learning of the Greeks nor the wisdom of the Egyptians could solve. The anecdotes recorded by Moses alone can explain it. The creature formed with mental facul-

ties adapted to endless duration has been made subject to death by a divine sentence: which sentence, however, was not only accompanied with mercy, in the hope suggested of a future victory over the enemy by whose seduction the condemned pair had been induced to transgress, but, as was before observed, had it intermixed in itself. Since, while sinfull propensities, like all others, increase by habit, the pleasures of vice pall by repetition; and when all the variety of sinfull indulgences has been repeatedly run through, (which it may be in the present ordinary duration of human life) the slave to them becomes miserable for some new amusement, and that even from languor, but much more so to divert his mind from reflection, which so quickly loads him with self-reproach. And the jealousies, quarrels, and contests naturally arising from the practice of intemperance, inevitably interrupt the tranquillity and prevent the happiness, not only of all immediately partaking in them, but of the whole society in which they prevail. So that everlasting life under such servitude or in such society could afford nothing but infinite perpetuation of suffering. And therefore the sentence, "In the day that thou eatest of the tree of the knowledge of good and evil, thou shalt surely die," was perfect in mercy as well as in justice. Neither, as is on the same ground evident, can everlasting life be restored to the world, until sin be eradicated from it; and in very compassion to Adam and his race have they from the Fall been hitherto debarred from the tree of life; while a dispensation is silently, but irresistibly, proceeding for destroying the wicked from among them, and placing the righteous in a state of never-ceasing duration.

That the fallen pair, then, might not render perpetual the miserable alteration they had by becoming sinners made in their own state, they were driven, the History proceeds to state, out of the garden of Eden, to till the ground whence the man was taken.

Present appearances testify the truth of the foregoing relation.

That a clear tradition of facts so interesting to the whole human race, as those are which have been now stated, should not have survived until that period in which the nations began to preserve historical records, will not appear unaccountable, if it be considered how long a space of time must have elapsed after the Deluge, ere the families derived from those who survived it, were sufficiently settled

CHAPTER III.

in the different regions in which they established themselves, to think of making memorials of what was passing, or had previously passed on the earth. But the actual existence of some vestiges of these facts, either in later appearances, or in fragments of tradition, form potent testimony of their having in reality occurred. Thus for appearances; it is evident that evil passions do dwell in the human breast; but when the nature of these is duly examined, it becomes manifest, that they are not *sui generis*, of a distinct kind in themselves; but corruptions of something tending in itself to the good of the creature, not to its debasement: and, therefore, the present appearance of them bears testimony to the truth of that History, which asserts the race to have fallen from the uprightness in which they were originally created. In like manner the imperfect and corrupted traditions now to be laid before the reader, furnish strong evidence of those circumstances, to which they relate, having actually taken place. It may, however, contribute to render the connection of these traditions with the authentick History more evident, if the reader's attention be previously called to the various means by which the genuine tradition became corrupted; and which have been considered at large by a very learned prelate, before quoted, in his Origines Sacræ.

Causes of the corruption of tradition.

Now, the first of these which he specifies, is, the confusion of tongues, the effects of which will be more fully to be investigated under the history of that event. At present it will suffice to observe, that this must have operated by no means slightly, in confounding the names of the individuals of preceding generations. To this confusion the liberty taken by the poets, and especially the Greek (to whom we may without any impropriety add the Hindû) to adorn the reports they collected of what had passed in former ages, and give them a dress more suitable to their own country, added not a little. For they ascribed what was done by the first ancestors of mankind to persons of their own nation. Thus the things that had occurred to Noah were told of Deucalion, and Ogyges, and Satyavrata; and those that befell Adam were reported of Prometheus and Menu.

The Greeks' misconception of the idiom of the Oriental languages was another source of fable among them. As the giants making war against heaven was a poetical detorsion of the history of the Tower of Babel, which in the Hebrew phraseology is related to have been intended to be carried up to such an height as to have its top in the heavens; meaning, to a very great height. But, this was taken literally, and they were said to have attempted heaven itself.

A fourth mode of disguising true History was what the Greeks most fondly practised, that of translating proper names; thus Ham, which in the original tongue signifies *heat*, was construed into the Greek Ζευς of the same import, and the son of Noah became the Grecian Jupiter.

Now these modes of corruption, either severally followed, or practised conjointly, must necessarily have introduced no small confusion into the genuine story. A consideration which will leave the reader at no loss to account for Adam and Eve being spoken of, as they are in Philo-Biblius's translation of the Phœnician History, under the names of Protogonos, that is, the first-born, and Æon, breathing, or living; of the last of whom it is oddly enough specified, that she found out the way of taking food from trees. Neither will he any longer feel inclined to express surprize at the particulars of that portion of the History of the World which is now under consideration, being conveyed to us under the disguises about to be mentioned.

A vestige of the declaration in which the indissoluble bond of wedlock is described in the second Chapter of Genesis, "And they shall be one flesh," appears to have been preserved in the singular fable delivered in one of the Dialogues of Plato; that at first there existed not only two sexes, but a species consisting itself of both, of which every individual had two faces, four arms, and so on.

Tradition of the Fall in Hesiod.

The poet Hesiod, in accounting for the labour by which men are compelled to force their sustenance from the earth, says that Jupiter imposed it on them, in the wrath which he conceived at Prometheus for stealing the fire. Now it being noted, that the Greek word for fire, differs but in one letter from the Hebrew term for fruit, and consequently supposed, that the Greeks did in this case, what they are

CHAPTER III.

known to have done in many, change a foreign word for one of nearly the same elements in their own language, there manifests itself at once in this tale, a tradition of men being condemned to labour for having stolen the fruit; while in justification of this conjectural alteration, it may be added, that the poet in the course of this fable, introduces as attached to the woman whom he states Jupiter sent down, though adorned with every female grace, to bring evil upon men, two particulars parallel to two menaced in the curse upon Eve; troublesome desire, and limb-corroding cares. Having then such a tale handed down to us from very high antiquity, and it being in the form in which it stands little better than a tissue of nonsense, yet after a very slight alteration appearing to contain a tradition of a fact recorded on the highest authority; it is indisputably more reasonable to conclude, that such an alteration of the tradition is just, than that an apologue so earnestly told as primæval truth, and relating to a circumstance of which we from experience know the reality, that man is condemned to labour, had no foundation at all in the history of the race. Neither will the ground for this conclusion be weakened by the consideration, that Prometheus was among the Thessalians, if not among other nations likewise, esteemed the proto-plast, or the man who came immediately from the hands of the Creatour.

On this portion of the History of mankind it has been demanded how long our first parents continued in a state of innocence? For a certain reply to this we have no documents; all that is preserved on the point consisting in the statements of apocryphal books, and the product of Rabbinical dreams. And though from the craft of the Tempter, we might be inclined to conclude, that he made his attack at a period when the object of it was as little fortified against his assault by instruction and reflection, as it was permitted him to find her; yet, on the other hand it may be argued, that there was less probability of his advice to eat being listened to when the recent receipt of the prohibition was yet fresh in her memory, than at a more distant period, and therefore to such an able seducer would defer it. So that by this mode of reasoning little light can be thrown upon the question. But had the resolution of it been of any im-

portance, we undoubtedly should not look in vain for something decisive of it, in the words of the sacred historian. Yet his silence as to any intermediate occurrence between the creation of the woman and the Fall, and the solitary observation which he has left us, on the whole state of the new formed pair, previous to the last, that "they were naked but not ashamed," seem to indicate that but a short space of time passed, ere Satan made his successfull attempt on Eve's obedience to her Creatour's words.

CHAPTER IV.

Birth of Cain—of Abel—Murder of the latter—Corruption of Mankind—Divine Admonitions—Deluge—Traditional and other Evidence confirming its Occurrence.

CHAPTER IV.

WHETHER in consequence of the curse which the Lord God had pronounced on the ground, any change was wrought in the temperature of the atmosphere which rendered cloathing necessary, or whether their removal from the kindly shelter of the garden occasioned the want of it, the mercy of their heavenly Father had, previously to their expulsion from their first residence, provided the fallen pair with coats of skins, cloathed with which they were expelled to the east of Eden. What the generality of historians in relating an event like this would have dwelt on; the poignant grief with which their hearts were pierced, the affecting lamentations with which they bemoaned the sad change in their situation, Moses has left his readers to conjecture, and possibly for a reason which precludes the necessity of others, that inferiour circumstances like these were not revealed to him. But though his History dwell not on such particulars as other writers are wont to bring forward for the purpose of interesting the affections, and gaining the admiration of their readers, if giving strong characteristick traits of the persons whose story he writes, be considered as yielding an argument in favour of the veracity of the historian, in this proof of his truth Moses is equalled by few, and surpassed by none. Of this a lively instance presents itself in the account which he has given of the

Birth of Cain.

ejaculation uttered by Eve on the birth of her first child, "I have gotten, said she, a man from the Lord." In the simplicity of this

declaration so expressive of both surprize and joy, the feelings of the first mother on an occasion so novel and so interesting are most impressively conveyed. Her own substance she knew was taken from the body of Adam; that she now had by her Almighty Creatour been made the instrument of producing another in her husband's likeness, and that all the sufferings which she had undergone according to the burden laid upon her, had thus terminated, must have been to her matter of gratulation, gratitude, and exultation; and that more especially too, since she was able to discern in this her actual production of seed, a way opened to that victory, the hope confirmed of that triumph which had been promised over the fiend that seduced her.

This child, from the term which she used in her exclamation on his birth, Eve named Cain; and a second son acquired, whether from any presignification of his premature death or not, is undeclared, the name of Abel, importing vanity. The fact related of these two brothers, that the elder having turned his attention to tillage, and the younger having become a keeper of sheep, each of them in process of time brought an offering of the produce of his own peculiar labour unto the Lord, affords sufficient indication, that in the antediluvian world some mode of divine worship was established; nor do the circumstances detailed leave any room to doubt, that it was to some particular place that the offerings were brought. Here the divine acceptance of that of Abel was manifested; while no such honour was bestowed on that of Cain. At which the last had the presumption to express in his countenance angry dissatisfaction; and though by the oracle itself it was pointed out to him, that the non-acceptance of his sacrifice was caused by his own ill conduct; so much had jealousy embittered his mind against his brother, that when they were alone in the field he attacked and slew him. For this foul deed the divine judgment was pronounced against him, to take place in the ground making an unfavourable return for the labour he should bestow on it, and in his becoming a vagabond in the earth. The fear which on the receipt of this sentence Cain exprest, that when driven from the place where the divine presence used to be manifested, every one that met him would raise his hand to slay him, supersedes

Of Abel.

Abel slain by his brother.

CHAPTER IV. FIRST PERIOD.

all doubt, that the children of Adam were by that time much increased on the earth, as they might well be by the sacred historian's observation, that at the birth of Seth (which son Eve considered as given her by God instead of the murdered Abel) Adam was one hundred and thirty years old.

Supposition of more than one original pair refuted.

Whether the doubt of the possibility of the result above mentioned from the propagation of a single pair, or any other imagination of equal sagacity gave rise to the silly hypothesis of the first progenitors of the race having been more numerous than those which Moses expressed by name; to the supposition itself it may be replied, while the known fact of the so general use of the right hand in preference to the left is an argument of no trifling cogency in proof of the inhabitants of the earth being of the same family; the truth suggested by reflection on the ways of wisdom, and confirmed by observation on the works of God, "that He does nothing in vain," leads to the conclusion drawn by that eminent naturalist Linnæus, that "in the beginning God created one pair only of every living species that have a diversity of sex; because more would have been superfluous:" and to the consequent inference, that one human pair only was at first created; since that alone was sufficient for the peopling of our globe in a period of no very considerable extent. This will be evident to any one who will be at the pains to calculate what must by regular progression be the produce of a single pair doubling themselves only in their children, and these last doing the same in theirs, and so on, in the number of generations that would succeed in the course of three or four thousand years.

Cain's settlement, and posterity.

Of what took place among men from the time of Abel's death to the age of Noah, concise indeed is the relation given us by the sacred historian. Cain having received from the divine mercy a pledge of safety from those whose vengeance he dreaded, went forth, and as it seems from the testimony of a passage which has been made the subject of much fruitless investigation, after wandering some time to the eastward of Eden, on the birth of a son he built a place of residence, which after the name of his son, (whom his wife had in all probability so named at his birth, in the hope that this would induce his father to settle) Enoch, or, 'thy rest,' he called also Enoch. His

descendants, of whom Moses specifies only six generations, proved the authors of various inventions. Jabal introduced the practice still followed by various nations, of living under tents; Jubal invented instruments of musick; and Tubal Cain devised the mode of working in iron and brass; and among this line it should seem commenced that scene of gross corruption, which drew down that general judgment which overwhelmed the whole race but the family of a select individual. On the particulars of this corruption the History only slightly touches, little more than hinting, that it was greatly promoted by marriages of the sons of the righteous line with the daughters of the impious; and that from these connections sprang an offspring, that rendered themselves notorious in the earth; while there then existed too men, arising it should seem from the line of Cain itself, of gigantick size and vast bodily powers, through the combined vices of all of whom the wickedness of men became so enormous, that all the thoughts of their hearts were only evil continually, and the earth was full of violence.

Tradition of the latter.

To a similar state of things the remains of Gentile tradition concerning the antediluvian world bear testimony. The Roman poet Ovid's elegant description of what he had collected of it is well known:* and equally worthy of attention are the particulars of it delivered in the Phœnician history. In this, Cain (whose name is by the Greek translator converted, by a mutation of which the steps are easily traced, into Genos, and his wife denominated Genea) is mentioned as the father of children, who, if we may judge from their Greek names, Light, Fire, and Flame, were of the most violent dispositions; and there being imposed on those of the next generation the names of mountains, as Casius, Libanus, and Antilibanus, corresponds strongly with the authentick history of giants being born in the earth. Nay, it is directly stated of one generation, that their sons were of vast bulk and height: to which it is added, that the women of those

* "Vivitur ex rapto. Non hospes ab hospite tutus,
Non socer à genero: fratrum quoque gratia rara est.
—— Quà terra patet, fera regnat Erynnis.
In facinus jurâsse putes."

times, who prostituted themselves without shame to any man they met, gave names to their children. While in the very same generation in which Moses has placed Tubal Cain, is one introduced, whose name translated into our tongue would be *Artist;* which, it cannot be disputed, affords no slight presumption of his identity with him, who is recorded to have been the instructor of every artificer in brass and iron.

These coincidences leave little room to doubt that this Ph[illegible] history was either partly taken mediately or immediately fro[illegible] Moses, or compiled from documents which gave an accou[illegible] currences before the flood very similar to that which the [illegible] Genesis contains. Whence it becomes obvious to remark, [illegible] the Mosaic statement were the foundation of this, that mu[illegible] have been esteemed the most authentick history of the origin of things at that early period; or if it were not, that the agreement of other accounts with it in a large portion of the particulars mentioned, indeed, in all those which are free from absurdity, forms additional testimony of the truth of the Israelitish historian.

Translation of Enoch.

But we are not by this last left to conclude that during the growth of this much testified corruption the human race were neglected by their mercifull Creatour, or that those few who were willing to be preserved from the general depravity, received not from Him that assistance which was requisite to enable them to avoid the almost universal contagion. No miracles indeed, except that of Enoch's translation, are said to have been wrought; for under the little experience that men then had of the course of nature, any alteration in that course would probably have had little effect on their minds as a sign; since they might have supposed it to be what was in itself only natural. But the sentence of death was known, and had actually taken place on several besides the proto-plast; the translation therefore of Enoch, "whom God took," (says the Text) in the nine hundred and eighty seventh year of the world, "because he walked with Him," was something manifestly contrary to the general course, and highly expressive of the power and will of God to deliver those who should obey Him from the consequences of the general curse.

But while this mode of calling their attention through miracles to the superintendence of their divine Governour was thus generally precluded by the actual circumstances of the race, there was another used, and of the few righteous individuals that were to be found, some were employed as preachers to call on men in the name of the Lord. Of these it appears from the testimony of the Apostle, Peter, that Noah was the eighth in succession.* During this time too the words of His servants were seconded by that without which they must ever prove ineffectual, the operation of His Holy Spirit. For that this had taken place among them is evident from the divine declaration recorded, "My spirit shall not always strive with man." Since it could not have ceased to strive, had it not previously striven; and the judicial desertion and consequent general infatuation which then took place, will well, and perhaps solely, account for that obduracy in iniquity that was manifested under the appearance of all the preparations which Noah was making for the preservation of himself and his family against that catastrophe, to the approach of which the rest continued insensible: thus exhibiting a blindness similar to that which is now perceptible among those who mock at the menaces and signs of another judgment spoken of by the above mentioned Apostle as about to overtake men even as that did.

Inveterate corruption of men.

The preparations which Noah made were prescribed to him by the word of God, by which this son of Lamech, of the line of Seth, was apprized of the purpose of the great and Almighty Governour of the world, to destroy all flesh from off the earth, for the wickedness of the inhabitants of it, and that this was to be effected by a flood of waters. But himself having, because he was righteous in

* This observation of St. Peter is in the fifth verse of the second chapter of his second Epistle, and though as it stands in the English translation, it is not very clear, through the unnecessary insertion of the word *person*, and the article *a*, any more than the passage in Gen. iv. 26. "Then men began to call upon the name of the Lord;" yet if this last be rendered, as the original will equally admit, "then began men to cry out or proclaim in the name of the Lord;" the remark it contains will accurately correspond with St. Peter's denominating Noah the eighth preacher of righteousness; since from Enos, of whose days this is said, to Noah, there were just seven generations.

CHAPTER IV. FIRST PERIOD.

his generation, found favour in the sight of God, to him were pointed out the means of preserving from the general calamity himself and his family, with living creatures of every kind to replenish the earth. This he was instructed to do by building an ark to receive and hold them, and the food necessary for their support as long as the waters should continue upon the earth: he obeyed the divine command, and was preserved. In the mean time the [illegible] judgment took place; in the expressive language of the [illegible] writer, "the windows of heaven were opened, and the [illegible] the great deep were broken up." Forty days of ex[illegible] surpassing, we cannot doubt, any that has since fallen [illegible] tropical regions, with a rising of the waters from beneath [illegible] the earth, that the waters increased to fifteen cubits hi[illegible] highest hills, and all terrestrial animals but those wit[illegible] destroyed.

Deluge.

It was in the six hundredth year of Noah's life, and in the sixteen hundred and fifty sixth year of the world, and on the two thousand three hundred and fifty second previous to the commencement of our present æra, in the second month, and on the seventeenth day of the month, which corresponds with the tenth of December, that this rain commenced; and, five months did the waters of it continue on the face of the earth; and on the very day they were complete, on Wednesday the tenth day of May in the year of the world sixteen hundred and fifty seven, and before Christ two thousand three hundred and fifty one, the ark grounded on the mountains of Ararat, and in less than eleven weeks more the tops of the mountains became visible. Noah having waited from this time nearly six weeks, opened the window of the ark, and sent out a raven, which, finding sufficient space to rest on in the high grounds, returned no more unto him; he let out also a dove, but she finding the waters still on the earth, and not being formed like the raven for long flight from one height to another, came back: and a week after, he put her out again, when she returned in the evening bringing an olive leaf in her mouth; whence, as olive trees do not usually grow on high mountains, Noah perceived, that the waters were greatly abated; and after another week he let the dove go a third time, when she returned to him no more.

These particulars were more especially worthy of being recorded, because they afterwards became fertile sources of fable among the descendants of this much favoured patriarch, to whom likewise the Deluge itself formed a new æra, and has evidently often been confounded by them with the beginning of things.

Descent from the Ark.

But to return to the line of transactions: within two months after the face of the earth bore the appearance of being dry, Noah was directed by his heavenly Protector to depart with his family out of the ark; This family consisted of seven individuals besides himself, which were his wife, his three sons, and the wife of each; and to take with him all the animals that had been preserved. These he, on the twentieth of December in the two thousand three hundred and fiftieth year before Christ, led forth, and in gratefull acknowledgment of the merciful deliverance he had experienced, and with which he must have been forcibly stricken on observing the destruction which the waters had wrought in the earth, built an altar, and offered a sacrifice to the Lord. Which act of piety obtained for him that promise of which his posterity have to this day experienced the faithfulness, and enjoyed the benefit, "That all flesh should not any more be cut off by the waters of a flood; but while the earth remaineth, seed time and harvest, cold and heat, summer and winter, day and night shall not cease." A sign of this too was appointed in that appearance which so often accompanies showery weather, and which afterwards became an object of religious veneration among the nations, the Rainbow.

The several circumstances attendant on this event, which makes so prominent a figure in the history of the human race, recorded by Moses being detailed, what the fragments of Gentile history contain in relation to the same general catastrophe must not be passed over unnoticed.

Gentile traditions of the Flood.

In the Chaldæan History of Berosus,* then, it is related, that

* This writer is said to have lived in the time of Alexander the Great, and to have survived till the reign of Antiochus Theus, to whom he dedicated his History. He was a Babylonian, and wrote three books of the affairs of the Chaldæans, and of the actions of their kings.

Xisuthrus (whom that author represents as the tenth Chaldean monarch from the Creation) was warned in a dream, that mankind were to be destroyed by a flood; and that he should build a kind of ship, and enter it with his friends and kindred; and that he should also make provision of meat and drink, and take into his vessel fowls, and four-footed beasts. He did so, and when the flood began to abate, Xisuthrus let out some birds, which finding no food [illegible] to rest on, returned to the ship again: after some days he let [illegible] birds a second time, when they came back with their legs [illegible] with mud. Some days after he let them go the third time, [illegible] returned to the ship no more. Xisuthrus understanding [illegible] the earth appeared above the waters, took down some of the [illegible] of the ship, when he saw that it rested upon a mountain. Some time after he, and his wife, and his pilot, went out of the ship to offer sacrifice to the Gods, and they were never seen by those in the ship more. But those persons, after seeking him in vain, went to Babylon.

From the Sanscrit writings, Sir William Jones has extracted the following account of the same event; "At the close of the sixth Manwantara the whole race of men became corrupt except the seven Rishis and Satyavrata, who then reigned in Dravira, a maritime region to the south of Carnata: this prince was performing his ablutions in the river Critamala, when Vishnu appeared to him in the shape of a small fish, and after several augmentations of bulk in different waters was placed by Satyavrata in the ocean, where he thus addressed his amazed votary: In seven days all creatures who have offended me shall be destroyed by a deluge, but thou shalt be secured in a spacious vessel miraculously formed. Take, therefore, all kinds of medicinal herbs, and esculent grain for food, and together with the seven holy men, your respective wives, and pairs of all animals, enter the ark without fear; then thou shalt know God face to face, and all thy questions shall be answered. Saying this he disappeared, and after seven days the ocean began to overflow the coasts, and the earth to be flooded by constant showers, when Satyavrata, meditating on the Deity, saw a large vessel moving on the waters; he entered it, having in all respects conformed to the instructions of Vishnu."

In truth this account, disguised as it is by absurd additions to accommodate it to the Hindû mythology, seems, as well as the foregoing of the Babylonian writer, by some particulars in it, to have been borrowed in an early age from the Hebrew Scriptures. But this suspicion attaches not to the following, which is taken from a Greek author, who, as conscious that he was relating something extraordinary, declares himself to have been an eye-witness of part of the things which he mentions, and to have learned others from the priests of the temple of which he writes. It is the well known prose satyrist, and yet most usefull author, Lucian; who in his treatise on the Syrian goddess, says, that in the city of Hierapolis, the present Aleppo, and which some affirm to have been one of the most ancient cities on the earth, and to have been originally called Magog, and supposed to have been founded by the son of Japhet of that name, there was a temple erected over a small chasm in the ground, down which it was reported the water ran off the earth in Deucalion's flood; in commemoration of which water was brought from the sea, and poured down in the temple, not only by the priests, but by the people of all Syria, and Arabia, and from beyond the Euphrates. Of this Deucalion, he adds, he had heard the following fable from the Greeks; that the present was not the first race of men, but that all that perished, and the present increased from Deucalion; and that of the former this was fabled. That being exceedingly injurious they committed gross iniquities, they neither observed their oaths, nor exercised hospitality, nor continued to offer supplications; for which things a great calamity overtook them. On a sudden the earth poured forth much water, there were heavy rains, the rivers flowed in fuller streams, and the sea rose greatly until all became water, and all men perished, and Deucalion alone, on account of his prudence and piety, was left; and his preservation was this: Having put into a kind of great chest which he had his wife and children, he went in himself; and when he was entering there came unto him in pairs, swine, and horses, and the lion race, and serpents, and all other animals which the earth supports; and he received them all: neither did they injure him; but, by the divine dispensation great friendship

CHAPTER IV. FIRST PERIOD.

subsisted between them, and they all swam in the same ark, while the water prevailed.

But while Chaldæa, India, Syria, and Greece, thus with one voice proclaim as an historical fact the same event, and though differing in their accounts sufficiently to prove that they have not conspired to impose a tale on the world, yet agree in the principal circumstances both among themselves and with Moses, the chronology of that nation which has been supposed to possess the most authentick historical records upon earth, do not fail to [illegible] that the earth was once wholly covered with water, which [illegible] writings of undisputed authority, are described as flowing [illegible] dantly, then subsiding, and separating the higher from the lower [illegible] of mankind.*

Other vestiges of that catastrophie.

Neither is this last observation made in the annals of China, to be considered as of little importance, since it alludes to a period common to the histories of all nations, beyond which they either unite, as it has been shewn that those of Babylon and Phœnicia do, with the Mosaic, or present us only with absurdities. While the great event which occupied it, does through observation of its natural consequences yield a satisfactory explanation of the fact so repeatedly noticed by both ancient and modern inquirers into the history of mankind, that historical time goes back no further than about three thousand years from the present age, all previous to which being occupied by those fables with which men have proved so inclined to decorate the founders of cities and nations; and of there presenting itself in the records or traditions of all the tribes of the earth, but the Israelitish and the Chinese, a distant period of darkness filled up with prodigious tales, and accompanied for the most part with allusions to some scene more excellent before, but which itself is so disguised with the introduction of feigned deities and demi-gods as to appear incredible. Yet these fables in themselves contain many vestiges of the truth, announcing the recent population of the regions of which

* Such are the words of Sir William Jones, in p. 376, of the 2d vol. of the Asiatick Researches.

they are related, and the migration of the leading families from the centre of dispersion; preserving too under different disguises various particulars which the authentick records detail: for the origin of all of which an inquirer, who is not to be satisfied with words, would remain at a loss, were he without that information which those records furnish. Nor is it in popular fables only that these traces of the circumstances attending the Deluge occur: in the sacred mysteries of the religious rites of the nations particulars of it were commemorated, the most indisputable proofs of both which points are exhibited in the very learned work of that indefatigable adversary of falshood and defender of truth the celebrated Jacob Bryant. By him it has been shewn that the ark itself, the eight persons preserved in it, and the dove sent forth of it, have been made objects of religious veneration. That the branch of which a leaf was brought by the dove to the great patriarch, convincing him by the sight of it that the waters were assuaged, was adopted as an emblem of reconciliation and peace, and that the rainbow was considered as an heavenly messenger, every school boy knows. In various ancient characters is the name of our common forefather traceable; as in that of the supposed legislator of Hindûstan, Menu, and in the reputed lawgiver and first monarch of Egypt, Mneues or Menes, of whom are related two circumstances peculiar to the life of Noah; that he was the first who sacrificed to the Gods, and brought about a great change in diet: and in the names of the founders of nations are cognizable those of his early descendants mentioned by Moses.

Fossil remains and general inferences.

And while among mankind all these vestiges of the great event, of which the sacred writings give us the detail, are discernible, the material world fails not to bear most impressive testimony to the same occurrence, by the bones of animals found in climes to which since the Deluge they have been totally foreign, and by beds of shell fish discovered not only on high ground, and many leagues from the sea, but enclosed in rock. So that the natural and moral world unite their evidence in confirmation of this great historical fact. Yet powerfull as this conjoined evidence is, it will not be seen in

its brightest light without there being taken into consideration the very different scene which would be exhibited not only in the earth itself, but in the chronicles of the nations which inhabit it, if no such general catastrophe as the Deluge had interrupted the course of their history. All would then have extended to a more distant period. Four thousand years would not have carried us to the origin of nations, nor should we now see any but just emerging from barbarism; neither would the periods at which the inhabitants of different regions of the earth first became known to each other be so recent, or the season of darkness occur in the story of each at nearly the same period. As the existence of this demonstrates the fact of some cause of it, so the tradition and the record indicate the specifick calamity which occasioned it, while their report is corroborated by correspondent circumstances, and natural phænomena. So that on the whole the sons of men are surrounded with such a mass of evidence for this fact, that if they act not as if it had taken place, whatever may befall them in consequence of such conduct will be no more than what is of strictest justice due to their folly and perverseness. And the lesson given by it is, that of the moral government of the Deity, under which by the divine sentence the race in general have been thus once swept off the earth for their wickedness. But since that judgment could never operate as an admonition to subsequent generations, unless the remembrance of it were preserved among men, it may with the securest confidence be concluded, that the wise and mercifull Governour of the world would provide for such a preservation of it. As then the Mosaic history is beyond all comparison the strongest proof of such provision, hence seems to arise a kind of argument, *a priori*, for the authenticity of that history, and consequently for the divine commission of Moses himself; with the truth of whose books must stand or fall that of all the sacred writings: so indissolubly connected are the different parts of this wonderfull code; which, as an historical as well as a moral guide, justly merits the eulogium bestowed on it by a very ancient monarch, that it is "a lantern unto our feet, and a guide unto our paths;" being calculated to assist us as a test

various doctrines, and as a touchstone for the detection of the fallacy of many an hypothesis, and declaring the irresistible purpose which is unremittingly pursued through all the complicated events that form the story of our race, to render our present a due preparation and proper introduction to the subsequent and more permanent state in which we are destined to exist.

END OF THE FIRST PERIOD.

SECOND PERIOD, OR THAT OF DISPERSION,

CONTAINING EIGHT HUNDRED AND FORTY EIGHT YEARS.

Preliminary Observations.

PRELIMINARY OBSERVATIONS — SECOND PERIOD

THE divine care manifested for the preservation of a remnant of the race from the general judgment, naturally formed a just foundation to hope for a continuance of the Creatour's protection and guidance to that remnant, and their posterity, after the overwhelming waters were removed; and it could scarcely but have been perceived, that this extent of mercy not only was analogous to what had been exhibited, when after the first transgression the offending pair were clothed by that power against which they had trespassed; but requisite toward the accomplishment of the promised victory over their spiritual adversary which was to be gained by a human seed. Now in perfect correspondence with this ground of expectation the reader will see, that, in the period of history on which he is now about to enter, the divine communications were continued; the specifick character of each of the three branches of Noah's family, by which the globe was to be re-peopled, was pre-signified; and in addition to this a particular line of one of them was selected, through which the wonted intercourse with heaven might be continued, and that information conveyed to mankind which was necessary for the promotion of the dispensation instituted for their recovery from all the evils of the Fall. But, however striking a feature of the period before us was formed by the separation of a peculiar people, that they might be, as it were, the priests of the world, and come nigh

unto God for the nations, this took not place at the commencement of it; but, in strict analogy with what is discernible in other dispensations of the Deity, was executed only when it became necessary: that is, after the separation of the greater portion of their progeny from those individuals who had personally witnessed the infliction of the divine vengeance on an apostate world; when both the division of the earth had taken place, and that judicial dispersion by which the renewed impiety of the sons of men was rebuked, and the growing inattention to the divine commands in some degree, and for a short period, checked. These important events, therefore, demand previous notice.

Now, besides the intimation given in them that the earth was divided in the days of Peleg, the fifth in descent from Noah by the line of Shem, the sacred writings particularize the seats of several of the great patriarch's descendants by each of his sons, and this specification accords in the outline of it with what is by tradition affirmed to have been the distribution of the families. But still stronger vestiges of such a division of the lands surrounding the centre of dispersion, are discernible in the derivation of the ancient names of the countries from those of the first settlers. For were not the families of the earth derived from the progenitors assigned by Moses, should we among the Grecians find Japhet, or among the Egyptians Ham, or Shem among the Asiaticks? Would there be traceable in history the nations of the Ionians,* the Cushites, or the Assyrians, or the names of the lands of Cambria, Palestine, or Armenia, or a multitude of other instances with which the following History will furnish the reader? The existence of these is a natural consequence of the fact recorded by Moses, and testifies the reality of its occurrence by circumstances at present subsisting.

Course of population consistent with the history of the Deluge.

Indeed, unless we acknowledge this, the most profound obscurity envelopes the origin of nations, and no reasonable account can be rendered why civilization should have prevailed earlier in Asia than in any other portion of the globe; or, why the human race might not

* These Homer calls Ιαονες, Iaones, and in the Hindû writings they are termed Yavanas.

PRELIMINARY OBSERVATIONS
SECOND PERIOD

have spread from what is called the New Continent to the Old, as well as from the old to the new; why the most ancient empires were situate in countries either adjoining to the spot from which by the Mosaic account the race dispersed itself, or at least in those not separated from it by intervening seas, or a rigorous clime. The reader will see that within the period, on the history of which we are entering, though it close at the time before which it has been conceived that states and empires could scarcely have assumed a regular form, there were established in Asia near the source of population various kingdoms sufficiently practised in politicks to form even offensive alliances. In Africa, the powerfull monarchy of Egypt, and at a distance in the former quarter the extensive empire of China; while the civilization of a greater part of Europe cannot be dated above twelve or thirteen centuries back: nor are the extreme northern parts of either that or of Asia yet the residence of polished society. America apparently has not even been peopled so many centuries as Europe in general has been civilized, and many isles of Asia and remote parts of Africa are not yet the last.

As the length of life of the earlier generations after the flood contributed to the more rapid increase of mankind, so the point from whence their separation began was so situate as to present for their migrations to the several tribes, an extensive tract of country under a fine climate; an arrangement which they could no more have made for themselves, than they could have protracted their lives to a period adapted to the acceleration of the multiplication of the race, and which must therefore in reason be ascribed to the superintending wisdom and goodness of an higher power; the acknowledgment of which, as it is taught by Moses, unites with the knowledge of all the other circumstances of which he has apprized us, in diffusing light over the history of the nations; and, connecting the phænomena of the natural and the moral world, affords to the reflecting mind something on which to rest its enquiries, and by which to correct the suggestions of fancy, and refute the misrepresentations of ignorance.

Mosaic account explanatory of the fable of the

As one fact which occurred in the period before us, in all the families of the earth diverging from the same centre, explains several circumstances which would remain unintelligible without it, so by

¶

giants and the variety of languages.

another recorded in a rational shape by the same historian alone, is a general tradition involved in all the obscurity of fable elucidated; and that very striking relation which actually consists with the great variety manifest in the languages of the nations accounted for. It is not to be presumed, but the youngest reader of a work like this has heard of the war of the giants so much spoken of in ancient heathen poetry: the history of an attempt to build a tower whose top should, in the phraseology of the East, reach unto heaven, that those who planned the enormous edifice might not be scattered over the face of the earth, exhibits the origin of the fable which the mistakes of interpreters and decorations of poetick imaginations have rendered ridiculous. While the judgment inflicted on those who thus resisted the divine direction to repair to their allotments, gave a beginning to that variety of dialects, whence the great difference at present subsisting between some particular languages has arisen; but which variety contains in itself the most evident symptoms of the alteration having in great part taken place through the prevalence of such incorrect utterance, as may most justly be characterized by the phrase employed, when the Deity is represented as saying, "Let us go down and confound their lip," as the original words may with the least departure from simple diction be translated. Whence in all the ancient languages which there has been an opportunity of duly investigating, there lie open to detection derivatives from the same original roots; and even in modern tongues are found a multitude of words which may be traced to the dialects spoken by those who primarily occupied the first inhabited regions of the renovated world. This degree of community of language confirms the statement of a common origin of the nations, and adds no small interest to etymological studies, which have been unfairly disparaged on account of the injudicious manner in which some have pursued them, and, it may be suspected, often ridiculed merely from the ignorance of those who could not discern connections which more information would have rendered manifest. The fluctuation in what is improperly enough under these circumstances termed orthography (since that could never fluctuate) has thrown great impediments in the way of derivation; still most easy continues the investigation of the roots of much the greater part of

PRELIMINARY OBSERVATIONS
SECOND PERIOD

the words of which the present languages of Europe are composed: any reader doubting which, may satisfy himself of the accuracy of the assertion by consulting the entertaining as well as the very learned Work of Mr. Court de Gebelin, entitled, "Monde primitif analysé & comparé avec le Monde moderne;" in the third volume of which, the mode in which the changes introduced into the languages have taken place, is not only traced with eminent diligence, sagacity, and perspicuity, but accounted for after a manner strictly conformable with the passage from the sacred text above quoted.

Original language not entirely lost.

That many of the roots above stated to be capable of being investigated are reliques of the primæval language, there seems little reason to doubt, since Moses has expressly declared, what indeed must naturally have been the case, that the early descendants of Noah all spake the same language. Now if, as Sir Wm. Jones, who conceived that the common primary language was by degrees wholly lost, has himself observed, it be unphilosophical to suppose more causes for an effect than are necessary for the production of it, and if the consequences of an imperfect enunciation of the words of a language, joined to the other alterations to which this is in course of time subject, be sufficient to account for the variety actually existing in the languages of the earth, there is no necessity for supposing, that the offenders at Babel were either all or any of them deprived at once of all recollection of their language, or by inspiration supplied with a new one; and since sound reasoning will never suggest the presumption of unnecessary consequences, or of unsupported results of an event, the total perishing of the primæval language cannot reasonably be presumed, since no necessity for it can be shewn; and as the result of any recorded circumstance it is totally unsupported: for when once writing came into practice, the duration of the language written was secured at least in the records preserved. And if there were no writing earlier than the days of Moses, which yet from the manner in which it is spoken of in the book of Job (a composition of not much later date, perhaps, than his writings) it is probable there was, still, even at that period, considering the longevity of the preceding generations, it is very unlikely that the Arkite language should have perished.

Between the end of the Deluge and the Exodus there intervened

eight hundred and forty eight years. Of these Moses himself had at the time of this last event lived eighty; Shem survived the Flood five hundred and two years; and would it not be absurd to suppose that during the lives of any generation who had arrived at maturity within the space of the last patriarch's life, the language which he spake could be lost? But those lives extended a considerable way into that of Isaac; and then the family of Abraham had been separated from the other families of the earth by a specifick covenant, and had among them traditions of the most interesting importance to transmit from generation to generation: under which circumstances, it should seem, that they were in still less danger of forgetting the language of their ancestors; and consequently, there is full as little reason to doubt of Moses and his brethren speaking the same language with Isaac, as of Isaac's speaking the same with Shem, from whom he was descended in a direct line, and who survived until he was near fifty years old.

Objection to the above reasoning stated and answered.

Should it here occur to the reader, that by a mode of proof like this it might be argued, that a language could never become obsolete; a conclusion disproved by the most palpable facts; let it be observed, that here no more is contended for than that, putting the intervening judgment out of the question, the circumstances of the human race were at that time more favourable to the preservation of the primæval language to the age of Abraham, and after that to the conservation of it in his family, than any which have at other times and elsewhere occurred: and since more than one instance can be produced of a language continuing a living language through a longer period, than that which intervened between the Deluge, and the giving of the law by Moses, it seems by no means requisite to presume, that that which was spoken in the ark, had been entirely lost in his days. While, on the other side, very strong ground of presumption that it was not so, is afforded by the particular which I have already noticed of the multitude of common derivatives to be found in the various languages which may fairly be traced to that in which Moses wrote, or to its kindred dialect the Chaldaic; as well as by the number of ideal terms undeniably existing in these languages, and which by their very sound manifest a relation to the object which they are employed to

PRELIMINARY OBSERVATIONS
SECOND PERIOD

express: such is the name of a raven,* and that of a partridge;† both evidently in imitation of the noise made by those birds; and consisting of so limited a number of letters as not to admit of their being derived from any more simple terms.

Effect of Divine dispensation in separating the House of Israel from the rest of mankind.

But to return from contemplating these vestiges of the division of the earth, and of the judicial dispersion of those concerned in the mad attempt to counteract the divine arrangement, to the consideration of the dispensation by which the consequences of the separation of the families of the earth from their common instructor, and their removal from the source of information, though at that time in only an incipient state, were provided against, and a testimony established of the sole dominion of the God of nature, and of His actual superintendence of this as well as of every other part of the creation; while among the scattered tribes the recollection of the invisible Governour of the world became weaker and more weak, until the honour due exclusively to Him was transferred to the instruments which He had employed in the preservation of the race. Of these images were made and emblems adopted; and in proportion as the anecdotes really belonging to them perished from memory, either the inventive faculties of priests, or the fertile imaginations of poets, appear to have supplied new particulars borrowed from later histories to fill the chasms in the ancient tales; by which circumstances, both the degree of similarity and the diversity which exist in the mythology of the most distant nations may be accounted for; and by which, too, was produced a very observable distinction between the House of Israel and the families of the Gentiles, continuing through a long course of centuries: The former possessing a consistent account of the beginning of things, and rational documents on the nature of the system under which we live, as well as on what is hereafter to be expected: and the others being surrounded with gross darkness, and confounded with the most contradictory hypotheses as to each of these points.

---

* עֹרֵב *orb*, whence with the addition of the aspirate and the Latin termination, and the change of *b* into *v*, *Corvus*; and from this last by dropping the ending, transposing the *o* and *r*, and doubling the *v*, the English *crow*.

† קרא *qra*.

That the darkness just alluded to came on gradually, the shades of it deepening as time revolved, appears manifestly through circumstances that occurred in the lives of the patriarchs; which seem to have been spent among those nations specifically whose apostacy from his worship, and early contraction of habits the most abominable, called down the vengeance of God on their heads sooner than on those of any other of the dispersed families. This rapid degeneracy of the descendants of Canaan may possibly be partly accounted for from the fertility of the country in which they lived, and the affluence which they so early acquired by their application to commerce. But of the extent to which this last had arisen in so few centuries after the Deluge some attention is necessary to gain a just idea. For to effect this the geographical knowledge of the period must be taken into consideration, as well as the height to which the cultivation of the arts and sciences was carried.

Rapid degeneracy of the Canaanites, and its apparent causes.

With regard to the former, since the words of the sacred historian seem to indicate that the descendants of the sons of Noah did in general take possession of the regions assigned to them in the division of the earth, to make such assignment of countries so extensive as those which he enumerates, a knowledge of a considerable space of the surface of the globe was requisite. It is true that we are not warranted to presume, that the state of the earth soon after the Flood, was such as to admit of the patriarch's making himself acquainted with such a circuit of land by a personal survey; but, whether his knowledge of it was acquired before, or imparted to him by revelation after the Deluge,* it was equally capable of being communicated by him to others, and became, together with what his sons had previously obtained, the first stock of geographical know-

Extent of geographical knowledge during this period.

* However ingenious may be the hypothesis, that at the Deluge the subsiding of the old continents made a total alteration in the surface of the earth, and however plausible may be the arguments by which skilfull geologists may be able to plead for such a change, it is manifestly inconsistent with the description given by Moses of the land of Eden. The Hiddekel, and the Euphrates, mentioned in this, are clearly specified as the very same rivers which existed in his own days, and watered countries then known and celebrated for their rich productions.

ledge possessed by the renovated race. The additional knowledge of the countries which the further migration of any of the tribes afforded, should seem to have been confined to the specifick tribes which penetrated into them, or their very next neighbours, until the communication opened for the purposes of commerce gave the means of disseminating it; or, what seems to have had the priority in occurrence, the expeditions of conquerours for the purpose of bringing all they were able to subdue under subjection to themselves. Thus, some of the most distant parts of the eastern continent must have been early known to the Chinese, though through the secluded manners of that nation not soon made known to the others: and the conquests of Ninus and Semiramis, enabled them and their followers to bring back some account of the countries which they overran. As the period, which we are considering, advanced, the impediment presented by the sea to the progress of migration was overcome by the invention of navigable vessels. And the knowledge of the adjacent isles and the opposite coasts of Europe, and perhaps it might with truth be said, the shores of the Mediterranean in general, (though several centuries afterwards some of these were so little known, as to be made the scene of fable) was added to that of the continent of Asia. So that by the end of this period, though there might be as yet little scientifick in the mode of imparting it,* the geographical knowledge obtained reached to a large portion of Asia, extended a considerable way into Africa, and touched on several parts of Europe.

Commencement of military conquests.

Among the nations dwelling within this space arose, as may easily be conceived, states of very different degrees of power. Separated at first according to their families, each of these seems to have formed a little independent monarchy under its own chief. Now the palpable consequence of a country being thus divided into petty states, is, that when once there arises among them one prince of ambitious inclinations and daring heart, having under him a people

* On this subject and the first fabrication of maps and spheres, and the gradual introduction of the designation of latitudes and longitudes, the reader may consult a small but learned work of Dr. Blair, the chronologist, entitled the History of the Rise and Progress of Geography; printed at London for Cadell, in 1784.

more numerous or of greater bodily strength, or of that which gives superior impetus to the same measure of personal power, higher spirit than their neighbours, he subdues the weakest of those in his vicinity, and thus is enabled to proceed with accumulated force to the attack of others.* After this manner, if the statements of Jewish tradition and Gentile history be accurate, Nimrod the son of Cush first interrupted the tranquillity of the newly settled nations. Neither will what is thus advanced be found on due investigation at variance with the assertion of the Latin historian, Justin, that Ninus was the first who, laying aside the ancient custom of living content with his own domains, attacked those of his neighbours: since he acknowledges, that other conquerours appeared before him, who were satisfied with subduing without retaining possession of the countries which they overran; but he describes Ninus as the first who kept in subjection those which he had conquered. While from the sacred writings the dominions of the successors of Nimrod in the throne of Shinar, do not appear to have extended over the neighbouring kingdoms: on the contrary, if we may form a conjecture of the comparative size of his realm from the sovereign of Persia appearing to have been the principal in an alliance, this last kingdom had in the days of Abraham become larger than that of Shinar. And therefore, whatever might have been the achievements of Nimrod's ambition, and though his indisputably was the first, yet

* While it can scarcely be denied that in small communities greater happiness is enjoyed by the members of them, since they are more on an equality, and all of them being better known are more attached to each other, yet the above noticed inconvenience attends them, and the experience of the most modern times has demonstrated, that in the neighbourhood of a great state such are little better than baits for the avarice or ambition of the sovereign of it, while from their inability to resist, they become an easy prey to him: thus augmenting his power, and making him a still more dangerous rival to the greater sovereigns, towards whose dominions he has extended his conquests. And, therefore, for the peace of the world at large, and the security of the several kingdoms of it, it is eligible, that it should be divided into states of considerable extent, able to oppose a strong barrier to each other, rather than be parcelled out in very unequal domains, of which the small yield to the large perpetual temptation to encroachment.

PRELIMINARY OBSERVATIONS
SECOND PERIOD

it cannot be considered as the most prevalent kingdom during this period. The Persian certainly excelled it in power, and probably much in extent: neither was that of Egypt without great weight, on account, not only of its wealth, but of the learning which was cultivated in it, and the wisdom of its political institutions.

State of arts and sciences during this period.

The tranquillity enjoyed by the earliest generations after the Deluge was undoubtedly favourable to the cultivation of the arts, and the promotion of science; nor was the climate in which those generations resided less favourable to the placid pursuits of the human mind: to which it may be added, that the age to which not only Noah, but his sons, had arrived before that catastrophe, must have enabled them to hand down to their posterity the knowledge of many particulars which human ingenuity had devised and improved in the times preceding it. Those who survived the flood, therefore, began their re-entrance into active life with a certain stock of knowledge and skill in the arts; and since that of agriculture is the most immediately requisite to human support, this seems to have been the first which was resumed, and as at the very re-commencement of it, it was not confined to the production of the mere necessaries of life, ere the close of the period before us it had been carried on to that of the luxuries. Not only the vine but the olive was cultivated: to the clothing which the sheep and the camel afforded, was added that of linen by the cultivation of the flax plant. Neither were the precious products of shrubs and trees neglected, spices, balsams, myrrh, frankincense, and perhaps not even that of the sugar cane. The buildings that were erected exhibited the progress then made in mechanicks, and all the arts necessary to form the architect; while the military expeditions carried on assure us of the acquaintance of the generations which accomplished them, with the manufacture as well as the use of weapons offensive and defensive. And that costly and most highly decorated edifice, the sacred Tabernacle of the Israelites, proves by the various particulars required for its completion, the exercise of the several arts of the cutler, the brass-founder, the gilder, the goldsmith, the engraver on precious stones, the dyer, and the embroiderer: which must all have been learned and exercised previously to the departure of that people from Egypt, since there was not time to acquire

them during the time they continued in the desert before the Tabernacle was made and set up. That literary writing was known at the close of this period, Moses' ability to put the law in writing, which is not specified to have been done by any particular gift or new acquisition, sufficiently indicates. But, though it be not a conclusive argument against the knowledge of it existing at that time even in Egypt, yet it should seem, had epistolary writing been introduced into general practice so early as in the age of Joseph, that patriarch, after making himself known to his brethren, would have written to his aged father, and sent the letter by their hands.

The level country and clear atmosphere of Chaldæa encouraged an early prosecution of the science of astronomy; and superstition soon added those of astrology and divination. To the Egyptians has been ascribed the honour of being the first geometers; led to this study, it has been said, by the annual inundation of the Nile levelling the boundaries of their lands. But why stone land-marks let deeply into the ground would not have permanently designated their possessions for the several proprietors, and rendered abstract study and a new admeasurement every year needless for the ascertainment of them, we are not told.* Since the invention of the first musical instruments was prior to the Flood, and the art itself might be practised in the ark, and would contribute to divert the tedious hours of confinement in that vessel, and might more particularly be used to express the gratitude of those preserved in it to Him whose mercy had pointed out the means of their preservation, and whose protection had given success to their employment of them, it would appear highly improbable that it should have been entirely lost; while the terms in which Moses speaks of the instruments invented by Jubal, indicate, that they were such as were well known in his own days. To these, the harp, or a

* Though the Egyptians were very early in possession of arts and sciences, and the Greeks derived much of what they knew from them, it is not thence to be concluded that the cultivation of them originated in Egypt. Since the post-diluvian source of them appears to have been Chaldæa, as the reader may see by consulting the works of Sir W. Jones and Mr. Bryant, with the authorities cited by those learned men.

somewhat similar instrument formed of strings, and an instrument compacted of pipes, but probably much more similar to what is now termed the pan-pipe, than to the instrument of which the English translators of the Bible have given it the name, the organ, may be added, as known in the period before us, the timbrel or tambourine, and two kinds of trumpets, being probably no other than the more direct horns of large, and twisted horns of smaller animals. Yet, though musick was thus practised as an art, there do not appear to be extant any proofs of its having been in those early days studied as a science.*

The simplicity of the governments, and of the mode of making war by sudden incursion, yielded little occasion for the cultivation of jurisprudence or the pursuit of political science: but the progress of population gave a beginning to navigation; nor is it improbable that the rude boats of the country in which she lived, which are said to have been fabricated of thorns, suggested to the mother of Moses the construction of the ark in which she committed her infant to the waters of the Nile. Though the first attempts at navigation have been supposed to have been made in a still more simple mode; the rivers that opposed themselves to the progress of the migrating tribes leading to the construction of rafts; which were succeeded by a contrivance yet in use among several nations, that of excavating trees by fire or other means, and forming them into canoes. Being for a time practised in the management of these, by paddling near the shore for the purpose of fishing, custom produced confidence; and the sight of neighbouring islands supplied temptation to explore unknown lands; or the rise of an off-shore gale compelled the reluctant wanderer to make unwilling discoveries. But the desire of performing longer voyages once excited, human ingenuity applied ittelf to the improvement of naval architecture, and a mode of covering the vessel was devised, and the means invented of rendering the wind subservient to

* In the History of China, indeed, we find claims to a very early knowledge of musick manifested in composition, but such strong suspicion is attached to the accuracy of their chronology, that the sole mention of them seems as much as some of their pretensions are entitled to.

the passage of the navigator whither he wished to go, as well as from the point which he had left.

While the means of maritime commerce were thus preparing, the barter in which men soon learned to engage, of the product of their own labour and ingenuity for a portion of that which had been produced by the exertion of those of others, gave a commencement to that exchange which formed the basis of commerce; and this had increased and extended so far ere the close of the period before us, that very considerable was the quantity of inland trade carried on, and very precious some of the commodities which formed the articles of it. It was to a caravan of Midianites conveying the rich products of Gilead, spices, balm, and myrrh, to Egypt, that the sons of Jacob sold their brother Joseph; a fact that brings to our notice another article of trade apparently well known at that time, that of slaves: and the sacred writings sufficiently testify, that gold, silver, and precious stones were then in use, and regions known where they could be obtained. For the first of these the country at the north-western extremity of the Persian Gulph was celebrated, as well as for the pearl* and the onyx stone; and while the Phœnicians, who are by some writers said to have been the first that ventured to sea in ships,† (and undoubtedly were among the first) were extending their commerce to distant coasts, the Syrians appear to have been the earliest adventurers in the Persian and Indian trade, receiving the valuable commodities of those countries by way of the Euphrates (the trade of which they are said to have engrossed) and transporting those articles north-west by caravans; so that the present Aleppo may perhaps justly claim to itself the credit of being the oldest commercial city on earth. Of the state of the medicinal art at this early period of society nothing has hitherto been said; neither through want of documents can hardly any thing beyond conjecture be added. As on the subject of musick, so here the pretensions of the Chinese run high; and probably with what they derived from tradition, (for it is not to be

* It is on the authority of the learned Parkhurst that the Hebrew word rendered by the English translators in Gen. ii. 12, Bdellium, is here interpreted Pearl.

† Sanchoniatho has stated the first vessel to have been the bark of a tree.

PRELIMINARY OBSERVATIONS
SECOND PERIOD

presumed, but that the knowledge of common and domestick remedies acquired before the Deluge was preserved in the ark) and the skill gained by early experience, they had made a progress in the art as soon as any other nation. While the term (literally, that of healers) applied by Moses to the artists whom Joseph employed to embalm the body of his father, evidently shews, that that of medicine was then become a distinct profession among the Egyptians, and consequently, that they earnestly cultivated the art. Seeing, then, that the exercise of it is nearly equally requisite in all nations, it will not surely be assuming too much to conclude, that among all who had made an equal progress in society, it had arrived nearly to the same perfection to which these two nations had then carried it.

State of religion.

To the state of religion during this period the reader's attention has in some measure been already called; by what is related in the following Chapters he will perceive that early as was the apostacy from the sole worship of God (which apostacy seems to have commenced in Chaldæa), still His service was not entirely relinquished. His real supremacy was in general acknowledged throughout it, and in China especially His worship was retained. While the great question agitated between the descendants of Abraham and the Gentiles among whom they sojourned, seems to have been not whether an All-mighty God existed? but whether He actually interposed, where the former asserted that He did? and in fact this has proved the most ample subject of discussion from that time to this: few in comparison having been found to deny that there does exist one supreme Lord of heaven and earth. For this was acknowledged even by those who embraced all the absurd tenets, and practised the impious rites of heathen idolatry. But numerous has been, and, alas! continues, the herd of those who blaspheme the divine perfection of God by controverting His universal providence, and consequent unremitted inspection of human affairs, and the conduct of men. Yet to keep their attention alive to these, by giving to all who would advert to it, the most unequivocal testimony of them, was the dispensation of separating one from the rest of the families of the earth, that they might bear testimony to the glory of God, established; and to the proof of them did it most triumphantly operate. The various incidents which

have befallen this particular family, are so intermixed with the general history of the human race, that it is impossible to enquire into the latter without discerning the prominent figure made by the former; a truth which the reader who peruses the following sheets with even a moderate degree of attention, will see exemplified in repeated instances. He will find the kings of Egypt and the Philistines confessing, that Abraham and his son Isaac were under the divine protection; that the idolatrous Laban was compelled to acknowledge the same of Jacob; and that of his son Joseph, Pharaoh uttered a similar confession: and when those circumstances which had ocasioned these prior acknowledgements, were, through length of time, no longer remembered, then took place that interposition which was demonstrated by the signs and wonders wrought in Egypt, specifically to shew, that the God of Israel was the one true God, and to yield to all lands and all generations to which the knowledge of them should reach, (and in what civilized nation have they not been reported?) decided testimony of His supremacy. But from the History which will justify these observations, let the reader be no longer detained.

CHAPTER I.

Consideration of what were the feelings and reflections of those preserved in the Ark on the Removal of the Waters—Continuation of the History of Noah and his Sons—Division of the Earth—Origin of Governments—Course of Migration—Building of Babel and consequent Judgment—Call of Abram.

CHAPTER I. SECOND PERIOD

TO the consolatory promise with the report of which the last period of this History was closed, their celestial Protector was pleased to add his blessing pronounced on Noah and his sons, in terms which, though similar to those in which the first parents of the race were blessed, still so far differed from those as to be specifically adapted to the situation in which the small remnant now escaped were placed. Dominion over the fish of the sea, the fowl of the air, and over every living thing that moveth upon the earth, was given unto Adam; but, unto Noah and his sons it was said, "The fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea." As if after the curse weightier restraints were necessary to keep the inferior animals, as their numbers would increase faster than those of men, from exerting their bodily powers and turning their rapacity against them. And to the deliverance of all the living creatures of the earth into the hands of the sons of men was added authority to make use of them for food. A licence not originally granted to Adam, though asserted to have been taken by the antediluvians, and even to have been carried to the nefarious length of tearing the flesh from the living animal: which abominable practice has been supposed to be the cause of that pro-

Permission granted men to eat flesh but not blood.

hibition which accompanied the grant; "But the flesh with the life thereof, the blood thereof shall ye not eat." The divine ordinance against murder was then also announced, declaring that the murderers should be put to death: a law which, whatever the sceptical philanthropists of later ages may advance against it, no human legislator hath authority to contravene. God commanded also that the few survivors of the flood should multiply in the earth. That this his word has been accomplished, the millions with which it is now overspread demonstrate. And, when it is recollected, that from the three sons of Noah only these are all descended, and that after all the ravages perpetrated by the desolating swords of conquerours, after the multitudes which have sunk under the judicial inflictions of famine, earthquakes, and pestilence, and the still greater numbers that have fallen the victims of vice, such is the population of the globe, that with only what is the common proportion of increase with all those several impediments, it would in the course of a few centuries be fully peopled, it will appear, that this blessing of their omnipotent Creatour hath not merely come, but hath also rested on the descendants of Noah.

Ordinance against murder.

Promise of increase.

As it will contribute to give the reader a clearer insight into those tales and institutions, which, without previous consideration of what the first generations after the flood had deeply infixed in their thoughts, will appear most whimsical and irrational, and also enable him to discern the reason of further divine interpositions which have taken place, and which themselves form a most important portion of the history of the world; it is hoped, that he will feel no repugnance to have his attention now called for a short time to that scene which the world exhibited, when those few who had been miraculously preserved from the general catastrophe saw the face of the earth again restored, and felt themselves to be the only inhabitants of it; and to the impression which the circumstances through which they had passed, and the objects with which they had been surrounded, and the near consequences of which their immediate offspring must have had before their eyes, made on their minds; and which impression, it must naturally be supposed, manifested itself in their later observances and traditions.

CHAPTER I. SECOND PERIOD

Scene of the earth at this time.

First, then, on observing the very different appearance of the globe, from that which it exhibited when crowded with a multitude busied in the pursuits of life, and the gratification of their passions, must not the sons of Noah have been appalled with the weight of that judgment which had in a few weeks swept from the earth so mighty and so daring a race! And when they contemplated the divine favour shewn to their father in the exclusive deliverance of himself and his family, could they possibly fail to imbibe sincere reverence for the character of him, to the pre-eminence of whose virtue, the Deity Himself had born such peculiar testimony? Or, on the declared acceptance of the sacrifice which he offered, and the gracious promise uttered on that acceptance, could they otherwise than conceive an opinion of the efficacy of propitiatory sacrifices, (even had they before received no instruction concerning it)? And will not these particulars sufficiently account for that degree of veneration toward the great patriarch, which afterwards degenerated into superstitious worship, and for the early and general prevalence of sacrificial rites among men?

Let the individuals preserved in the ark be considered as endued with the same feelings as ourselves, and disposed to express them as we are used to communicate ours; and must it not be concluded, that they most circumstantially related the particulars of their preservation to their children, repeatedly dwelt on them, and, to the end of their lives, ceased not, when occurrences recalled any of them to their memory, to advert to them? The gloomy chambers of the ark to which they were so long confined, the melancholy sensations of that day when they entered it as their sole refuge from that calamity with which they were assured the elements would soon overwhelm all the rest of the children of Adam; the dreadfull pouring of the rain, the fearfull roaring of the subterranean waters when bursting from their fountains, and the impetuous rushing of the east wind which contributed to dry them, were all, we may rest assured, made topicks of discourse to their children, and their children's children. Neither, unless we presume that these were not blessed with that activity of intellect which the present generation enjoy, can we think that they did not eagerly enquire after all the incidents of

an history so wonderfull, and frequently request the repetition of them.

Let the reader figure to himself scenes similar to those which every day take place in our own time; the patriarchs sitting with their grand-children on their knees, and recounting to them the astonishing occurrences which they had witnessed. Let him imagine the eagerness with which the young ears imbibed the interesting tale; how deeply it sunk into their infant minds, how firmly the various particulars of it became rooted in their memories. Then, let him call to mind, that the conversation of the immediate sons of Noah was not restrained to one or two generations of their own descendants, but, through the length of their lives, was continued to many, and he will be at no loss to account for that lasting impression, which the specifick circumstances attendant on the Deluge appear to have made on the minds of the nations by the observances, which it will in the course of this History appear, were instituted in commemoration of them. These particulars of communication occasioned by strongly impressed sensations of curiosity excited by that communication, and of statements repeated in consequence of enquiries arising from that curiosity, the reader is requested to retain in mind, while the detail of the line of facts is continued.

The descent from the ark in Armenia.

The sacred historian, passing in silence those particulars which will naturally occur to every reflecting mind, that on their first leaving the ark Noah and his family were occupied in accommodating themselves with habitations, and providing all the instruments necessary for the very different employments which they were now to have, in lieu of those which they could exercise in the ark, proceeds at once to state that the patriarch turned his attention to the cultivation of the ground, and planted a vineyard. A particular which, joined to a circumstance afterwards mentioned, that men in their journies after the division of the earth came from the east to the plains of Shinar, seems to have given rise to much discussion as to the part of the globe in which the patriarch disembarked from the ark. Some contending for the mountains to the north of India, as lying to the east of Shinar, and in a country producing the grape in particular excellence. While others, scrupulously adhering to the

words of the History, affirm the proper Armenia to be the region in which the important vessel rested. These return to the objections started to their opinion what appears to be a satisfactory reply, by proving that Armenia is not only a most fertile country, situate in a climate favourable to the vine, but that it produces also the olive; and, that while there is in it a mountain named the Mount of Descent by the natives, on account of their tradition, that there Noah left the ark, it is expressly delivered in Berosus's History of Chaldæa, that the route taken by those who after the flood came to Shinar, was by a circuitous passage, whence, though Ararat itself lay to the north of those plains, their approach to them was from the east. Nor, indeed, does it appear improbable that the phrase *from the east*, employed by Moses, is in reality used as equivalent to westward; and, that in the words, "as they journeyed from the east," is described the migration of those families whose settlement lay in the western part of the old continent; by which acceptance of the phrase merely the difficulty so much insisted on would in great part, if not wholly, be done away: while the observation of Berosus completes the solution.

Noah cultivates the vine.

In Armenia, then, a central region of the world, and which in the temperature of its climate appears admirably adapted to the corroboration of those who had been so long confined to the narrow limits of the ark; whence, too, as the land declines on one side towards Persia and Babylonia, and on another towards the Caspian sea, the waters must have been early drawn off, did the family of Noah take up their residence. Here their chief having, as before stated, planted a vineyard, by too freely enjoying the produce of his labour became intoxicated, and laid the foundation of wide spreading fables and disgusting memorials, among distant generations of his posterity. For little doubt can reasonably be entertained of the multiplied stories of Bacchus and Silenus, and the impure symbols adopted in their worship, being derived from this origin, and that especially through the descendants of the patriarch's youngest son, who, on seeing him in a state of inebriation, instead of piously concealing his father's shame, reported it to his brothers; when these manifested very different dispositions, and reverendly spread over him that covering which his situation required.

On their father's awaking he indignantly resented the conduct of Ham, and under the divine afflatus predicted particulars of the descendants of his several sons, which have in the event formed prominent characteristicks of their respective lines. Against Canaan the son of Ham he denounced a curse, declaring that he should be a servant of servants. Of Shem he spake as more especially the worshipper of God, and object of the Divine protection; promising him dominion over Canaan; and Japhet's portion of the earth he signified should be widely extended, and his posterity even obtain possession of some of that which should be occupied by the children of Shem, and like him have dominion over Canaan.

Predicts the fortunes of his sons in their posterity.

The sacred historian has recorded no occurrence between this and the division of the earth; all information of what passed during the intervening period must therefore be sought among the reliques of Gentile story. From these, however, should previously be noticed the corroboration of the Mosaic history of those transactions of which I have yet mentioned only the Biblical account.

In the Asiatick Researches we are presented with the following passage from an Indian tract denominated the Padmapuran: "Satyavrata, whose miraculous preservation from a general deluge is told at length in the Matsya, had three sons; the eldest of whom was named Jyapeti, or lord of the earth; the others were Charma and Sharma, which last words are in the vulgar dialects usually pronounced C'Ham and Sham: the royal patriarch was particularly fond of Jyapeti, to whom he gave all the regions to the north of Himalaya, or the snowy mountains, which extend from sea to sea, and of which Caucasus is a part: to Sharma he allotted the countries to the south of those mountains; but he cursed C'Harma; because when the old monarch was accidentally inebriated with a strong liquor made of fermented rice, C'Harma laughed; and it was in consequence of his father's imprecation that he became a slave of slaves to his brothers."

Hindû account of the same.

This passage is selected in preference to another of the same import given in the Hindû writings, not only because it is more concise, but because it manifests what appears very evidently from the information which other papers in the Asiatick Researches give

us concerning the writers of Hindûstan, which is, that they are of disposition similar to that visible in the Greeks, by being inclined to interpret every incident in history of their own country, and construe foreign into Hindû names. Thus in the passage above cited, the Hebrew word Japhet, or, according to the Oriental pronunciation, Yaphet, " He shall enlarge," is metamorphosed into Jyapheti, " the lord of the earth," a name which suits not Japhet; and the wine which Noah drank into a liquor of their own country: and in truth, it may justly be suspected, that at the commencement of the enquiries which our countrymen have made into the literature of the Brahmins they gave them much more credit both for originality and antiquity than was in fact due to them. An opinion grounded on the concessions of some of the warmest advocates for the Hindû writings, on the statements of other enquirers on the spot, and on tracing events which among them are found loaded with the most incongruous additions, the most egregious absurdities, in an earlier nation preserved in a simpler state, and with a more natural appearance.

But, leaving the degree of attention due to the documents obtained from the Sanscrit to be considered under the local history of India itself; the reader's attention is at present claimed by the state of human society during the first generations after the Deluge, and the tranquillity, plenty, and happiness of which seem to have given occasion to the poetick delineations of the golden age.

Happiness of the age immediately succeeding the Deluge.

As the most wretched situation of men dwelling together is that of anarchy, when every individual is exposed to all the mischief which the malice or even the caprice of any who are more powerfull or more crafty than himself may plot against him; so the best is that wherein implicit confidence may be reposed in the authority and righteousness of the governour. And such was that which the children of Noah enjoyed while they continued together under the direction rather than the rule of their common ancestor.

By the proofs of divine patronage and protection which he had received, his authority and even reverence for his person were too well established to admit of opposition or dispute. He only, with those who depended on him, had been preserved from that judgment which had swept away all his cotemporaries; and expressly because

he was a just man, and perfect in his generations. His dictates, therefore, had sufficient weight to operate as laws, where an unoccupied world, and a soil rendered fertile by the waters lately run off from it, left but little temptation to litigate property, and where recent vestiges of the divine visitation on the guilt of men contributed to engender and perpetuate a dread of celestial judgment on human iniquity. No fear of foreign enemies could interrupt the security of the society, and the refinements of luxury being then unknown, every man sat in all the tranquillity of contentment under his own vine, and his fig-tree, gratified with the sight of his family growing up around him, and with that of his increasing flocks and herds; confident that for both the one and the other, there would be plenteous support. Let the reader, then, put together these several particulars, and in them he will descry the poet's reign of Saturn; the days when Peace extended over the earth her olive wand, and Justice dwelt with men.

There seems no reason to doubt, but that in the vicinity of the great patriarch's residence this happy state endured to the end of his life. Indeed, a writer quoted in the Analysis of Ancient Mythology states their continuance in this state to have been of duration considerably longer. But the division of the earth took place, it should seem, about the time of Peleg's birth, that is, one hundred and one years after the Deluge. And, though the period at which they actually began their separation to take possession of their lots, is not specified by the sacred historian, and this has been by some referred to the last years of the patriarch's life; yet, while probably many continued until then in the regions of Armenia, enjoying the benefit of his superintendence, since the other parts of the globe continuing uninhabited does not accord with the testimony of Gentile history, so do the sacred records afford no ground to conclude that they did so; while the consequences flowing from the uninterrupted and unchecked increase of the wild beasts must have been highly pernicious to the human species. We may, therefore, it should seem, rationally conclude, that within a short time after their several habitations were assigned them, some branches from the different families began to proceed to their destined countries.

From B. C. 2230, for several years.

CHAPTER I. SECOND PERIOD

Origin of governments.

But should the question here suggest itself, who in these migrations took the lead in the several tribes, and thus gave commencement to sovereign rule in the various nations of the globe? If it be true, and it appears scarcely disputable, that the generality of mankind are much disposed to continue that to which they are accustomed, and especially if they find it conducive to tranquillity and ease, the patriarchal government, under which they had hitherto lived, was in all probability preserved among the several dispersed families. Consistently with which the vestiges of this are most obvious among those nations that have mixed the least with others; as the Israelites, the Arabians, and the Chinese. And, it is in strict accordance with the same, that the Latin historian, Justin, tells us that kings first held the commands of the nations and peoples. As to what is now become so trite a phrase, the constitution of governments, by which, if any thing be meant, must be intended the whole system of laws, regulations, and customs, by which the legal and political administration of a nation's affairs are carried on, history proves this to have been, not the work of premeditated design or combined plan, but the result of various incidents and revolutions. Nor is it at this distance of time to be ascertained, either when or wherefore, the first departure from patriarchal sway took place; whether it arose from accidental incapacity, dislike of exertion, or badness of character in the regular successor, or originated in the bold intrusion of some daring competitor for rule. But probably each of these causes operated in different nations, and even in the same, at different periods; and since, while these consisted only of a very limited number of individuals, the combined efforts of all were necessary to the preservation of all, publick measures were often determined on in assemblies of an whole people.* Neither (those

* But these appear from the practices of the three nations above specified to have consisted of the heads of families, those who were known among their people, and for whose attachment to the public weal their country had some pledge; in the phrase of our northern race the yeomanry of the country. Not formed on what demagogues strive to persuade their followers they may in justice claim, universal suffrage, nor on what they assume when they talk of all power originating with the people, meaning thereby the mob; whose minds they induce to believe, that they have a right to drive from the

among the chosen race excepted) can any form of government but the patriarchal, claim to be of divine right; and, as the patent of

conduct of publick affairs, all of whose conduct they disapprove, and place it in the hands of those who may chance to be in their favour. For from this naturally arise an incessant struggle for popularity, and the use of the means (however base in themselves) which promise to secure it; while the known uncertainty of its continuance tempts those who have been raised to power by it, to endeavour to secure some duration to their reign by suppressing all opposition, and depriving the community of all hope of successfull resistance to their tyranny, by surrounding themselves with an armed force. One use of history is to instruct the readers of it by the experience of generations past, and those who peruse even the present very abridged account of what has passed on the earth, will see frequently repeated instances of the course pursued by ambitious demagogues to effect their own exaltation, by flattering the envy, exciting the covetousness, imposing on the credulity, and misleading the understandings of the multitude; and of the same result attending the success of their efforts in afflicting publick distractions, terminated only by the introduction of military despotism. To such disturbers of social tranquillity too much assistance has in modern times been given by speculators in politicks, who in their hypotheses have imagined human liberty to be placed on a basis, which is, in reality, unattainable; by affirming, that no man can be free who is governed by laws to which he himself has not consented. For then, to constitute a free state, every individual member of it, at least when he arrives at the age at which he shall be deemed able to decide for himself, should have all the laws of the community laid before him for his assent or rejection; and if there be any of which he disapproves, if he be compelled to obey them, he is no longer free; through which reasoning, submission to restraints no less salutary to the individual himself than beneficial to the publick may be disgraced with the name of slavery. But to evade the very absurd and truly ridiculous inferences deducible from such a maxim, are introduced the saving doctrines of silence implying consent, and assenting by representatives; on which last may justly be grounded, under the above definition of liberty, the claim to universal suffrage, since certainly no man can be fairly said to assent to laws by representatives, in the choice of whom he had no voice. But if, in lieu of following the vagaries of men who distort metaphysical truths into political maxims, attention be paid to what the imbecility of human nature permits to be practicable; the natural representatives of those whom it would be unwise to admit into a deliberative assembly, are those who by parental affection would be induced to take the kindest care of their interest, and exert themselves in the warmest manner for their advantage, and these are specifically the heads of families. Reflection on which truth will evince, that the primæval was in fact the most perfect form of human government, while it has actually, in the instance in which it seems to have been the most closely adhered to, that of China, stood longer than any other that has appeared among men.

CHAPTER I. SECOND PERIOD

this is to be found only in the first commandment of the second table, so would it be morally impossible to find the heir [illegible] under this the right to any throne vests. From all which considerations, it appears, that the divine providence has left the forms of governments to be regulated by the circumstances which might arise in the several nations, sanctioning only, for the sake of good order, and for the security of the individual members of them, by the divine command of submission and obedience, the authority of whatever powers might be established.

By this deduction from facts are equally refuted all the unfounded jargon of the divine indefeisible right of kings, and the licentious prating of those who publickly oppose, or endeavour privately to undermine the authority of the ruling powers established among the inhabitants of the earth.

Course of migration.

The question concerning the first government of the nations thus disposed of, there are next to be laid before the reader, as far as existing documents will admit, the several directions in which these grand branches of the human race expanded themselves to re-people the desolated globe. It has already been shewn, that the Mosaic account authorizes us to expect in the subsequent parts of the history of the world, tokens of three different families dwelling on the earth; and as the absence of all such tokens would have been eagerly seized by the enemies of Revelation, as strong ground of presumption that that account was a mere fiction; so the actual existence of them affords a powerfull corroboration of the historical truth of the book of Genesis.

That this existence has not escaped the notice of the most unprejudiced enquirers even of our own age, the following extracts from Sir W. Jones's sixth Discourse to the Asiatick Society, will prove: "We discover, therefore, in Persia at the earliest dawn of history the three distinct races of men, whom we described on former occasions as possessors of India, Arabia and Tartary. The three races migrated from Iran, as from their common country.—We may, therefore, hold this proposition as firmly established, that Iran, or Persia, in its largest sense, is the centre of population, of knowledge, of languages, and arts." And in his treatise on the origin of famili[illegible]

and nations, we have the following summary of the countries to which each of the three branches of Noah's posterity principally directed their migrations. Neither would it be easy to express the distribution of the progenitors of the nations which are now spread over the circuit of the globe, better than in the words of this elegant scholar: "From the testimonies adduced it seems to follow, that the only human family after the flood established themselves in the northern parts of Iran; that, as they multiplied, they were divided into three distinct branches (each retaining little at first, and losing the whole, by degrees, of their common primary language, but) agreeing severally on new expressions for new ideas; that the branch of Yafet was enlarged in many scattered shoots over the north of Europe and Asia, diffusing themselves as far as the western and eastern seas, and at length in the infancy of navigation beyond them both; that they cultivated no liberal arts, and had no use of letters, but formed a variety of dialects as their tribes were variously ramified; that, secondly, the children of Ham, who founded, in Iran itself, the monarchy of the first Chaldæans, invented letters, observed and named the luminaries of the firmament, calculated the known Indian period of four hundred and thirty two thousand years, or an hundred repetition of the Saras; and contrived the old system of mythology, partly allegorical, and partly grounded on idolatrous veneration for their sages and lawgivers; that they were dispersed at various intervals, and in various colonies, over land and ocean; that the tribes of Misr, Cush, and Rama, settled in Africa and India; while some of them, having improved the art of sailing, passed from Egypt, and Phœnice, and Phrygia, into Italy, and Greece, which they found thinly peopled by former emigrants, of whom they supplanted some tribes, and united themselves with others; whilst a swarm from the same hive moved by a northerly course into Scandinavia, and another by the head of the Oxus, and through the passes of Imaus into Cashgar, and Eighur, Khata and Khoton, as far as the territories of Chin, and Tancut, where letters have been used, and arts immemorially cultivated; nor is it unreasonable to believe, that some of them found their way from the eastern isles into Mexico and Peru, where traces were discovered of

CHAPTER I. SECOND PERIOD

rude literature and mythology analogous to those of [illegible] Egypt; that, thirdly, the old Chaldæan empire being overturned by the Assyrians under Cayumers, other migrations took place [illegible] into India, while the rest of Sham's progeny, some of whom had before settled on the Red Sea, peopled the whole Arabian peninsula, pressing close on the nations of Syria, and Phenice; that, lastly, from all the three families were detached many bold adventurers of an ardent spirit and roving disposition, who disdained subordination, and wandered in separate clans, till they settled in distant isles or in deserts and mountainous regions; that, on the whole, some colonies might have migrated before the death of their venerable progenitor, but that states and empires could scarce have assumed a regular form, till fifteen or sixteen hundred years before the Christian epoch."

Though there be in this passage more than one particular, of which it may be necessary hereafter to point out the inaccuracy, yet the whole of the treatise from which it has been extracted may justly be recommended as affording the most convincing evidence of the fact, which has now been touched on, that all the inhabitants of the earth are derived from one family, which dwelt immediately after the Deluge in the northern parts of that region which afterwards formed the Persian empire.

Occasion might here be taken to mention other characteristicks of the three lines, further corresponding with the words of their common ancestor; but this would be to anticipate what must appear in the course of the ensuing history. Deferring, therefore, all further trace of their migrations, let our attention at present be confined to that of a large body which, in journeying westward, came to the plains of Shinar, situate in the region which has since acquired the denomination of Babylonia, lying in the bend of the Euphrates.

Of this company, those of the line of Ham seem to have formed the greater portion, and apparently, unwilling to leave so fertile a spot, determined at once to oppose the appointment which had by authority been made, by settling within the inheritance of the sons of Shem. The materials which they found on this spot so adapted to building, clay and bitumen, appear likewise to have contributed to induce them to resolve to build a city and a tower, which might

Building of Babel.

¶

serve as a landmark to prevent any of them from bewildering themselves in roving about the country, and from separating from the main body. This is the purpose expressed by the sacred historian, though by other writers various others have been assigned. Some have converted it into an observatory, others have turned it into an idolatrous temple; while we have no certain proof, that either astronomy was cultivated, or idolatry was practised at so early a period after the Deluge, and much less that the attachment to either of them had become so general as to influence a multitude to labour for their promotion.

This attempt, however, to contravene the destination which had been announced to them, was sufficiently impious to draw down on the aggressors the judgment of heaven, and a decisive visitation scattered them into various parts of the globe. This is in holy writ spoken of as a confusion of the lip, and seems to have been no more than an impeded and perverted enunciation, caused by an affection on different parts of the organs of speech, whence into the language of the earth, which was before one, great variation was introduced, and a commencement given to that diversity of tongues in which the sons of men now converse: and which, as has been well observed by the learned author of the Analysis of Ancient Mythology, retain sufficient relation to each other to shew, that they were originally dialects from the same matrix.

Confusion of Tongues.

Now, a little attention will manifest to any enquirer, what must have been the natural effects of such confusion, through the alterations perceptibly introduced into language by various modes of vicious pronunciation. Let but the change occasioned in the language of the same nation by provincial dialects be observed. In the metropolis of Great Britain the home-bred citizen speaks a jargon widely differing from pure English; he interchanges the *v* and the *w*; and in numerous cases omits the aspirate. Let it be remarked, what an alteration in words is produced by the habit of lisping. How much a strong or a gentle mode of pronouncing the gutturals affect a tongue. Let these, and similar particulars, instances of which daily occur, as the abbreviation of words, both in their beginnings, and their terminations, as well as the opposite practice of adding

letters in all parts of them, and that too of transposing the ... flected on; and, it will be apparent, that an affection of ... of enunciation was fully sufficient in itself to introduce ... into the language of the earth, and to incapacitate the multitude of Babel for acting in concert.*

---

* If the opinion above expressed of what occurred on the confusion of tongues be well founded, it should seem, that in the ancient languages of the earth much of their common origin must be discernible by divesting some of the terms derived from it of the additions which they have received, restoring to others letters of which in their passage they have been curtailed, and correcting the vicious modifications which they have undergone from defect of organ. That by these means many terms of a language, of which the originality is manifest from the reduced number of letters in its words, as well as from the simplicity of the ideas which they convey, may be detected, is sufficiently proved in the two works of deep erudition and indefatigable research to which reference has been already made, those of Mr. Court Gebelin, and Mr. Whiter. All that need here be done, or that from the proposed extent of the present compilation can with propriety be attempted, is to convince the reader of the unreasonableness of objecting to the practice of reducing words to their supposed original by presuming various changes; and to impress on him the important consequences deducible from the fact that all languages have but one original: the former of which may be done by pointing out to him a few derivations which, from the accuracy with which their descent may be traced, are incontestible; and stating some alterations which are undeniable. For it is by no means here meant to contend for all the vagaries into which etymologists have run, by their extravagancies only injuring the cause of truth; but solely to demonstrate the reality of distant derivation, against which prejudices so unjust have been conceived. Now, for the first thing proposed, our word 'crown' is derived from the French *couronne*, and this from the Latin *corona*, which comes from the Greek Κορωνη, signifying 'a crown,' or in general any top, and this last from the Hebrew word קרן *qrn*, 'an horn,' derived from the same term used as a verb, and signifying 'to shoot forth.' Our English 'hyssop' comes evidently from the Latin *hyssopus*, this as manifestly from the Greek 'Υσσωπος, and the last from the Hebrew אזוב, *azub*, 'hyssop,' from זב 'to spring out.' Again, our term 'wine' (if not from the original by another course) is from the French *vin*, this by abbreviation from the Latin *vinum*, the last from the Greek 'Οινος, 'wine,' or by metaphor from 'Οινον 'a vine-leaf, or shoot,' in either case by altering the termination, and changing the smooth *o* into the *v*, while the Greek is from the Hebrew יין *Iin*, 'wine,' from the verb יצה 'to press.'

In our English term 'alcove,' we have, as in some others, retained the Oriental article as a part of the word, which is derived to us from the French *alcove*, this from the Spanish *alcoba*, which is from the Arabick *al koba*, derived from the Hebrew קבה signifying the inner part of a tent, from the verb נקב 'to make hollow.'

Of what was in the second place proposed to be stated, we have an instance in the

th of the observation just made, however, by no means precludes the supposition of other particulars in the judgment poured on that rebellious assembly; while the words of the sacred historian, "Because the Lord did there confound the language of all the earth, and from thence did the Lord scatter them abroad, upon the face of all the earth," seem to leave room to believe, that something more than confounding their language was done to scatter them abroad; to which purpose too the evidence of Gentile history is strong.

---

name 'Jacob,' which is from the Latin *Jacobus*, that from the Greek Ἰακωβος, and the last from the Hebrew יעקב; but in the Italian the *b* by no uncommon mutation has been changed into *m*, and the name *Jacomo* produced; in France it has been turned, by one of the violent contorsions so frequently met with in that language, into *Jaques*, and in Spain into *Jago*, and translated from Italian into English into *James*. Thus whimsical are the changes which really take place in derivation. Of transposition a palpable proof presents itself in the parents of the word 'serpent,' coming from the Latin *serpo*, 'to creep,' which itself was formed from the Greek ἑρπω, by prefixing the sibilant letter, and the latter from the Hebrew רחף, 'to have a tremulous motion,' by the transposition of the *e* and the *r*; and of transposition, with the insertion of a letter, we have an observable instance in our word 'tender,' from the French *tendre*, where we have again transposed the *r* and the *e*, which the French had already transposed in borrowing the Latin *tener*, into which also they inserted the *d*; yet the Latins made a still stronger transposition, when they formed *tener* from the Greek τερην. This subject of derivation may be further elucidated by observing, that the same original word has, like the father of a family, frequently given birth to more than one line of descendants. Thus the Hebrew פה pronounced *pa*, if not *pha*, 'a mouth,' is the ancestor of the Greek φαω, 'to speak,' whence the Latin word *for*, and its neuter participle *fatum*, with all its descendants in our own tongue; while from the same φαω sprang also φημι, whence φημη, and through the Doric the Latin *fama*, the immediate ancestor of our English 'fame.'

These instances appearing sufficient to prove the justice of distant derivation, and the reality of such changes having taken place in the descent of words, as to render it necessary, if we would really discover their origin, to admit often that they have undergone very great alterations, the reader need be detained on the subject no longer, than to have it represented to him, that if mankind had originally but one language, then they are in fact but one family, all descended from the same original stock. A truth which confirms the statement of what believers hold to be Revelation, and therefore of great importance to be ascertained and supported; which deduction may justly claim much more serious attention than it receives from those, who diminish the means of tracing etymology by embracing all the corruptions which ignorance, idleness, fancy, and interested or impious design introduce into orthography.

CHAPTER I. SECOND PERIOD

That indefatigable investigator of the fragments of [illegible] Bryant, has, in the third volume of his Analysis, [illegible] the following passage of Eupolemus preserved by [illegible] laborious enquirer after the same remains, Eusebius, Bishop of Cæsarea, recording the facts of the building of the city and the tower, and of the dispersion of the builders by divine judgments, but brought forward testimonies highly deserving of notice as to the impression which the circumstances of that visitation appear to have made on the minds of both those who suffered, and those who heard of it.

Gentile testimonies to the above judgment.

Eupolemus* testified that the city of Babel was first founded, and afterwards the celebrated tower; both of which were built by those who escaped from the Deluge, and that these were giants. But, the tower being thrown down by the act of God, the giants were scattered over the whole earth. Abydenus has, in his Assyrian Annals, recorded the same facts of a tower, whose ruins were called Babylon, being raised by impious men almost to the clouds, and being overthrown by violent winds sent by the Gods. At that time, this Gentile writer states, there was by the divine power formed among men a much varied utterance, whereas they were before of one language; and, that the spot on which they built the tower was in his own time called Babylon, on account of the perspicuity of the ancient dialects being confounded: for that by the Hebrews confusion is termed Babel. In the Sybilline oracles, the like attendant circumstance is mentioned. And Mr. Bryant has quoted a passage from the historian, Justin, testifying that the Phœnicians who first dwelt in Assyria, being harrassed with earthquakes, afterwards took up their habitation by the sea side. Under the Grecian fables of the flight of Bacchus, and the dilaceration of his body, he has detected the tradition of the dispersion of the sons of Ham, who were concerned in this mad attempt to contravene the divine dispensation. And, all of liberal education have in their younger days read in the Latin poets enough of the wars of the giants, and of the judgments which these drew down on themselves, to convince them, that neither

* This historian was a disciple of the justly renowned Aristotle.

the endeavour to raise a structure to the clouds, nor the divine visitation incurred by those who conspired in it, was forgotten in the traditions of the Gentiles.

The fancy of a multitude of new languages having been formed at Babel, and all similar imaginations founded on erroneous interpretations of the words of the sacred record being entirely refuted, by confining ourselves, as has now been done, to the real meaning of them; the ease with which in succeeding generations people of very different tribes, as Abraham and the Egyptians, and the same patriarch and the children of Heth, seemed to have conversed together without an interpreter, is accounted for by the circumstance of their language having continued radically the same; though the sudden alteration which it underwent by different enunciations of its elements at first rendered the utterers of the several dialects unintelligible to each other. The channels through which from these early dialects of the primæval, the more modern languages of the earth have been propagated, must be traced in the specifick history of the several nations among which they are spoken.

It is immediately after the statement of the confusion of tongues, and the concomitant dispersion, that our earliest historian ceases to pursue the general history of mankind, and begins to confine his narration to that of the nation which it has pleased the great Ruler of the world to distinguish in a manner so remarkable from the rest of the race, that they might be in a more especial manner witnesses of His moral government, and shew forth His praise; as they have in fact uniformly done by the power, righteousness, and mercy, so brightly manifested in His dealings with them, and through them towards all the inhabitants of the earth.

Nearly four thousand years have now elapsed since this family was designated as the appointed line through which great blessings should be bestowed on the children of Adam, and itself consequently rendered a prominent object on the theatre of the world; and we see them at this day subsisting in a singular state of dispersion from one end to the other of the old continent. From among this people, as from His sanctuary, has the One true and living God issued His oracles to the rest of mankind. In the Tabernacle which He caused to be pitched

CHAPTER I. SECOND PERIOD

among them, He manifested His presence by a perpetual [illegible] of miracles. Neither has He even during their dispersion ceased to shew the supremacy of His power, or to demonstrate the infallibility of His word. Many a time has the sword of the Destroyer been raised against them; numerous and bitter have been their persecutors; still the dust of Jacob is not to be counted, or the number of the fourth part of Israel to be told. Thousands of thousands of them are now ready to be made instruments of those declared purposes of the Deity, which have not yet been executed in the world: and most exalted is the final destination of this people announced to be.* To them, therefore, let the right hand of precedence be given in this historical arrangement; and that (to borrow the impressive phraseology of their great leader) not because they were the most ancient of all people; for there were older than they; nor because they were at their beginning more in number than any people, for, though now so multitudinous, they were the fewest of all people; but because it pleased the Almighty for their father's sake to choose them to be an especial people unto Himself, above all people that are upon the face of the earth; and making them signs unto the world, and employing them as vessels both of mercy and wrath towards the other families of the earth, to render their history the most interesting of all, and make it, as it were, the hinge on which that of the whole race turns.

The ancestors of this family, then, descended in a right line from the pious Shem, by his son Arphaxad; and they dwelt for some generations in Chaldæa. But when that impious *propensity* to

---

* Since the past completion of prophecies contained in the same writings, form one of the most convincing pledges of the accomplishment of those which remain to be fulfilled; as the promise given to Abraham that his posterity by Isaac should gain possession of the land of the Canaanites, when these should, through their iniquities, be ripe for destruction, was in its due season performed; we have one of the best pledges which we can have, that the further promise made to his descendants, that they shall acquire dominion over all the nations of the earth, will also be accomplished; and that, too, after a similar manner; since it is sufficiently specified in Holy Writ, that as a former generation of Israelites were the instruments of heaven in punishing the seven idolatrous nations of Canaan, so shall some future (if, indeed, I ought now to say future) generation of them act as the executors of divine justice on an apostate and idolatrous world; which is the catastrophe above alluded to.

idolatry with which the character of the human race is deeply branded, became prevalent, and men, instead of drawing the just inferences from the visitation which the divine justice had poured on the world, made their own fancifull deductions from it, and transferred the homage and worship due to the omnipotent and gracious Being whose mercy had preserved from the general destruction a sufficient number to re-people the earth, to the instruments which He was pleased to employ in their salvation; then, as His goodness had saved a small remnant from the deluge of waters, it again interposed to preserve a remnant from the deluge of iniquity: and He directed an individual of the name of Abram, the son of Terah, of Ur in Chaldæa, in whom He saw a disposition to render the homage due to his Creatour, and a firm attachment to the cause of righteousness, to leave his native country and his kindred, and remove to another land, which He promised to give to him and to his seed for ever. B. C. 1929.

The mention of that increasing apostacy which gave occasion to this separation of a chosen family from the corrupted mass of mankind, naturally calls our thoughts to the origin of that most criminal as well as most absurd practice, which was then spreading so rapidly in the earth, that I mean of idolatry; but with the discussion of this the following Chapter will more properly commence, after which the further history of the separation of the family of Abraham, Isaac, and Jacob, from the rest of the world, to preserve in it the knowledge of the living God, and of His dispensations with regard to the race of Adam, will most aptly follow, and prepare the way for understanding the most important revolutions that have taken place on this theatre of human action.

CHAPTER II.

Origin of Idolatry—Noah an Object of Worship—the Call of Abram—his consequent Removal into the promised Land—his Admission into the Divine Covenant, and the subsequent Circumstances of his Life—his Decease—Isaac inherits his Blessing—his Sons—Prosperity and Death—Jacob succeeds as Heir of the Covenant—his History—Death—the History of his Family while in Egypt—the Oppression they suffered—the Birth and Education of Moses—his receipt of a Divine Commission—he proceeds to discharge it—the Plagues inflicted on the Egyptians—the Institution of the Passover—the Exodus.

CHAPTER II. SECOND PERIOD

The introduction of ancient idolatry similar to that of modern;

ON the origin of mens' associating other objects of worship with the only proper one, the supreme Being, some light may be thrown, it is conceived, by the consideration of what has in later ages occurred, in the introduction of idolatry among corrupted Christians. Among these, that holy Virgin who was so highly favoured of heaven as to be appointed to be the mother of the Saviour promised on the Fall, has herself been most impiously exalted into an object of religious adoration; and in the papal books of devotion, she is absolutely addressed by the same title under which the ancient heathens worshipped the moon, Queen of Heaven. The cross, too, which, contemplated in one light may be considered as the instrument of human salvation, has by folly, craft, and impiety, been converted into an object not only of most superstitious reverence, but of worship most grossly idolatrous. Hence it appears highly probable, that after the same manner, the likewise highly favoured Noah, becoming first an object of reverence to his descendants, on account of the extension of the divine patronage to him, was gradually raised into an imaginary deity; as were those seven individuals who had been with him in the

ark, and even the ark itself. But whether this worship of the patriarch was the first instance in which men manifested that remarkable propensity to superstition and idolatry, which has since proved so prevalent among the race; or whether the profane practice commenced by some vain tyrant elated with success assuming to himself divine honours; and religious adoration being once thus communicated to another than that supreme Being to whom it is exclusively due; because as there is in nature, so in our devotions there ought to be preserved a most marked distance between Him and all other beings; the descendant who was penetrated with reverence and affection for his forefather, thought himself justified in rendering to *his* memory no less homage than he saw paid to one, though of more banefull power yet of inferior worth, the reliques of ancient history are not sufficiently explicit to enable us to decide. Neither in the sacred writings is there any particular recorded, by which we are empowered to determine this question; they stating only that the ancestors of the people of Israel who dwelt to the east of the Euphrates, worshipped other gods: and although the idols belonging to her father which Laban's younger daughter carried off with her, were probably some household gods, we are by no means informed whom or what they represented. But the very learned author of the Origines Sacræ has affirmed, that the clearest point in the Phœnician theology is the open confession, that idolatry originated in the consecration of some eminent persons after their death, who found out things usefull to the world while they were living; which statement tends to justify the conclusion, that the common ancestor of the post-diluvian world was the earliest object of idolatrous worship; not only as having been highly favoured of God, but as the introducer of agriculture and first planter of the vine.

through the consecration of deceased benefactors:

Similar, though different in its particulars, is the source which the author of the Book of Wisdom assigns to this departure of mankind from duty and reason. "For," says he, "a father afflicted with untimely mourning, when he had made an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and

sacrifices. Thus, in process of time an ungodly [illegible] was kept as a law, and graven images were worshipped [illegible]-mandments of kings. Whom men could not honour in [illegible]ce, because they dwelt afar off, they took the counterfeit of his visage from far, and made an express image of a king whom they honoured, to the end that by this their forwardness, they might flatter him that was absent, as if he were present."

and worship of departed spirits.

The most ancient book of the Chinese, according to Jackson the chronologer, gave an account of the first reverence paid to departed spirits, well agreeing with this asserted origin of idolatry. This taught, that the souls of righteous men did not die, but after the death of the body returned to God, and resided in heaven; and there interceded with God for their families and posterity, of whose behaviour and affairs they were believed to be conscious; therefore at meals and on the festivals they made libations to them before they ate and drank.

With those to whom the sum of what has now been stated, appears a probable account of the rise of idolatry, a very little reflection will be sufficient to produce a conviction, that this impious extravagance of reverence was first shewn to the character of Noah; since he must have been an object of curiosity to his descendants: nor can there be a more natural supposition, than that those of the fourth or fifth generation whose habitations were far removed from that of the great patriarch, should beg of their intermediate ancestors a portrait of a person so interesting, or representations of all who had seen the former world, and of that singular vessel which had been the means of their wonderfull preservation. These once formed and preserved as objects of reverence, the reverence paid them soon degenerated into superstitious veneration. And as the recollection of the important truths preserved by tradition grew weaker; and the darkness consequent on the separation of the race became, during their migrations, deeper and deeper, fragments only of the history belonging to these figures were preserved; the mere abstract doctrine of a superior invisible Being and of His government and providence were obscured; and those who at first were honoured only as favoured of God,

Noah, his sons, and the ark, earliest objects of idolatrous veneration.

became at length substituted for Him as objects of worship, and from being originally respected only as eminent men, were advanced into imaginary deities.

The worship of the heavenly bodies grew out of that of departed spirits.

Neither does it seem a conclusion unreasonable in itself or unsupported by probable arguments, that the worship of the heavenly bodies grew out of that of departed spirits: the votaries of these imagining some particulars in the former characteristick of the deceased individual whom they worshipped. Thus the fiery appearance of the planet Mars corresponded with the character of one whose fame was derived from military exploits; and the slow progress of Saturn with the tardy age of him who was worshipped under that title; and so of others. But the connections of which it is now difficult to trace from the commixture of traditions which has taken place, from the disguises added by the invention of astrological systems, and the introduction of astronomical calculations; from numberless fictions of poetry, and the confusion caused by the metaphors and allegories of which moralists and metaphysicians have been too fond, to the great corruption of tradition, and the obscuring of real history.

It is the remark of a writer of no common penetration, that as in water face answereth to face, so the heart of man to man: and from this observation we may not unjustly argue, that the known progress of idolatry in modern times running parallel with that now sketched for it in ancient, is a corroboration of the truth of the course in which it has thus been supposed to proceed. For when literature declined in the Roman empire, and the sacred writings began to be neglected, then it was, that those to whom the Lord Jesus had been gracious, began to be put upon an equality with Him, and the mediation of departed saints was sought as well as that of Christ himself; their images were set up as objects of reverence, and the mother of Jesus was advanced to the throne of heaven with her Son. The legends of the monks produced effects similar to those of the fictions of the poets, and an host of tutelary saints succeeded to the offices of the demi-gods of antiquity; and the worship of them was recommended to those who called themselves Christians, as earnestly as that of the

CHAPTER II. SECOND PERIOD

heathen idols was pressed by the ban[illegible] same pretence too, the false one of being called [illegible]

The previous presumption justified by facts.

This similarity of known procedure in [illegible] supposed in the other, would of itself justify the conjecture that such did actually take place in the first, but this conjecture is supported by something much stronger than such a justification. Since the characteristicks of the most ancient idols bear a manifest allusion to the history of Noah: as is manifest in those ascribed to Janus and Saturn. In the heathen accounts of which imaginary deities, almost every circumstance mentioned by the sacred historian of the Flood, and the ark, and the patriarch's conduct after his descent from it, are directly spoken of, or indirectly alluded to. A fact fully elucidated in the second volume of Mr. Bryant's very learned work, in which the general and very early prevalence of this deviation from the only rational worship, that of the one true God, is proved by the most irrefragable testimonies of numerous ancient writers.

B. C. 1929.

Before the close of the twenty first century from the Creation, and in the fifth from the Flood, so far had this apostacy proceeded, that the divine wisdom saw it requisite to select one family from the rest,

Selection of one family for the preservation of the knowledge of the truth.

in which through a particular dispensation, the knowledge of the real Creatour and Governour of the world might be preserved, and means be prepared for accomplishing that gracious promise which He had originally given, of deliverance from the evils brought on the race by the disobedience of the first pair.

What might be expected in the history of such a family.

Now a small measure of reflection will evince that the story of a family so selected must be sufficiently peculiar to render it a very prominent particular in the annals of mankind; neither can such a family consistently with its avowed destination ever be permitted, until the consummation of all things, to sink into the mass of the race, but must, whether in prosperity or adversity, bear decisive tokens of the peculiar patronage with which it is said to be honoured. These are particulars which we may reasonably expect to find attending it, if any nation has been separated, and what may fairly be required as a testimonial of its truth, ere the rest of the families of the earth acknowledge the justice of the high pretension. Nor

do the beginnings of this family fail to correspond with such expectations.

Call of Abram and his consequent removal to the land of Canaan.

Abram, the person whom the Lord had commanded to leave the house of his fathers, and go into another land which his heavenly Patron promised to give to his posterity, when those apostate nations which then inhabited it, should by their crimes have rendered themselves ripe for destruction, was selected to be the founder of a great nation, indeed of many nations, because he was with integrity of heart inclined to command his children and his household after him to keep the way of the Lord, and to do justice and judgment; and being thus selected, he on his father's death departed from Haran, in Mesopotamia, (afterwards known to the Romans by the name of Carrhæ) to which place they had previously removed from Ur, in Chaldæa, not to take possession of, but only to view the land promised to his descendants; during his sojournment in which, his enjoyment of the divine patronage was observable not only in the general tenour of his prosperity, but in various events that befell him.

A famine in the land of Canaan having compelled him to remove with his own family, and that of his nephew Lot, who accompanied him from Haran, into Egypt, the sovereign of this last country understanding that Sarah his wife was only his sister, took her from him on account of her beauty; when he, and his household, were visited with such judgment, as they were convinced came from God; and Pharoah having, in consequence, discovered that Sarah was Abram's wife, immediately restored her to her husband; and reproving him for having concealed that connection, ordered him to be sent away with all his property in safety. Returning again into the land which the Almighty God had promised to give him, and which was at that time in possession of the descendants of Canaan, the son of Ham, whom Noah had cursed, he found, that the cattle of himself, and his nephew, were become too numerous to admit of their longer continuance together; and, therefore, proposed to the last a separation, giving him the choice of what part of the land he would take for his residence, and Lot having fixed on the plain of the Jordan, removed thither. After which separation the Lord again repeated to Abram his promise of giving the land in which he

CHAPTER II. SECOND PERIOD

then sojourned, to him, and his seed, for ever; and of making that seed innumerable, commanding him to go through the land and view it.

First War on earth.

Now it had come to pass, that in the first war on earth of which we have any authentick record, and which had taken place between some of the descendants of Shem, and some kingdoms of the posterity of Ham, the former had of the latter reduced to subjection the kings of five cities in the plain of Jordan; Sodom, Gomorrah, Admah, Zeboim, and Zoar. During thirteen years did these monarchs continue tributary to the king of Elam, or Persia, but then rebelling against him, he, with three royal allies, marched an army into their country, and having defeated them, plundered the cities of Sodom and Gomorrah, and among the captives carried away Lot with all his substance. The report of this being brought to Abram, he armed his servants, (by the number of whom it appears, that he was become

Abram's rescue of Lot.

a very great man), and pursuing the conquerours, attacked them by night, routed their army, rescued the prisoners, and recovered the spoil which had been taken.

On his return from this expedition, his success in which so evidently manifested his enjoyment of the divine patronage, he was met, not only by the king of Sodom, whose cause he had avenged, but by the king of Salem too; who was likewise a priest of the most high God, and who came forth to him with refreshments, and to whom (it is worthy of especial notice as ascertaining the very great antiquity of the practice of dedicating to religious purposes a particular portion of what was acquired by successfull warfare) Abram gave a tythe of all. In this sudden excursion he was, it appears, assisted by some of the inhabitants of Canaan, at that time divided into very small states: every city it should seem having its own leader.

After these occurrences Abram received further assurances of the divine protection, and a confirmation of the promises before vouchsafed to him, with information of the oppression which his descendants would suffer in Egypt, and of the great deliverance which the Almighty would grant them, after the appointed period of four hundred years. But, although this patriarch so fully confided in the revelation which he had received, as to wait for the seed which the

Lord had promised him, his wife became impatient for progeny, and in consequence of her eager desire for a child which she might call her's, introduced to her husband an Egyptian slave which she had, that by her at least she might have an object on which to place her maternal affection. The project succeeded, but the servant, finding herself pregnant, became elated at what she deemed her superiority over her mistress, who being hurt at her presumption complained to Abram, and he having granted permission to her to dispose of her servant as she thought proper, she treated her so harshly, as to induce her to flee from her. But, being by a divine message commanded to return, with a promise that her seed should be multiplied exceedingly, and that the son with which she was pregnant should lead an erratic life, and, though surrounded by nations springing from the same stock, should preserve his independence among them; she again submitted herself to her mistress: and in due time was delivered of a son, to whom Abram gave the name of Ishmael, and the singularity and fortunes of whose numerous posterity will demand notice hereafter.

Birth of Ishmael, B. C. 1913.

It was thirteen years after the birth of Ishmael, in the hundredth year of Abram's life, and in the two thousand one hundred and eighth year of the world, that the Almighty was pleased to engage Abram in a specifick covenant, under which He vouchsafed to take upon Himself the patronage of his seed, and promised to give them the land of Canaan for an everlasting possession; and commanded that as a sign of their selection to be his peculiar people, they should assume the mark of circumcision on all their males; and on this occasion he changed his name, which was previously Abram, signifying an exalted father, to Abraham, to express the father of a multitude. The heir of this covenant too He also declared should be a child to be named Isaac, whom his wife, then ninety years old, should bear the next year. Which assurance was again repeated on another divine appearance, when the Lord made known unto Abraham the approaching destruction of Sodom and Gomorrah, acceding to his petition not to destroy the former of these cities (where the family of Lot dwelt) if there were found in it ten righteous.

B. C. 1900.

Circumcision instituted.

Whether the tremendous judgment poured on the cities over-

CHAPTER II. SECOND PERIOD

thrown, when the inhabitants of them [illegible] judgment Abraham so far witnessed, [illegible] country go up like the smoke of a furnace, [illegible] whatever other cause it was, he soon after [illegible], a city of the Philistines in the southern border of the promised land: the sovereign of which place, on Sarah's declaring herself the sister of Abraham, seized her, as the king of Egypt had done before. But since he did not design to be guilty of adultery (of the enormity of which crime both these kings appear to have been much more sensible than great men of later ages) he was admonished to restore her to her husband: who then explained to him, that she was indeed his half-sister as well as his wife.

Birth of Isaac, B. C. 1899.

When the promised period arrived, Sarah produced a son; who having been named Isaac, and initiated through the appointed rite into the divine covenant, was in due season weaned. At the feast made on which occasion, Ishmael's rough and ungoverned disposition betrayed itself in some contemptuous gestures pointed at either Sarah or her child, when the former demanded of her husband the expulsion of the slave and her son from the family: a measure which to Abraham naturally appeared harsh. But his heavenly patron and guide encouraged him to agree to it, by revealing to him, that in Isaac was to be called the seed in whom His promises were to be specifically accomplished: but that from Ishmael also should arise a nation. Hagar and her son were consequently sent away, and wandering in the desert were reduced to great distress for want of water, when the divine interposition rescued them from the miserable death which seemed to await them: and the lad thus preserved supported himself by his bow, and afterwards married an Egyptian woman.

The patronage of heaven was now so apparent in what occurred to Abraham, that the king of Gerar, the same Abimelech who had made him such great presents on restoring to him his wife, thought it prudent to propose a covenant with him. To this Abraham consented; not omitting however so favourable an opportunity of expostulating with him on the subject of a well (no unimportant possession in that region) which Abraham had sunk; but which the servants of Abimelech had forcibly seized, and which that king of the Philis-

tines now assured to him. Here Abraham planted a grove, which he used as a religious retreat; and in this part of the country he dwelt a considerable time.

Abraham commanded to sacrifice Isaac;

Another trial, however, was decreed for this Father of the Faithfull: he had been promised that his seed should be as numerous as the stars of heaven, and that in Isaac his seed should be called; yet this Isaac, with whose seed the Almighty had declared that He would establish His covenant, Abraham was now commanded to offer as a burnt-offering to God; and this he without hesitation proceeded to do: thus manifesting not only his faith in the truth and power of the Almighty still to perform the promise which He had made concerning this his only son, but likewise his perfect conviction, that it was that Almighty God who had appeared unto him, however difficult he might find it to reconcile the demand of such a victim with the character of consummate perfection.

his conduct under the trial:

and consequent reward.

This adherence to a truth of which he had had sufficient experimental proof on the one hand, and his unshaken confidence in the Lord on the other, procured him fresh assurances of blessing from God; who having by an angel forbidden him to lay his hand upon his son, confirmed by an oath all the promises which He had made unto him.

The death of Sarah, who lived to see her son arrive at the age of five or six and thirty, was the occasion of another proof of the high respect in which Abraham was holden by the inhabitants of the country in which he sojourned. On the decease of his wife he stood in need of a spot of ground in which to bury her, and which being his acknowledged property, the dead deposited therein should not be disturbed. This want he made known to the people of the land, the children of Heth, whose answer contains a striking acknowledgment of the esteem which they entertained for this patriarch: "Hear us, my lord, thou art a mighty prince among us, in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead." This offer, however, he did not think proper to accept, but purchased of one of them a portion of land in which was a cave, which he destined to be a burying-place for his family. And being arrived at advanced age,

CHAPTER II. SECOND PERIOD

and blessed with eminent prosperity, he [illegible] to the marriage of his son, for whom he did not approve of a wife taken from among the Canaanites, whose [illegible] in the true worship of God, and whose future destruction, revealed to himself, probably rendered him averse from forming any connection with them, but dispatched his steward into Mesopotamia to obtain one from the family of his own brother Nahor; and when he had thus settled Isaac, he took another wife of the name of Keturah, by whom he had six sons: so that the promise that he should be the father of many nations has been amply fulfilled. By his son Ishmael he became the ancestor of many tribes of a people who have since overrun no small part of the civilized world, the Saracens: through Isaac the nations of Edom and Israel sprang from him: and his sons by Keturah spread themselves in the East, having been sent away from the neighbourhood of Isaac, each with his portion; and the son of Sarah was before his father's death declared his heir. This decease, however, took not place until Abraham had compleated his hundred and seventy fifth year.

Marriage of Isaac.

Abraham's second marriage and numerous race.

His Death, B. C. 1824.

After the decease of Abraham the divine protection which he had enjoyed, was continued to his son Isaac; who appears to have been a man of very tranquil habits, and disposed to meditation; for which, indeed, his own history offered ample matter: he was, before his father's death, blessed with twin sons, who differed much in their dispositions. The elder, named Esau, from the colour of the hair with which his body was covered, was of an ardent and impatient spirit; the younger, called Jacob from a particular circumstance attending his birth, was a plain man, attached to the pastoral life. It should seem, that the little value which the former of these exprest for the blessings contained in the covenant which God had vouchsafed to make with his fathers, encouraged the latter to endeavour to prevail on him to transfer his claim to the inheritance of it to him: and for this he seized an occasion through which the profaneness of his brother did indeed appear most glaring. It was when, being hungry and faint on returning from hunting, he was desirous of partaking of a mess which Jacob had prepared for himself; but for which this last demanded, and the other, with a degree of irreverence

Different characters of Jacob and Esau.

Transfer of the Birthright.

for a prerogative so great that can never be sufficiently censured, sold the birthright of the heir of Abraham. Having gained this, Jacob, with a stratagem too which his mother devised, and prevailed on him to practise, obtained the chief blessing of his father which was attached to it. At this, his brother's resentment being excited, their parents sent Jacob away for a time to his mother's family at Padan-Aram, lest he should fall a victim to it; and that he might marry into that family; as to their great vexation Esau had taken two wives from among the children of Heth.

In the meantime his father prospered greatly; and though in some points maliciously treated by the inhabitants of the land, he received, as his father had, from the Philistine king of Gerar, an acknowledgment that the Lord was certainly with him, and a request that he would make a covenant with him; which was confirmed between them by an oath; from which circumstance Isaac denominated a well which his servants dug at the time, the Well of the Oath: whence a city built near it obtained the name of Beersheba.

The blessing of Isaac rested on his sons: Esau even before his father's death confessed that he had enough; and Jacob, having served his uncle Laban twenty years, returned so rich in cattle B. C. 1749. and in servants, that the stream which in his way from Canaan he had passed with his staff only, he repassed in his return with two bands. Near this he met his brother, whose resentment time having soothed, a full reconciliation took place between them; and they afterwards united in paying the last tribute of respect to their father, whose days were extended to an hundred and eighty years. Death of Isaac.

On the decease of Isaac the inheritance of the covenant made with B. C. 1719. Abraham vested in Jacob; who had previously had it confirmed to him in a vision on his departure from the tents of his father: when he made a vow, that if God would be with him, giving him bread to eat, and raiment to put on, so that he might return again in peace, then the Lord should be his God; and he would surely give unto Him the tenth of all he should acquire; which vow was accepted; and in a divine appearance unto him on his return, that name which has since become so great, and spread so widely, that of Israel, was given unto him: and when he had built an altar on the spot where Jacob's succession to the blessings of the Covenant.

CHAPTER II. SECOND PERIOD

he had vowed it, the Lord again appeared [illegible] him with a renewal of His promises.

In the life of this patriarch more especially [illegible] ound for the observation, " whom the Lord loveth He chastened [illegible] For while the firm faith which he manifested in the God of his fathers, procured him the patronage of that Almighty Lord, for the correction of what needed amendment in his disposition, and for the chastisement of what had been faulty in his conduct, such were the afflictions with which he was visited as to induce him to declare to the Egyptian monarch, that few and evil had been the days of his pilgrimage. In consequence of his ungenerous conduct towards his brother he was obliged to flee from his father's house, and after having been exposed through a long series of years to hard usage in the service of his uncle, he lost the wife of his choice on the birth of her second child, and her first born was separated from him for many years, during which, under the persuasion of his having been torn to pieces by some wild beast, he suffered all the sorrow of being finally deprived of him: while the conduct of the generality of his sons does not appear to have been at all calculated to soothe his cares. The envy of these at some prognosticks of the future eminence of their brother Joseph, and the high place he held in their father's affections, induced them to form a plot against the lad's life, which was afterwards, at the suggestion of the least malicious of them, exchanged for the expedient of selling him to some Ishmaelites, who carried him into Egypt, and there sold him to a great officer of Pharaoh's court: by whom being on a feigned charge thrown into prison, he there, through an event in which the divine providence was manifest, became known unto another servant of the king, who on occasion of his sovereign having had an extraordinary dream, which he was convinced indicated the approach of some very particular occurrence, mentioned Joseph to him, as having truely interpreted to himself a dream which he had. On this Joseph was brought from the prison to stand before the monarch; who received from him the interpretation of his dream; and was so stricken with the extraordinary penetration and judgment that appeared in him, that he set him over all his realm; in which arduous situation he so

Joseph sold by his brethren:

his fortunes in Egypt.

provided against the seven portended years of scarcity, that when they arrived, there was a sufficiency of corn in Egypt both to supply its own inhabitants, and to sell to those of the neighbouring regions.

The family of Israel hearing of this last circumstance, Jacob sent ten of his sons into Egypt to buy corn, where at length their brother Joseph discovered himself to them, and sent for his father and all his household into Egypt, that they might there be preserved during the several consequent years of famine, that were then yet to ensue. Here this important stock increased most rapidly; and Jacob having departed from this life, not only in confidence that all the good which God had promised would be experienced by his posterity; but predicting through the divine inspiration the specifick characters, and even local situations in the promised land of the several tribes, which should spring from his twelve sons; the rest of these last, dreading Joseph's resentment of the ill usage which he had experienced at their hands, made their submission unto him, which he affectionately accepted, and encouraged them with the promise of support.

Israel and his family remove thither.

But after his death and that of the cotemporary generation, a new dynasty arose in Egypt, and a king ascended the throne who was unapprised of the benefits which both the nation and its sovereign had derived from Joseph; but seeing so numerous a race of strangers in the land, he conceived great alarm, lest they should become too powerfull to be kept in subjection by his people: and, therefore he endeavoured to reduce their numbers by hardships, in subjecting them to severe labour. This, however, was so far from producing the intended effect, that under all the rigour of their service they only multiplied the more. The king therefore with a most nefarious policy commanded, that all the males that were born of the children of Israel should be put to death. A decree which, with the strictest justice, contributed to the deliverance of the family of Jacob, and to the punishment of their enemies. For in consequence of it a woman of the house of Levi, who had been delivered of a fine boy, unwilling to destroy so promising a child, after venturing to conceal him for three months, and finding it impracticable to keep him hidden any longer, made a vessel of bullrushes, and properly paying it, that the water might not penetrate it, she deposited it, where she hoped it

The sovereign of Egypt becomes adverse to them.

Birth of Moses.

CHAPTER II. SECOND PERIOD

might be noticed by some one who would take compassion on an infant so interesting.

The device of the Hebrew woman succeeded, and by the guidance of heaven, the king's own daughter found the child; and manifesting compassion for him, his sister, whom his mother had purposely directed to watch, offered to fetch an Hebrew nurse to take care of it. To this the princess assented; and the child, whom from having drawn him out of the water she afterwards named Moses, was committed to the care of his own mother, and when arrived at a proper age, carried to Pharaoh's daughter and adopted by her. Hence he received the best education he could have in the most learned nation then on earth. With a mind thus enlarged, Moses could ill brook the base treatment which he saw his brethren the children of Israel receive: and in succouring one of them whom he saw an Egyptian strike, he slew the Egyptian: on which circumstance appearing to be divulged, he thought it requisite to flee from Egypt into the land of Midian; where he dwelt with a priest of the country; and marrying one of his daughters, continued with him until after the decease of that king under whose reign he had been guilty of the offence.

His retreat into Midian.

The death of this monarch did not diminish the sufferings of the Israelites; but under their afflictions imploring the mercy of the Lord God of their forefathers, He listened to their supplications, and appeared unto Moses as he was attending the flock of his father-in-law in the desert; to whom having declared Himself to be the God of Abraham, Isaac, and Jacob, He announced his purpose of delivering His chosen people from the Egyptians, and bringing them into the land which He had promised to their fathers. For the execution of this counsel, He commanded Moses to prepare himself to go to Pharaoh, and bring them forth from Egypt. To Moses this commission appeared too arduous, and though the Lord promised to be with him, he still manifested great unwillingness to accept it, by begging to know by what name he should announce Him, who had sent him to the children of Israel. In answer to this request a most sublime declaration was returned, signifying that the Being whose word now came to him, was the One inconceivable and self-existing Being, and commanding him to tell the Israelites, that it was

The divine appearance to him.

He who alone exists by necessity of nature, who sent him unto them. While, to demonstrate that it was the Supreme Power of the Universe, which thus commissioned him, he was assured, that he and the people which he should bring out of Egypt, should worship God upon the mountain on which he then was. An argument of which the cogency consists in this: that as no being can certainly promise what shall come to pass, whose purpose may be obstructed by an equal, or overthrown by a superior, no one but He who has neither superior or equal, can give infallible assurance of any thing future. Still Moses pleaded, that it was improbable that he should find credit with the people, when he should declare that the Living God had appeared to him. Credentials, therefore, equal to the support of a pretension so high, were vouchsafed to him, and he was commanded to cast the staff which he then had in his hand upon the ground; and it immediately became a serpent, from which he fled with terrour. But he was again ordered to take it by the tail, when it returned to its original form. Again, he was directed to put his hand into his bosom, and on his drawing it out he found it leprous; but when he had again placed it in his bosom, it became whole as before.

Furnished with power to perform these two miracles, and to add to them a third, if necessary, Moses still continued to excuse himself by pleading his deficiency in elocution. But this being over-ruled by the question, Whether it be not the Lord, who giveth the power of speech? he expressly besought God to send by the hand of another. With some symptoms of divine indignation at his pertinaciously declining the pre-eminent honour of being appointed the messenger of the Most High, he was told that Aaron his brother, who could speak, was coming forth to meet him, that God would assist them both; that Aaron should deliver the words directed by Moses; and that in confirmation of them Moses should perform the miracles. Thus divinely commissioned, and furnished with credentials so convincing, Moses returned to his father in law, and requested his consent to his going into Egypt to see his brethren. This being easily obtained, and having received assurance that all who had sought his life were dead, he took his wife and child,

His return to Egypt with a divine commission:

CHAPTER II. SECOND PERIOD

and returned into Egypt, carrying in his hand the rod which God had sanctified.

While on the journey, however, he was visited with a judicial sickness for not having circumcised his son, and his life was preserved by his wife's performing that rite on the child. In the course of his journey Aaron by the divine direction met him; and the two brothers proceeded together in discharge of their high commission, and assembling all the elders of the house of Israel, reported to them what the Lord had said to Moses; and afterwards addrest themselves to the then reigning monarch of Egypt in the name of Jehovah, God of Israel, requiring him to let that people go, and hold a feast to Him in the wilderness. This was refused with a demand of who was Jehovah, that he should obey his voice? and on their continued intreaty they were ordered to their brethren; and directions were issued, that the tasks of the people should be augmented; as their request to be permitted to go and sacrifice to their God was ascribed to idleness. And when their officers complained to the king of the unjust treatment which they received in having the same quantity of work required, when they were obliged to gather stubble instead of having straw given them towards the manufacture of their bricks; they were dismissed with the same censure. So that their increased distress induced them to expostulate with Moses and Aaron, as having reduced them to that situation. On this the former addrest himself to God: and in the answer which he received, the Supreme Being was pleased to declare, that in a name in which He was not known to Abraham, Isaac, and Jacob, even the sacred and expressive name of Jehovah,* He would redeem His people with great judgments, and bring them to the land which He had promised. So cruel in the mean time had become their service, that through mere anguish of spirit they hearkened not unto Moses when delivering this message: a circumstance which induced the last to ask, "How then would Pharaoh listen to him?" But the Lord declared, that

Proceeds in the execution of it.

* As conveying the idea of self-existence, or as expressed by Him Who alone can reveal Him, having life in Himself.

He would multiply his signs and wonders in the land of Egypt, and cause the inhabitants of it to know, that He was Jehovah.

The two brothers did as the Lord commanded them, and went in unto Pharaoh, making that demand in the name of God; when the king required a miracle in proof of their divine mission, and Aaron casting down his rod in the presence of Pharaoh and his court, it became a serpent. All effect of this on the mind of the Egyptian monarch was prevented by his own magicians performing a similar work by their enchantments; through which, though Aaron's rod swallowed up theirs, and afterwards resumed its original form, Pharaoh's heart was so hardened that he refused to hearken to the message of the Lord.

Pharaoh's obduracy.

Hereupon successive miracles were wrought at the word of Moses and Aaron; two of which were imitated by the magicians. But in the last of these two they found that they only augmented an evil which they were unable to remove; and Pharaoh was compelled to ask Moses and Aaron to intreat the Lord to remove the plague of frogs, promising to permit the people to depart. But no sooner was respite granted him, than he changed his resolution. When another plague was inflicted, which his magicians not being able to imitate, they acknowledged in it the finger of God. Yet their sovereign's heart continued obdurate, and six additional inflictions specifically adapted to prove the unrivalled supremacy of Jehovah over all those that were deemed gods by the Egyptians, and His especial patronage of the Israelites, had no more influence on his mind. But as the most weighty of all approached, the divine pre-science knowing the effect of it, the children of Israel were ordered to prepare for it, and to ask* of their Egyptian neighbours, jewels of silver and of gold, that they might be driven out of the land laden with riches. To these requests they met with no refusal: as the Egyptians had received a deep impression in their favour, and Moses had obtained an high reputation with both the people, and the court of Pharaoh.

The judgments of the Lord on Egypt.

* The term which the English translators have rendered *borrow* in Exodus ii. 2, is by no means confined in its signification to that sense, but is in other places translated, to ask as requesting a boon. See Parkhurst on the word שאל.

CHAPTER II. SECOND PERIOD

Institution of the Passover.

At this period the Israelites received a direction to perform a rite, on the due observation of which they would be preserved from the sword of the destroying angel, that was about to pass through the land. This too they were charged to consider as an institution to be from thenceforth annually repeated in commemoration of the great deliverance wrought for them, in delivering them from their Egyptian bondage; and it was to be denominated the Lord's passover, because the Lord protected the houses on which the marks of the rite were seen from the destroyer which visited all others.

Observation on it.

As the appointment of this institution took place previously to that tremendous infliction on the Egyptians, and the consequent deliverance of the Israelites, which was afterwards to be commemorated by the repetition of it, it was evidently calculated to become a lasting and irrefragable testimony of that deliverance itself. Since, had not this taken place as Moses declared it would, when he commanded the Israelites to keep the Passover, would they ever have repeated a ceremony, in the ground for which they found themselves deceived? And if that generation had not thought themselves obliged to observe it, could it have been introduced at a later period, as having been observed from the time of the Exodus, when every individual of the nation must have been conscious that he never heard of it before? The rite itself was such as to yield no ground to charge the institution of it on what scepticks are so willing in every case to presume, priest-craft: since the lamb slain by each house-holder was to be eaten in his own family, and no portion of it to go out. No offering on the occasion was to be given to the priest: and so repeatedly is mention made of this institution in the law, that had the directions for it been introduced later than the generation to which Moses spake, the appearance of the whole book must have been changed by the interpolations; and, consequently, these could not have escaped detection, when the law was publickly read before the whole congregation once in every seven years. The very existence, therefore, of this feast of the Jews, forms incontrovertible testimony of the reality of their forefathers' deliverance from Egypt, as recorded by Moses; and this event, attended as it was with circumstances so miraculous in themselves, and so demonstrative of the interposition of the only true

God in promoting a dispensation established by Himself, constitutes, as one of the most important, so one of the best supported historical facts which the records of this globe contain.

The visitation from which the Israelites were promised protection, if the blood of the lamb they were commanded to slay in every house was visible on the door-posts and the lintel, was the destruction of all the first-born throughout the land of Egypt, both of man and beast: and this taking place at midnight, most distressfull was the cry of lamentation raised through that land; and most pressing were the exhortations of the inhabitants of it to hasten the children of Israel in their departure; and even the obstinate Pharaoh himself, humbled for a time by this judgment, sent for Moses and Aaron, and bade them be gone with their flocks and their herds; desiring them moreover to bless him. Of this concession the Israelites delayed not to take advantage; and that family which had entered Egypt only seventy persons, left it six hundred thousand on foot, besides children, with flocks and herds, and very much cattle. So much more effectual had the divine blessing been to their increase, than all the malicious devices of their enemies to their diminution.

The Exodus;

After having related this singular and very memorable occurrence, the sacred historian proceeds to notice the accuracy with which the period of the sojournment of the children of Israel in Egypt was brought by it to the end of four hundred and thirty years, by stating that it was in the self-same day that it came to pass that all the hosts of the Lord went out from the land of Egypt; by their sufferings in which, and their miraculous deliverance, had been fulfilled the words of God spoken unto Abraham, "Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve will I judge: and afterward shall they come out with great substance." And this Exodus having taken place in the two thousand five hundred and fifteenth year of the world, we are brought by it beyond the end of that course of years, which has been said to have passed after the Deluge, ere governments in general began to be established in the world, and the dispersed tribes of men to institute regular forms of polity. Though this hypothesis must be

accurate accomplishment of prophecy in it.

B. C. 1493.

CHAPTER II. SECOND PERIOD

received with some limitation, since several facts mentioned in this outline of the story of the family of Abraham, which has been so far traced, are directly at variance with it.

Still, the Mosaic history excepted, there are extant no certain records of any transactions so remote in point of time; and what can be recounted of occurrences among other tribes during this period, merits the name of the *gleanings* of history, much more than that of history itself. Yet doubtlessly the reader would prefer having laid before him no more than the mere skeleton which there are materials to supply, to being presented with a full body of story made up from imagination.

Scarcity of documents for the history of other nations during this period.

In the arrangement of the particulars that have been preserved, the difficulty of deciding on the claims of nations concerning their comparative antiquity will justify offering their respective histories in geographical rather than in chronological order. Taking, therefore, Chaldæa, in which incontestably the first city was built, as a centre, it is intended to proceed first into Assyria, and thence eastward to Persia, India, and China; when returning by the south-west shore of the Caspian sea our review may take Asia Minor on the right in its progress to Syria and Arabia; whence advancing to Egypt and the adjacent regions, it may afterwards pass northward to Greece and Italy, and then noticing the very little known to have occurred in countries still more to the north, it will have gone through all the parts of the earth which can support any claim to regulated settlements in that early period.

CHAPTER III.

Description of Chaldæa—its first Monarch, and the Dynasty proceeding from him—its second Dynasty—Babylon, its Capital, adorned by Semiramis.

SUSPICIONS have been entertained, that Chaldæa was unjustly taken by part of the family of Cush, the eldest son of Ham, from some of the children of Shem, to whose portion it had fallen in the division of the earth. But we read of no such occurrence in the Mosaic history. There it is stated only, that Ashur, Shem's second son, went out of that land, which it is manifest he might do voluntarily, finding it unpleasant to remain in a country where he had witnessed an attempt of great impiety in the erection of the tower of Babel; and had seen the proofs of the divine indignation which it had drawn down on the perpetrators of it. From whatever motive, however, Chaldæa was evacuated, Nimrod, an immediate descendant of Cush, took possession of it, and began to be a mighty one in the earth; commencing his kingdom with four towns in the land of Shinar; Babel, Erech, Accad, and Calneh.

Beginning of Nimrod's kingdom.

An accurate agreement among the ancient writers as to the extent of the regions to which they assign the same name, must not be expected. The Gentile historians call that country Babylonia, which the sacred comprize in the term Chaldæa: and the former name, though not uncommonly used for the whole empire, properly employed is restricted to the province of Babylon, containing the metropolis of the country. The boundaries of Chaldæa itself, considered as containing Babylonia, were Mesopotamia on the north; the Tigris on the east; Arabia Deserta on the west; and on the south the Persian Gulph, and part of Arabia Felix; and it extends from

Extent of Chaldæa.

CHAPTER III. SECOND PERIOD

thirty to thirty-five degrees of north latitude. The original name of it was Shinar, having acquired that of Babylon from its metropolis, so named on account of the confusion which by the divine judgment there took place, and that of Chaldæa from the Chasdim, who have been supposed the descendants of Arphaxad, and were a scattered people, living in the wilderness, until one or more of the Assyrian monarchs brought them to more polished life in the city of Babylon.

Climate.

The general salubrity of the air of this region is at particular seasons interrupted by excessive heat, against which the inhabitants are said to have used, and to continue to employ the strange expedient of sleeping with their bodies immersed in water. Of the eminent fertility of the soil there has already been occasion to speak, when describing the situation of the garden of Eden; and the paucity of rain which would counteract this, is supplied by the unwearied exertions of its inhabitants in forming reservoirs and canals, and from these digging trenches, or carrying by hand the water to those parts of the land which want it. While the lower portion of the country enjoys, from the inundations of the Tigris and the Euphrates on the melting of the snows, advantage similar to that which Egypt derives from the overflowing of the Nile: and this, while the country was governed by the powerfull sovereigns who formerly ruled it, was improved by numerous works now much ruinated and neglected.

Rivers.

The principal river of the land, the Euphrates, arising from the mountains of Armenia, and by its meandring course watering a very large extent of country, unites with the Tigris at the ancient Seleucia, between four and five hundred miles in a strait line from the Persian Gulph. The course of this stream is slow, and in several parts its channel is not well adapted to navigation, being shoal and rocky: neither even near its mouth is it navigable by any but the smaller craft, on account of its rocks: and it is not unworthy of remark, that its water, both in its natural foulness, and in its excellence when filtered, resembles that of the Egyptian river.

Its first monarch;

Extensive as was the portion of the globe over which the sovereigns of this country in later ages established their dominion, and violent as by general testimony appears to have been the character of its first monarch, Nimrod, the sway which he obtained seems not to have

extended far, or to have been maintained many centuries: since in the days of Abraham, the king of Shinar did not take the lead of the kings with whom he was confederate, but he seems to have joined in the expedition against the kings of Sodom and Gomorrah, recorded in the Book of Genesis, only as the ally of the king of Elam, to whom those and some neighbouring nations had been tributary for several years.

and dynasty.

The dynasty founded by Nimrod is by Eusebius stated to have endured two hundred and twenty four years: during which it should seem that idolatry was established.

The number of monarchs stated to have reigned during this period is seven: their names, Evôchous, or Nimrod, who reigned six years; Chomasbolus, seven; Porus, thirty-five; Nechobes, forty-three; Abios, forty-eight; Oriballus, forty; Zinzirus, forty-five. The Greek terminations of all but one of which indicate, that they are either translations or disfigurations of the original Chaldaic terms. Neither is any thing recorded of these monarchs in credible form, but what has been already mentioned of the first of them.

Arabian dynasty.

To this race we are told succeeded six Arabian kings, who reigned at Babylon two hundred and sixteen years. Neither are the names, or any achievements of these related in a credible shape, except what is found in the sacred writings of Amraphel, accompanying Chedorlaomer king of Elam in his expedition into the vale of Siddim. This line ended probably with the country's falling under the power of the kings of Assyria, and its subjection to them continued beyond the close of the present period of our investigation, the Exodus of Israel from Egypt.

Babylon adorned by Semiramis.

During this time, however, as far as the contradictory accounts of historians will permit a conjecture to be formed, and the comparison of dates and ages will warrant the conjecture made, Babylon was highly distinguished by the so celebrated queen Semiramis, who may with great probability be presumed the Assyrian monarch alluded to by the prophet Isaiah, as having brought the Chaldees into notice by improving their city; since his words are especially applicable to the works ascribed to this sovereign: "They set up the towers thereof, they raised the palaces thereof." For it is related, that choosing it

for her capital, she secured it with walls of astonishing magnitude; in which were no fewer than two hundred and fifty towers; and adorned it with various stupendous works, particularly two splendid palaces, communicating with each other by a vaulted passage across the bottom of the river; for the draining of which for this purpose she dug an enormous lake of thirty miles long, and thirty-five feet deep. She there built, too, a temple dedicated to the feigned deity Belus, which, from its height of six hundred and sixty feet, may justly be supposed to have been formed from the remains of the ancient tower, accommodated to and ornamented for the purposes of a temple by this magnificently idolatrous queen. While she is stated to have founded in different parts of the province other cities for the sake of commerce or communication with more distant regions of her empire.

This is all that is transmitted to us of the story of Chaldæa within the second of those periods into which the course of history to be contained in these volumes has been divided; yet that story must not be left without pressing on the consideration of the reader, the very strong correspondence between what the Gentile historians have delivered of the works of the Assyrian at Babylon, and the brief remark of the sacred writer whose words have been just quoted, concerning the founder of her palaces and towers: because to this all the attention which it merits does not appear to have been given.

CHAPTER IV.

The Histories of Assyria and Babylonia totally distinct in their beginning—Assyria described—Commencement and Duration of its Empire—Reign of Ninus—of Semiramis—of Ninyas.

ASSHUR the son of Shem having, as has been already noticed, left the plains of Shinar, and migrated into the region denominated from himself Assyria, built therein four cities, Nineveh, Rehoboth, Calah, and Resen, which formed the commencement of that empire that afterwards became so powerfull. Very different from this statement, indeed, is the hypothesis maintained in a very able and popular work;* the mistakes in which call more earnestly for notice, because it is so frequently put into the hands of young people: for in that composition the sacred historian is supposed to assert that Nimrod went forth from the land of Shinar into that of Asshur, and there built Nineveh, by which imagination the two monarchies of Babylonia and Assyria are confounded with each other, in the hope, it should seem, of rendering some Gentile accounts of them not inconsistent with that of Moses. But very harsh is this construction even of the Latin translation of this portion of the sacred text; while the statement intended to be supported by it, is not to be reconciled with other passages of the same authentick records. Ability to unravel the difficulties attending the tales of Ninus and his wife Semiramis is not here affected, neither the power of ascertaining the chronology of the early Assyrian monarchy. But that no son of

The kingdoms of Nimrod and Ninus improperly confounded.

* The Ancient History of Mr. Rollin.

Nimrod (and such, it has been imagined, was signified by Ninus) ever made the conquests, or possessed the armies ascribed to the latter, there is, it is conceived, ample ground to be satisfied in what we know of the state of the world during the ages within which these must have flourished. Since, even in the tenth generation from Noah, (and Ninus according to this account of his descent must have flourished in the fourth) it is evident, that there was no such empire as that which Ninus is represented to have established. Neither is it credible that armies in any degree comparable in numbers to those assigned to that conquerour, could then have been raised; since Abraham, with a force of less than four hundred men, discomfited the host of four allied monarchs. Although this learned and entertaining writer has deemed it unnecessary to mention the reasons for which he thought his construction of the passage in question the most natural, he has endeavoured to support it by an attempt to prove, that the country of Assyria is by one of the prophets described under the particular character of the land of Nimrod. His argument on this point however, is so far from conclusive, that it only affords an instance of the very loose manner in which the papal writers are wont to argue from passages of Holy Writ. The words of the prophet as quoted by himself are, "And they shall devour the land of Assyria with the sword, and the land of Nimrod with his lances; and He shall deliver us from Asshur when he comes into our land." Now, if it be recollected, that the two portions of Israel, namely, the ten tribes, whose capital, after their revolt from the house of David, Samaria became, and the two tribes of Judah and Benjamin, were carried captive by two different nations: the former by the Assyrians, and the last by the Chaldees; this will appear very satisfactory ground for concluding that the vengeance menaced was directed also against two different nations; and consequently, that instead of this passage demonstrating, that Assyria and the land of Nimrod were considered as one, the sacred writer does in fact distinguish between them, and refer to Babylon as that which had by Moses been declared to be the beginning of [illegible]. To Assyria then, as totally distinct in the beginning of [illegible] Babylonia, the reader's attention is now called.

The region properly denominated Assyria was bounded on the north by part of Armenia and Mount Niphates, on the west by the Tigris; on the south by Susiana, and on the east by part of Media, and the mountains Choatra and Zagras. It is situated between the thirty-third and thirty-ninth degrees of north latitude. A country promising fertility, but probable as it is, that the land was productive when under the government of its native princes, having since frequently been the seat of war between powerfull nations, it is now little better than a wilderness. The chief of its rivers, and which washes the whole western side of it, is the Tigris, termed by Moses the Hiddekel, and into this disembogue themselves some others of less note.

Assyria described.

The obscurity in which the chronology of Assyria is enveloped necessarily occasions great difficulty in speaking to the duration of its empire. Yet to supersede at once all the contradictory accounts of dissentient writers, its commencement may be computed from Asshur's founding the city of Nineveh. For that this country made an early progress in population, and its usual concomitants, wealth and power, may be presumed from what is suggested by the words of Moses when mentioning Resen, that it was in his time "a great city." And, if we thus compute the duration of this monarchy, there will remain no occasion for controverting the aggregate of years given to it by Gentile writers: though the application of portions of it to particular sovereigns may be incorrect. Such, too, indisputably is the reason which they assign for the name of the city of Nineveh, that it was built by Ninus, since Asshur was its founder; and the other, perhaps, might obtain his name from the city whence he sallied out on his military expeditions. For through these he seems first to have brought both his country and his dynasty into notice. But as we have the sacred authority of Holy Writ for believing, that it was by one or more of the Assyrian monarchs Babylon became so important and magnificent a city; and as from the Scriptural account this appears not to have been for some centuries under any foreign dominion, and from others it seems, that two dynasties reigned there previous to its subjugation to the Assyrian monarchs; it necessarily follows, that Semiramis and her husband, whosever son he was, must have been of a later generation than the

Commencement of Assyrian empire:

CHAPTER IV. SECOND PERIOD

and duration.

immediate descendants of Nimrod. Though even under this assumption there will still remain between the age of Ninus and the final destruction of the Assyrian monarchy, by the Medes and Babylonians, a greater number of years than are by those heathen writers who mention the fewest, ascribed to the duration of that monarchy, and nearly as many as are named by those who assert a much longer continuance of it. The names assigned to the several sovereigns who reigned during this space of time stand on such very disputable authority, that, instead of detaining the reader with a repetition of them, it seems eligible to follow the example of an ancient historian, and leave all unnamed but Ninus, his widow and successor Semiramis, their son Ninyas, and that exemplar of sensuality in which the dynasty ended, the contemptible Sardanapalus: called by other historians Saracus, and who, it has been supposed, may have been the same which is by others named Chiniladanus.

Some part of this great chasm in the names of the kings of Assyria may be supplied from Holy Writ and the apocryphal Book of Judith, in which five are mentioned, of whom the last was succeeded by Chiniladanus. They are, Pul, Tiglathpileser, Shalmaneser, Sennacherib, Esarhaddon. But, as none of these reigned till after the Exodus, further notice of them must be postponed until this History reaches the age in which they flourished. For those before particularized, Ninus, who may by probable conjecture, since there is nothing better to go on, be placed somewhere in the three and twentieth century from the Creation, and in the seventh from the Deluge, is represented as having introduced among his subjects military discipline, with a view of carrying into execution the design which he afterwards accomplished, of subduing the neighbouring nations. But that his conquests were not so extensive as some authors have reported, appears indisputable: some or all of the countries immediately bordering on Assyria he possibly might reduce under his dominion, and particularly Babylonia. Neither, though he certainly is not entitled to the credit of being its founder, does there appear to be any reason to dispute his having enlarged, adorned, and [illegible] especial privilege the metropolis of his native kingdom. [illegible] the purity of morals practised by the Gentiles, or even [illegible] incontrovertibly passed in courts called Christian, render [illegible]

Reign of Ninus.

bable the mode in which he is said to have obtained possession of Semiramis: an extraordinary woman, whose origin and end are alike involved in fable. This celebrated queen was first the wife of one of his great officers, whom Ninus would fain have persuaded to resign her to him in exchange for one of the king's own daughters. But not prevailing, he so terrified him with menaces, that Menon (for that is said to have been the minister's name) put an end to his own life: when Ninus advanced his widow to the royal dignity of queen consort; and having had a son by her, who was named Ninyas, he shortly after died, leaving her guardian of his heir and his kingdom.

Reign of Semiramis.

Semiramis, whose character was that of a most aspiring female of masculine ideas and undaunted spirit, resolved to signalize herself by raising a city in Babylonia, which should remain to posterity as a monument of her greatness; and accordingly, as has been already stated in the history of Chaldæa, she amplified and adorned the city of Babylon. In her military expeditions, which, if they are partly true, have evidently been ridiculously exaggerated, she is represented to have had gardens formed for her temporary residence, and to have caused many stupendous and usefull works to be executed. Yet these nobler pursuits did not expell from her breast base affections; since, like other females who have by their libidinous conduct disgraced thrones in more modern times, while unwilling to submit to the danger of controul from an husband, she was very far from leading a life of continence. At length, having met with a repulse in an attack which she made on India, and an attempt on her life being made by an assassin suborned by her own son, she resigned her empire to this last: but what her end was remains unknown, it being fabled that she left the world in the form of a dove.*

That of Ninyas.

Her son Ninyas, when he succeeded to the throne, finding an extensive empire gained to his hands, took pains to preserve it, so far as to appoint governours in whom he could confide, over the several provinces of his kingdom, and to raise annually throughout them a

* There is, indeed, a shocking tale of her being put to death by her own son for an incestuous attempt on him, but this should only be mentioned.

kind of militia, who after having served for one year were discharged, and replaced by another levy. But having thus provided what he conceived to be sufficient for his own security, and the maintenance of his authority, he gave himself up to sensuality, and never appeared in publick, but (prudently perhaps) endeavoured to induce his subjects to entertain an higher opinion of him, by making himself only a subject of their imagination, than they could have done had he become an object of their sight. The example which he thus set was followed by his successors; and, consequently, there are no more achievements of the Assyrian kings to be noticed during the period now under review.

The ravages of war in the east, among which we must in justice number even those committed by Alexander and his polished Greeks, have so totally destroyed all the ancient records of the Assyrians, that there remains not any thing from which we may even conjecture any discriminating particulars in the early character of this people. Like the neighbouring nations they appear soon to have apostatized from the worship of the one true God; and were consequently over-run with the gross sensuality so generally attendant on idolatry: and their government having degenerated from the patriarchal into a military despotism, there naturally must have ensued on the one hand much tyranny, and on the other, a sufficient measure of the baseness of slavery.

Assyrian character little known.

That the arts were not only cultivated, but that they were even carried to a considerable degree of improvement among the Assyrians in that early age, what is related of the magnificence of the works of Semiramis, and particularly of those at Babylon, will justify a conclusion. Though in saying this it is by no means meant to suggest, that all which is written of the grandeur and elegance of the edifices of that city is to be received without allowance for exaggeration; since the enormous size and great difficulty of works seem to have been particulars in which the first generations of men conceived grandeur and magnificence to consist visible.

The arts cultivated among them.

Here then, for the present, leave must be taken of the [illegible] of Assyria, to proceed to that of the adjoining country of Persia.

CHAPTER V.

Description and early History of Persia.

PROCEEDING from Assyria eastward, inclining to the south, we come to Persia. For in an investigation like the present it is not by separate provinces that the globe can be viewed: nor must the varying extent of the kingdoms spoken of in different ages prevent their being at first noticed, as they seem to have fallen to the lot of their original settlers.

Persia known by various names.

The country of which the history is now to be entered on, makes a prominent and impressive figure in human story: and that, not only on account of the great extent to which the sovereigns of it carried their dominions; but because the Persian was one of those monarchies, which it pleased the Omnipotent Sovereign of the universe to select, in marking the progress of the moral dispensation carrying on among the rational inhabitants of this planet. The original name of it was Elam, which it obtained from the son of Shem of that name. In the most flourishing times of the Babylonian empire, it had gained the denomination from whence is derived that by which it is in these western parts now most generally known, Pars or Phars; but with its inhabitants, Iran is the most common appellation.

Boundaries.

This region may be considered as extending to the borders of India on the east; as bounded on the north by Media, Parthia, and Aria; on the west by part of Assyria, Babylonia, and a portion of the Persian Gulf: and on the south by that Gulf and the Erythrean Sea; which forms the northern extremity of the Indian

ocean. And it extends nearly from twenty five to thirty five degrees of north latitude; and from about fifty to nearly sixty of east longitude, varying much in both climate and soil. The heat along the coast of the Persian Gulph during the summer months is excessive, and the air consequently unwholesome. The eastern provinces also are subject to great heat, but they are not quite so unwholesome as those on the coast. The rest of Persia enjoys a dry air, and a sky perfectly serene; it seldom rains; but there is a nightly breeze which cools the atmosphere. The country in general is mountainous; the Persian Araxis (for there is another river of the same name in Media) is the only navigable stream. The soil is for the most part sandy and barren, though there are in different spots pleasant and fertile vales: but every where the earth is so dry that, if not watered, it produces not even grass, while, where the soil is sufficiently moistened, it bears luxuriantly.

Climate and soil.

From the descendants of Elam, whose name Josephus converted into that of Elymus, was derived the name of the province of Elymais, which is situate between the rivers Eulæus and Pasitigris; and from whence they spread themselves into the adjoining provinces. Of the history of Persia specifically, previous to the Exodus, nothing is preserved in the Mosaic writings but the particulars recorded of the expedition of Chedorlaomer, its king, to reduce the nations which had revolted from subjection to him. This circumstance in itself, however, sufficiently indicates the power which the Persian monarchs had then attained; since, had it not risen to considerable eminence, they could not have extended their sway over so many provinces of Asia, as they must necessarily have done, to have reduced and holden under their dominion the five *reguli* enumerated by Moses, the kings of Sodom and Gomorrah, Admah, Zeboim, and Zoar, situate at such a distance from the seat of their empire, or to have conquered the several tribes, which he specifies as smitten by them even to the borders of Arabia Petræa.

Its early history brief.

It appears not improbable, that the final ill success of this expedition, occasioned by the determination of Abraham to rescue his nephew from captivity, contributed to weaken the growing power of the Persian monarchy, and render it unable to cope with the

Subjection to Assyria.

bouring and rising state of Assyria; under the power of which it seems with several others to have fallen; nor did it again make any figure until the season of its emersion from insignificance under the auspices of the renowned Cyrus.

Here the reader can but remark, that the above anecdote of the sovereign of Persia preserved in the sacred writings contains no more than some insulated facts, leaving a previous chasm of two hundred years from the time about which it may be presumed Elam took possession of the country, and a total blank for many centuries subsequent to the expedition recorded; and he may wish to know, whether the historians of the region itself supply any thing towards filling up these vacancies? In answer to such a question it can only be replied, That the Moslem writers, who betray no small readiness to borrow from the Rabbinical reveries, speak of a first king of the country, named Cayumers according to Sir W. Jones's orthography, Caiumuras according to that of Mr. Ouseley, and Caiumarath according to that of D'Herbelot, ascribing to him those particulars which are generally predicated of the first civilizer of a land. But they differ widely in their statement of the time in which he lived, some placing him before the Flood, others representing him as flourishing after it, but deducing his genealogy from the line of Arphaxad instead of from that of Elam, and making their whole history such a mass of gross anachronisms, and ridiculous inconsistencies, that, until some account more agreeable, not merely to real history, but even to probability, is produced, it would be scarcely pardonable to detain the reader with these legends of the country. Here, therefore, desisting from pursuing so barren a tale, let us go on to examine what remains of the regions still further to the east, during this early period.

CHAPTER VI.

Commencement of true Indian History—first Name—Extent and Boundaries of the Country—by whom originally peopled.

CHAPTER VI. SECOND PERIOD

CONTINUING the geographical course already designated, the extensive country of India next presents itself and its history to our consideration. Sir W. Jones has, indeed, in his Treatise on the Chronology of the Hindûs, left us a sketch of this last; which begins, he says, within four centuries of the Deluge. But so little satisfactory was what he discovered in the earlier parts of this long period, that in the Supplement to that Treatise, he expressly acknowledges, that the dawn of true Indian history appears only three or four centuries before the Christian Æra; the preceding ages being clouded by allegory or fable. While another investigator of eastern literature, Dr. Buchanan the physician, observes, that the Vedas, which are commonly supposed to be the oldest books of the Brahmins, are inferior in antiquity to the time of Buddha, is evident from the mention which they make of that personage: and Mr. Bentley, in his Treatise on the Antiquity of the Surya Siddhanta, has this important passage: "Therefore any Hindû work in which the name of Varaha or his system is mentioned, must evidently be modern; and *this circumstance alone totally destroys the pretended antiquity of many of the Purans and other books, which, through the artifices of the Brahminical tribe, have been hitherto deemed the most ancient in existence.*"

Proper date of the commencement of true Indian history.

First name of the country.

The natives of this region, it appears, do in their ancient writings term their own country Cusha Dweepa, or the continent of Cush;

thus ascribing the first appropriation of it to Cush; the first bearer of which name Moses has stated to be the eldest son of Ham. But whether it were this specifick patriarch after whom the country was denominated, or another of the same name, as it is evident that there were different individuals of the same name in different lines of Noah's descendants) it is difficult, if not impossible, now to determine; and, indeed, such have been the transpositions, interpolations, and multiplied and shameless fictions of the Brahmins, that the early history of the country of whose literature they had for ages sole possession, is a chaos, from which whatever portion of sober truth we can extract, may be considered as a rare prize. Yet by the testimony of Megasthenes, as cited by captain Wilford, the Indians, at the time of the residence of the former among them, agreed with the Hebrews in their account of the beginning of things. Whence it should follow, that much of the corruption which now obscures, though it has not obliterated that agreement, must have been introduced since the time of the communication of the Greeks with India.

Extent and boundaries of India.

The space of country now to be spoken of under that name, is that which extends in its extreme breadth from the sixty-sixth to the ninetieth degree of east longitude, and from the eighth to the thirty-fifth degree of north latitude: being bounded on the west by Persia; on the east by Thibet and Acham; on the north by the range of mountains, denominated by the ancient Greek and Latin writers Parapamisus and Imaus, and by the Indians Hymalaya; and on the south by the Indian Ocean. A tract of country so extensive must necessarily have a variety of climate, and may be expected to comprize very different soils. The northern parts are watered by a great number of streams tributary to the two renowned rivers of the country, the Indus, and the Ganges; and these last enrich the regions through which they run to the south.

From the early days of navigation the natural riches of this portion of the globe have attracted to it all the nations that knew and could reach it, for the sake of trade: and if we consider how it has been plundered by its various visitors, yet how much wealth still remains in it, we shall be tempted to conclude, that the sources of its opulence are scarcely exhaustible. That this country, particularly as to the northern parts of it, was peopled in times very

By whom first peopled.

CHAPTER VI. SECOND PERIOD

remote, there is little doubt; and the name of Cusha Dweepa tends to corroborate what is asserted of its being taken possession of by Cush, the son of Ham, or some of the early generations of his posterity; who came into it by the mountains, which have been improperly termed Caucasus, and first dwelt in Cashmir. The more accurate investigation of some of our own countrymen has begun to disperse the illusion concerning the treasures and importance of the Sanscreet records, which was no unnatural consequence of what, when first disclosed to their research, they appeared to contain: and manifest it seems, that if from the history of the country we deduct all that has been interpolated, and which, in reality, belongs to that of other regions, very little will remain to be stated of Indian transactions during the period now before us. If stripped of the fabulous additions which disfigure it, the story of Rama, perhaps, belongs to India; and that son of Cush might command the people, when they spread themselves abroad in it. But that of the haughty and blasphemous Bali is most probably to be assigned to another region; and though the Brahminical account of the shepherds who for some generations reigned in Egypt be in some particulars consistent with well established facts, still it may be contended, that even in this what they related of their own countrymen, was in reality achieved by the natives of another land. However, there seems to be no reason to doubt the truth of the statement, that the Brahmins, who have so long possessed such powerfull influence in India, came thither in an early migration from a more western country; or, that when India had become populous and powerfull, and probably prior to their arrival in it, it was attacked by the Assyrians, who were repulsed; and previously to this too, perhaps, by the Scythians. Having proceeded thus far, the Author trusts he shall be pardoned, if, wearied with treading on ground so uncertain, with examining and endeavouring, often fruitlessly, to reconcile the inconsistent and contradictory relations which are transmitted to us concerning the first ages of India, he here close the whole of what he ventures to bring forward as belonging to its history previous to the Exodus of Israel.

CHAPTER VII.

Derivation of the Inhabitants of China—by whom first settled—earliest Emperors—Commencement of first regular Dynasty—Reigns of the first Dynasty, and nine Sovereigns of the second—Description of China.

AS the intervening countries yield not even the most trifling harvest for the historian during this early period, without stopping to look for information where it is not to be found, we may proceed immediately from the story of India to that of China. Now had the history of this last country in reality ran so far back as Sir W. Jones has allowed, in stating that the Chinese have annals of their empire from the two thousand three hundred and thirty-seventh year before the Christian Æra, there must have been something of it to be noticed in the very beginning of the early period to which I am speaking. But as this date of the settlement of their country refers it back to within four or five years of the conclusion of the Deluge, and to many before the division of the earth took place, the inconsistency of it with the sure data which we have embraced, must determine us to consider the chronology as erroneous; and for the ascertainment of the period at which China was first peopled, we must await the success of those researches which are now making into the literature of that country. The branch of Noah's family from which they sprang, is scarcely less controvertible than the time of their separation; since, although Sir Wm. Jones appears to have been satisfied with the Brahminical tale of their derivation from a cast of the Hindûs, more accurate investigation seems to have given them a better claim

Pretended date of the settlement of China groundless.

Chinese probably of Tartar origin.

CHAPTER VII. SECOND PERIOD

to arrange themselves among the posterity of the great patriarch's eldest son, Japhet, through a Tartar origin: and what they aver of the very remote antiquity of their nation, is to be resolved into that general practice of reckoning the common ancestors of themselves and other tribes preceding their separation, as specifically their own only after that took place.

Their annals, we are told, run up to the two thousand three hundred and thirty-seventh year before our æra; and even an eclipse is stated to have been observed by them in the year two thousand one hundred and thirty-seven before the same. But the first of these dates carries us back to within six years of the Deluge, and the other to a time much nearer to that catastrophe than will admit of our supposing with any probability, that migration could then have extended so far. Two individuals named Fohi and Shinnong, are said to have been the first who led families into China, and this a century previous to the reign of Hoang-ti, who first established an empire there. Yet their best writers allow, that much uncertainty prevails with regard to all the kings before Yau, who succeeded the last mentioned monarch; and indeed Fohi is spoken of, like Cayumers among the Persians, in the terms commonly bestowed on the founders of states. To him is ascribed in the gross the invention of usefull arts and the introduction of usefull institutions, and he was called the son of heaven.* Shinnong, who is supposed to have accompanied Fohi to China, is celebrated for having added to the religious rites instituted by Fohi, for having invented implements of husbandry, for having introduced traffick, discovered the virtues of herbs, and composed treatises of medicine; and he was a prince of eminent piety. But after all, he is said to have been slain in a war made on him by Hoang-ti, one of the *reguli* of the country; who thereon succeeded him; and became the first acknowledged em-

Fohi and Shinnong first settlers of China. B. C. 2034.

Hoang-ti first emperor. B. C. 1930.

* Not only the Greek and Latin mythologists, but the Phœnician Sanchoniatho considered Chronos or Saturn as the son of Uranus or Heaven, an identity of fable concerning this ancient personage, who is represented in various and distant parts of the globe as in so many particulars resembling Noah, which indicates a common original for all these draughts of character.

peror of China. This prince, who is said to have attained the sovereignty by such unworthy means, is represented as having brought under subjection to himself the rulers of all the then inhabited provinces of China, and to have built the first temple to the true God, from the worship of whom the Chinese had not yet apostatized. To this monarch great improvements are ascribed in several arts and sciences, from the manufacture of bows and arrows to the construction of a celestial sphere, and the formation of a calendar. He was happy, too, in having a queen who in female works excelled, as the emperor did in masculine attainments; and such was the honour paid to the memory of this prince, that from him his successors in the throne of China were called Hoang-tii, or great emperors. But one uncommon occurrence which is related as having taken place during his reign,* does, for a reason which the reader will quickly discern, call for particular notice; this is, that there happened a conjunction of the five planets on the same day on which the sun and moon were in conjunction. Now, the celebrated Italian astronomer Cassini, having calculated the time of this conjunction, discovered that it took place in the constellation specified by the Chinese historians in the year two thousand and twelve before our æra, and thus demonstrated that the Chinese astronomers had placed it five hundred years too early. A fact which appears to afford a clue by which the history of this country may be extricated from the difficulties in which the chronology of it is involved. For it would be absurd to suppose, that those who recorded this conjunction at the time it took place, noted it as occurring in any other reign than that under which they lived; since men feel too much pride in having witnessed any thing particular, to gratuitously assign its occurrence to another time; and if this was not done, then must the reign of Hoang-ti have been placed by later

* The Chinese annals place this under the reign of Chuen-hio, but Jackson having assigned good reasons for considering him as a cotemporary instead of a successor to Hoang-ti, for the sake of conciseness the fact is here related, as having occurred, which it really did, during the reign of the last.

CHAPTER VII. SECOND PERIOD

computation too early by the same number of years, as this conjunction has been falsely reported. Neither will the occurrence of an afore-mentioned eclipse within the period assigned to it by the Chinese annals, furnish sound ground for maintaining that, in spite of this mistake, their government is not less ancient than they pretend. For the anecdote attending it, that the official astronomers through intoxication neither observed the eclipse, nor set it down in the calendar, added to its having taken place more than an hundred and forty years before this phænomenon, when it is reported as having occurred six reigns after it, and the mistakes made in the date of both being of the same complexion, that of an antedate tending to exalt the antiquity of the Chinese nation, seem to prove their chronology by no means sufficiently certain, to justify its being brought forward towards the decision of an important chronological question, as has been done by Jackson.

But, to return to the line of history, in following which it is presumed it will not be deemed unreasonable to subtract from the Chinese dates the five hundred years which, from what has been stated, appear to have been unjustly taken into them; but which anachronism in their annals was passed unnoticed, until the proper opportunity for explaining it arrived, though in consistence with this corrected date the chronological notations in the margin have been made. To Hoang-ti then, is said to have succeeded, in the year before our æra one thousand eight hundred and thirty, a prince of consummate piety, virtue, and understanding, of the name of Yau or Yao. To him is ascribed the institution of six supreme tribunals, by which all the affairs of the empire continue to be administered, and he is reported to have created five orders of nobility; and finding the calendar which his predecessor had arranged not sufficiently accurate, he reformed it, and brought the lunar and solar year to correspond; and he is said to have passed no less than ninety-eight years in the greatest glory and tranquillity; leaving as his successor one whom he had, on account of his virtue and prudence, raised from the station of an husbandman to be his associate in the throne, for the declining, that is, the last twenty eight years of his life; preferring him for his merit to his own sons.

Reign of Yau, B. C. 1830.

Shun, for that was the name of the man so selected for his virtue, followed the good example set him by his patron, even in preferring to his own children for his associate and heir in the empire, an individual named Yu, who had been of great service to the country by draining the lands which had been inundated by a flood. He divided the empire into twelve provinces, was a great lover of music, in which he was also a composer; and cultivated astronomy, for he constructed a sphere of gold set with jewels exhibiting the seven planets. In his reign the Tartars first invaded China, and were repulsed; he sat on the throne fifty years, and was succeeded by Yu, who is also called Ta-Yu, or Yu the great, and was the first who made the empire hereditary. He altered the division which his predecessor had made of the empire, and distributed it into nine provinces, causing to be made, it is said, nine brasen vessels, on each of which was engraven a map of a province. In his reign a mode of extracting a strong liquor from rice was discovered, for which Yu banished the inventor, and prohibited the practice of his art under severe penalties; having that regard for the morals of his people which in Christian realms appears nearly forgotten. Gold and silver coin are said to have been current in China in his days. Ten years was the duration of his sole reign; and in him commenced the first dynasty noticed in the Chinese annals, and termed Hya.

Shun.

Yu, First dynasty commenced.

Ti-ki, the son of Yu, succeeded his father, and it is expressed that he did so with the consent of all the mandarins; he proved a wise and excellent prince, but the beginning of his reign was disturbed by a rebellion of one of his tributary mandarins, which being suppressed, he passed in peace the remainder of his short reign, which endured only nine years; his son Tai-kang succeeded him. This emperor trod not in the steps of his virtuous predecessors, the business of his government was neglected for the pursuits of vice; harlots filled his palaces, and the harvests of his subjects were destroyed by his hunting: until, irritated by the general suffering, the commander of his army seized his person, and by the advice of the chief officers of the state deposed him, and placed his younger brother Tchon-kang, or Chong-kang, on the throne. But this prince

Ti-ki.

Tai-kang.

Chong-kang.

CHAPTER VII. SECOND PERIOD

refused to assume the title of emperor while his brother was alive; but when the latter, after living in banishment eleven years, as he had reigned eighteen, died, then Chong-kang accepted the imperial title. This monarch reigned after his brother's death only thirteen years, and was succeeded by his son Ti-syang; who deceived by the flatteries of the general named Y, who had deposed his uncle and placed his father on the throne, gave him so much power, as enabled him first to drive him from his palace, and then openly proclaim himself emperor. But he soon received the reward of his treason, from one of his own dependants named Hant-so, who had him assassinated by the soldiers; pretending it to have been done by the emperor's order: after which he persuaded Kiao, the son of Y, to revenge his father's death, furnishing him with troops from those which he had under his command to attack the emperor; with these Kiao was successfull enough to defeat and slay Ti-syang, and destroy all his family except the queen, who was pregnant, and with difficulty escaped; and at length reached her father's house, where in concealment she was delivered of a son, whom she named Chao-kang.

Ti-syang.

Y.

Hant-so on the death of Ti-Syang seized the throne, and rewarded Kiao, for all the sanguinary work he had executed for him, with a small principality; wearing the crown himself for forty years. At the end of which period the *reguli* of the country attacked, defeated, took him prisoner, and put him to an infamous death, restoring to Chao-kang his father's throne. Who, having defeated and slain his father's murderer Kiao, and his younger brother, who had raised an army to revenge his death, passed a glorious and peaceable reign of two and twenty years: and was succeeded by his son Ti-shu. This monarch is said to have set on the throne seventeen years, during which nothing remarkable occurred, and to have left it to his son Ti-hoai. The flourishing condition of the empire under this sovereign is represented to have induced nine neighbouring eastern nations, which were separated from his dominions by the sea, to send embassadors offering him an annual tribute in return for his alliance and protection.

Hant-so.

Chao-kang.

Ti-shu.

Ti-hoai.

Now the utter improbability, not to say the palpable falsity of this

statement,* with the fact of no one occurrence being related under the reign immediately preceding, naturally excites a suspicion, that these monarchs may be some of those creatures of imagination which have been introduced into the list of Chinese sovereigns to fill up those five hundred years, which have evidently been added in the computation of the date of the conjunction of the planets, that occurred in the time assigned to the reign of Ti-hoai: and proves, that though the Author has deemed himself bound to give a succinct account of what he finds delivered concerning this part of the story of China, the whole tale of it, however recommended by the appearance of accuracy of date, regularity of succession, and observa-

* To convince himself that the terms employed above are not too strong, the reader has only to consider, that, to the time here spoken of, the sovereigns of China have been represented as occupied solely with the interior of their own dominions, no distant expeditions, no foreign conquests are said to have been made. Wherefore, then, should they have been regarded as objects of fear, or looked up to as desirable protectors? It was not until the Roman arms had carried the fame of that republick out of Italy, that foreign embassies appeared before the senate to request that their principals might be received into the friendship of the state; but here tribute is said to have been proffered to monarchs, who had achieved nothing to make themselves externally known; and protection is stated to have been sought from those whose power had hitherto shewn itself not always adequate to the restraint of the refractory chiefs, among whom their own territories were parcelled out. The sudden manner, too, in which the sovereign of China is reported to have arrived at this height of foreign fame is remarkable. It was not at a season celebrated for conquest, or marked with triumphs, but in the third year of a peacefull reign, immediately subsequent to one of seventeen years in which nothing had been done, that nine nations all at once were seized by a fancy of rendering themselves tributary to a sovereign; as a defence against whose ambition, and as impediment to whose assistance, the sea intervened between their lands and his: for it is specifically expressed that these nations so eager for the protection of China lay to the east of it. These circumstances appear to render the story highly incredible; and though the scanty information respecting China that has yet reached Europe, does not enable us satisfactorily to account for several remarkable particulars found in the reports of the annals of that country; yet there in various places in them present themselves some, which (if the expression may be used) smell strongly of more modern times and more western manners; and may justify the suspension of our belief of the truth of those records; and all we can do with the chronological difficulties which the contents of them suggest, is to get through them as well as we can; though the Author trusts that what follows in the text will diminish them considerably.

tion of noted cycles of time, rests on very suspicious ground [illegible] and therefore, to the reader it is referred to estimate for himself the [illegible] due to what is said to be recorded in the Chinese annals; and to the relation of which this portion of the History has been already brought down according to the computation here followed, [illegible] years beyond the time of the Exodus: Though from a fact which will presently be stated, there is just ground to conclude, that not less than eighteen more of the monarchs named must have preceded it. To return, therefore, to the history of those, without noting the years of their accession; Ti-hoai is reported to have set on

Timang. the throne twenty-six years, and was succeeded by his son, Ti-mang, who proved like his father an indolent and effeminate prince; and after reigning eighteen years, (during which the only act noted of him is that of removing the seat of his court to a city on the west side

Ti-sie. of the Yellow river) he was succeeded by his son Ti-sie. This prince is applauded for his justice, and said to have reigned sixteen years,

Ti-pou-kiang. and to have had for his successor Ti-pou-kiang, his son, who, after vanquishing some competitors for the crown in his own family, reigned fifty-nine years. On the decease of this king the throne was

Ti-kiong. usurped by his brother Ti-kiong, who expelled his son Kong-kia. Ti-kiong, having ascended the throne peaceably, named his own son

Ti-kin. to succeed him, and reigned twenty-one years. His son Ti-kin rendered himself so odious by his vices, that his tributary princes rebelled against him: yet he retained the crown for one-and-twenty years,

Kong-kia. but could not secure it to his son; for Kong-kia, the right heir and son of Ti-pou-kiang, was seated on his father's throne. The behaviour of this prince during his adversity raised great expectations of him, but when his fortune changed he became a most dissolute and vicious prince; and so far alienated the tributary princes, that they refused to do him homage. He left, however, his kingdom after

Ti-kau. a reign of thirty-one years to his son Ti-kau, who, after eleven years spent like those of his father's reign in debauchery, died, and was

Ti-fa. succeeded by his son Ti-fa, who is said to have received the homage of the tributary princes on his accession, and after reigning [illegible]teen

Kya. years to have left his crown to his son Kya, a prince of eminent natural endowments and extraordinary strength of body, but a monster of

vice and cruelty; whose vile behaviour impelled the princes of the empire to put at their head a descendant of Hoang-ti named Ching-tang, and drive the abandoned emperor into exile, after having set fifty-two years on the throne. And here ends the first Chinese dynasty; in which the reader will perceive, that there are a number of kings of whom so little is recorded, and who are spoken of in so monotonous a stile, as may well justify a suspicion, that their names have been inserted only to swell the list: and since in the beginning of the next dynasty a famine is mentioned, coinciding in duration with that of Egypt under Joseph, and differing in the period to which it is assigned no more than thirty-five years, placing that judgment so much too soon, here appears ground for concluding, that of the five hundred years inserted, four hundred and sixty-five have been interspersed, though it be not quite discernible where, before this epoch, and thirty-five after it. Taking, therefore, a new accompt of time from hence, let the accession of Ching-tang be placed in the year prior to the commencement of the famine stated to have occurred in the beginning of his reign, and then he ascended the throne in the year before our æra, according to Walker's corrected Chronology, seventeen hundred and twelve, beginning the second dynasty denominated Shang.

End of first dynasty.

Ching-tang, B. C. 1712.

It was with some difficulty that Ching-tang was induced to accept the government, but by his administration of it he engaged the affections of his subjects; he abrogated the oppressive laws of his predecessors, restored military discipline, and permitted the gold mines then lately discovered to be worked without any duty to the crown; and caused to be engraved on all the vessels for the use of the palace the most eminent and usefull maxims of morality. He altered the calendar, and directed the beginning of the year to be reckoned from the new moon next the winter solstice. When the drought which occasioned the famine above alluded to had continued seven years, this pious monarch, on the suggestion of his astronomers that the divine wrath could be appeased by human blood alone, is said to have prepared to offer himself as a victim for his people; when his prayer to be accepted as such was answered by a general rain, and the return of plenty. Ching-tang reigned thirteen years, and was succeeded by his grandson Tai-kia; who conducted himself at first so badly, that

Tai-kia, B. C. 1699.

CHAPTER VII. SECOND PERIOD

his prime minister put him into confinement for three years; becoming sensible of his past ill behaviour, he was restored to the throne, when he governed the empire with great prudence for the space of thirty years, leaving it to his son Wo-ting. To this prince is assigned a reign of twenty-nine years, passed virtuously, of which nothing else is related of him. His son Tai-keng next inherited the crown, which he transmitted after wearing it twelve years to his son or his younger brother Syau-kya; of whom another than of his immediate predecessor and successor no one account is recorded; he reigned however seventeen years, and was succeeded by his brother Yong-ki; who reigned only twelve, leaving the crown to his brother Tay-vu. This proved a just prince, and benefactor to his subjects, and reigned seventy-five years; when the throne was inherited by his son Chong-ting; whose reign was marked by the removal of the imperial court from the province of Shensi into that of Honan, and afterwards into Pe-tcheli, occasioned by the frequent inundations of the Yellow river. Great violences were, too, committed in his provinces by banditti, to quell whom he was obliged to send an army, on which, however, full success attended. He reigned but thirteen years, and had for successor his brother Vai-jin. This prince is represented as beloved by his subjects, but unhappy in his reign on account of civil wars, a protracted series of which then commenced between the brothers and the children of the deceased emperors, for the inheritance of the crown, and lasted, with various success, for nearly two hundred years: but the present history being brought by the reign of Vai-jin, which continued fifteen years, beyond the Exodus, the further consideration of the Chinese annals must be postponed until the story of that country be resumed under the next period. Yet as the extent, boundaries, and climate of China itself have not yet been specified, with the statement of these the present Chapter may be concluded.

Wo-ting, B. C. 1666.

Tai-keng, B. C. 1637.

Syau-kya, B. C. 1612.

Yong-ki, B. C. 1595.

Tay-vu, B. C. 1588.

Chong-ting, B. C. 1508.

Vay-jin, B. C. 1495.

B. C. 1480.

This great empire, then, the inhabitants of which make an appearance so singular on the earth, lies between twenty degrees fifteen minutes north latitude, and forty-one, twenty; and between ninety-eight degrees ten minutes and one hundred and twenty-two, forty, east longitude from Greenwich; and is about fourteen hundred and

fifty miles in length, and twelve hundred and sixty in breadth. It is situate on the eastern border of the continent of Asia; and is on the north bounded partly by the celebrated wall raised against the incursions of the Tartars, and partly by inaccessible mountains which divide it from Chinese Tartary; on the east it has the Yellow Sea and the Eastern Ocean; on the south the Chinese Sea, and the kingdom of Tonquin; and on the west it is separated from Tibet by high mountains and sandy deserts. Its extent from north to south being so great, the climate differs greatly: for the south, which lies under the tropic of Cancer, is in summer very hot, though having its periodical rains. The middle of China enjoys a temperate climate and a serene sky; but the north is much colder than might from its latitude solely be expected; the height of the neighbouring mountains, which are commonly covered with snow, having such an effect on the air, that the rivers in that part of the country generally continue frozen from the middle of November until the middle of March. Though no parts of this country can properly be said to be barren, while some are naturally fruitfull, others owe their fertility to the indefatigable labour bestowed on them; the land is much diversified by hills and plains, where the ingenuity of the inhabitants is displayed, by the manner in which the streams of water are conveyed in different directions to fertilize the country, and the sides of the mountains cut into long and level terraces, one above the other, quite to the summits. Some of these mountains contain within them mineral treasures of iron, quicksilver, copper, silver, and even gold; together with a singular metal, white copper; the beauty of which is diminished by the admixture of any other metal than silver. Great quantities of pit-coal are also found in this country: nor is it deficient in the production of loadstones, cinnabar, allum, lapis lazuli, and rock chrystal. The water of the country in general is so indifferent as to have induced the inhabitants to drink it warm, in which state, to render it palatable it is said, they first used the leaves of the tea shrub; and hence the introduction of a beverage now so common in Europe. The rivers of China are many; some of which are remarkable either for the breadth of their channels, or the length of their course: thus the Kiam pursues from the province of Yun-nan a

course of twelve hundred miles into the Eastern Ocean, at three leagues distance from which it is a mile and a half broad; and the Yellow river, rising in the mountains that bound the province of Se-tchuen in the west, winding into Tartary, and then back again into China, after running six hundred leagues, at length reaches the Eastern Ocean. The lakes are numerous, and abundant. China is intersected by a multitude of canals; which are reputed as both adding, by the clearness and depth of their streams, (they are all filled with running water) and the appearance of their banks, to the beauty of the country, and contributing greatly to the convenience and opulence of its inhabitants: and these last reputed to have were cut in the reign of the emperor Yau to carry off the vast which the country was then overflowed. The multitude of inhabitants of China proves how rapidly the human race would increase, were wars seldom to occur; while the manners of its people demonstrate, how singular, self-conceited, jealous, and narrow-minded a nation may become by abstaining from intercourse with others.

CHAPTER VIII.

Description of Bactria—and the adjoining Countries—of Media—and Armenia, with what little is recorded of their so early History.

THERE appearing no accounts of even the population of any region to the east of China prior to the time when the Israelites were delivered from their Egyptian bondage; changing the direction of research, let the reader turn his thoughts to the borders of the Tartary of the moderns, and the Scythia of the ancients, in which line of country were situate the Sacæ, the Massagetæ, and those which dwelt in Bactriana, Margiana, and Hyrcania, all it should seem descendants of him whose progeny have, according to his father's prediction, spread themselves so widely, Japhet; but of the occurrences among whom in this age of the world little is known. In Bactria, indeed, now, with some of the adjacent country called Chorassan, it is said, that Ninus met with a powerfull kingdom already established under a monarch named Oxyartes, by whom the Assyrian conquerour was at first repulsed; though he afterwards succeeded in subjecting the whole kingdom, not excepting Bactra itself, the capital; which was taken by a stratagem of Semiramis, then the wife of Menon.

Bactria.

This country was bounded on the west by Margiana, on the north by the river Oxus; on the south by mount Parapamisus; and on the east by the Asiatic Scythia, and the country of the Massagetæ. It was a large and well peopled country, containing a great number of cities. Its chief rivers were the Ochus, the Oxus, the Orgomenes, the Zariaspis, the Artimis and the Dargidus; most of

CHAPTER VIII. SECOND PERIOD

which fall into the Oxus, which springs from mount Parapamisus, and discharges itself into the Caspian Sea. The part of Bactria watered by this river is spoken of as a very fruitfull country, abounding with well-stocked pastures. But the southern portion of it is said to have consisted only of tractless sandy desert. This was peopled by various tribes; who were generally deemed good soldiers, enured to war by continual practice, and enemies to all luxury.

Margiana. Hyrcania.

Margiana is an hilly country, not very fertile. Hyrcania is with lofty mountains, except on the north, where it is bounded by the Caspian Sea, and well watered by pleasant streams; and celebrated for producing in abundance vines of an extraordinary size, the clusters of some of which are said to measure a yard in length.

Aria.

Aria likewise, which joins Margiana on the south of it, is remarkable for the strength of the wine it produces. But there is nothing recorded of it during the period now before us; any more than of the since more celebrated country of Parthia; which is reported to have been at first peopled by another line of the descendants of Japhet, a branch of the Celtic family who were expelled their own country.

Parthia.

Media.

The next step in the course proposed, is to a land whose inhabitants made an earlier figure in history, that of Media. The bounds of which region are formed by the Caspian Sea on the north, on the south by Persia and Assyria; on the east by Parthia and Hyrcania; and on the west by the greater Armenia: and its extent in latitude is from about thirty-three to thirty-seven degrees north, and from about fifty to fifty-four or five east longitude. The soil of this country differs greatly in its northern and southern provinces. The former are cold and barren, the snow lying on the mountains nine months in the year; but the latter are fertile in grain and every necessary of life; forming a region as pleasant in itself, as it is famous for its numerous breed of excellent horses. The climate differs in the same proportion as the soil, the northern parts being cold and unwholesome from the vapours arising from the marshy lands near the Caspian Sea: while the more southern are very healthy, and abound with game and cattle; some of them, too, producing an amazing variety of grapes, from which are made excellent wines.

In antiquity the inhabitants of Media may vie with the most ancient nations, if they are descended, as has been generally received, from the son of Japhet, whose name, written with those destroyers of etymology the Hebrew points, is Madai; but the real elements of which are solely Mdi. Yet of this some doubt may be entertained; since the country appears to lie within the portion of the sons of Shem, and vestiges of both Madai himself and his posterity are apparent in other lands; the former in Madia, a city of Colchis, and the latter in the Sarmatæ, whence so many tribes of the north-eastern part of Europe are derived. Still it is not impossible that he might, under the blessing bestowed on his father, become the progenitor of all these several nations; and while some of his descendants, proceeding in almost a direct line through the defiles of Caucasus, spread themselves far and wide in the north of Europe, others, pressing on the children of Shem, might take possession of the greater part of the southern shore of the Caspian. But the fertility of part of this country induced others to join themselves to these settlers; whence the nation was anciently divided into various tribes. Their government was originally monarchical: but the line of succession of their earliest kings is far from ascertained. One is mentioned by the name of Hydaspes, as having reigned long before the Assyrians extended their conquests into this country; and another, called Pharnus, as being defeated and taken captive with his seven sons by Ninus; of whose empire this kingdom then became a part; and appears no more in history, until the Medes threw off the Assyrian yoke many centuries after the Exodus. Excepting, indeed, that it is suggested, that they made some fruitless attempts to recover their independence in the days of Semiramis.

The history of Media being thus brought to the close of this period of our research, our attention is next claimed by what may justly be termed the cradle of the post-diluvian race of men, the country of Armenia. Of the origin of which name there has been some debate: it having been on the one hand asserted, that it came from the son of Shem, and on the other, that it is derived from two eastern words; one of which signifies a mountain, and the other a metal; as this region abounds with mines. The proper Armenia (for the name of

Armenia.

CHAPTER VIII. SECOND PERIOD

Armenia the Less was in later ages given to a tract of country on this side of the Euphrates, previously esteemed a part of Cappadocia), the proper Armenia is that which has since been denominated Armenia the Greater, extending from about thirty-six to nearly forty-four degrees of north latitude, and from about forty-three to forty-seven of east longitude; and bounded on the south by mount Ta[illegible] and on the east by Media; on the north mount Caucasus [illegible] it from Iberia and Albania; and on the west it is bou[illegible] river Euphrates, part of Cappadocia, and some Pont[illegible] country is very mountainous, but between the hills [illegible] terspersed some fertile and most beautifull dales and va[illegible] represented as much colder than from its latitude might be [illegible], a circumstance probably arising from its great elevation, w[illegible] rendered it both a likely and a proper place for the ark to ground on. While from the same cause it stands in great need of irrigation; which occasions no small labour to its inhabitants.* The conjecture of the ancient geographer Strabo, that the Armenians and Syrians are two tribes of the same nation, tends in some measure to establish the opinion of those who conceive that the country of the former received its name from Aram the son of Shem, the latter region being in Holy Writ denominated also from him. But with this tribe, in course of time, mingled themselves many Phrygians, Greeks, and Persians. Very early did the necessary arts of life flourish in Armenia, as may be supposed from the population of the globe having there had the commencement of its renewal. Very early likewise did the same country become a kingdom; but, it is said afterwards, in the time of the first Assyrian empire, to have been divided into many petty realms on the decease of a monarch named Barzanes, reported to

* From these circumstances the advocates for the resting of the ark in another place have drawn a plea, that such a region is not favourable to the vine. But it should be recollected that the sacred historian does not say, that the survivors of the Deluge yet continued in the neighbourhood of the ark when Noah planted his vineyard; and that in a country diversified as Armenia is, no very distant removal causes a great difference in the temperature of the air, and especially in the spot where Ararat itself lies, under the same latitude with countries whence we ourselves draw our chief supply of wine.

have been cotemporary with Ninus; but which realms were probably no more than separate families, each ruled by its own head, and having lost the bond of a common ancestor, broken into distinct communities. If what has been advanced concerning the ancient literature of it be true, an hope may reasonably be entertained, that researches into the antiquities of this country would be at least as well rewarded as those pursued in Hindûstan have hitherto been. At present what has now been stated is all the recorded history of this region prior to the period at which our present division closes.

The little offered to notice concerning the history of the several regions just spoken to, rendered the treating of it in separate Chapters neither necessary or proper, and the same reason will justify the comprizing in one that of those which immediately follow.

CHAPTER IX.

Description of Cappadocia—of Asia Minor—its first Settl[illegible]
its early State.

CHAPTER IX. SECOND PERIOD

AS it would increase the length, without adding to the perspicuity of the history of the countries more immediately to the west of Armenia, to pursue it according to all the petty divisions into which they have been split since the period now under consideration; the next in that direction, Cappadocia, may be viewed as comprizing what it first did, Pontus and Armenia the Less. Under this view it extended from nearly the beginning of the thirty-ninth to the end of the forty-first degree of north latitude; and from nearly the thirty-eighth to the forty-first degree of east longitude: and is bounded on the north by the Euxine sea; by Mount Taurus and part of Syria on the south; by the Euphrates and Colchis on the east: and by the river Halys, Phrygia, Lycaonia, and the mountains Taurus and Anti-Taurus on the west.

Cappadocia.

The south-east portion of this country is very mountainous, but its vallies pleasant and fertile, abounding in oil and wine. In the northern parts the air is deemed healthfull, and the soil is in many places fruitfull. The hills are generally covered with olive or cherry trees,* and the plains yield a profusion of all sorts of grain; and in the central and western parts of the region are produced excellent wines, and most kinds of fruit. Formerly, too, it was

* It was from a town in this country, called Cerasus, that the Roman commander Lucullus first brought cherries into Italy.

renowned for its mines of silver, brass, iron, and allum, its precious stones: and more particularly for its excellent breed of horses.

This country was probably partly peopled by the family of Togarmah, the son of Gomer, and grandson of Japhet and partly by that of Tubal, Japhet's fifth son, whose descendants formed several petty kingdoms in it; all which are reported to have sunk under the overwhelming power of Ninus, leaving no occurrences among themselves on record.

by whom peopled.

Having thus entered on the great peninsula of Asia Minor, the paucity of transactions handed down to us as having occurred among its inhabitants during this period, will admit of speaking to the history of them in general at once, postponing the draft of the lines of distinction between the several nations which they formed, to a future period of their history.

Asia Minor.

This country, from the fineness of its climate, and the fertility of its soil, is one of the most esteemed on the surface of the earth; and from its favourable situation, the amenity of its air, and the plenteous variety and great excellence of its fruits, it may well be deemed the garden of the world. Lying between the thirty-sixth and forty-third degrees of north latitude, and extending from the twenty-sixth to the thirty-sixth of east longitude, between the Euxine and Mediterranean seas, it occupies such a part of the globe, that had we not the testimony of those who have resided in it, we still might rest assured, that it enjoys a temperature most delightfull. And when to this are added the streams with which it is watered, and the mountains and vallies with which it is diversified, the conclusion, that it must be a country particularly engaging, necessarily forms itself. Neither does it appear friendly only to vegetable and animal life, but highly favourable for maturing human genius; since within the space of this tract have risen moralists, philosophers and poets, who have been ornaments to the race of Adam. Here flourished four of those seven, who have specifically obtained the title of the wise men of Greece. Here were born Homer and Hesiod; here many celebrated philosophers, and here, though named the last, the first in real fame, Saul of Tarsus, the great apostle, and the zealous and affectionate teacher of the nations.

CHAPTER IX. SECOND PERIOD

All the derivations given of the name of this tract of country, which name too has been extended to one of the four grand divisions of the globe, seem to rest on mere conjecture. But from whomever it obtained its denomination, it seems to have been very early peopled by the descendants of Japhet; t[illegible] their name from his son Javan, from whom the [illegible] are by the inhabitants of India termed Ya[illegible] in Cilicia being said to have received its name [illegible] Tarshish: which town, too, may perhaps cla[illegible] other the honour of having commenced the pra[illegible] The islands which lie within sight of its coast, te[illegible] spirits to pass in their new formed barks the inte[illegible]

By whom first peopled.

Like most other regions, Asia Minor was at fi[illegible] kingdoms, of the transactions of which no certain [illegible] Ninus is reported to have carried his arms int[illegible] from it no doubt both Greece and Italy rece[illegible] earliest colonies.

Proceeding from the last mentioned province of the lesser Asia, Cilicia, round the angle of the Cyprian sea to the south, we enter into the country of Syria, denominated by the Hebrews Aram, from the son of Shem whose portion it was, and probably acquiring the other name by a contraction from Assyria, with which it has by ancient writers been much confounded. Its situation is as follows: the Mediterranean Sea washes its shore on the west; the river Euphrates bounds it on the east; Mount Taurus on the north; and Arabia Deserta, Palæstine, and Phœnicia on the south. It extends from the thirty-second to the thirty-seventh degree of north latitude, and from the thirty-seventh to the forty-first of east longitude. Though in it stand the mountains Libanus and Anti-Libanus, it is in general a level country with a deep and rich soil, enjoying an happy climate, and eminently fertile in every production subservient to human benefit and pleasure. Besides the family of Aram some of the posterity of Ham settled in this land; and by them all were formed a number of independent kingdoms, which gradually merged in the larger monarchies, that either arose in or invaded that country. There is no reason to doubt the assertion, that the Syrians engaged very early in

Syria.

First inhabitants.

commerce, and that, profiting by their situation so particularly commodious for such a pursuit, with the noble river Euphrates on the one side of them, and the sea on the other, they became the factors of the rich products of India and Persia for the western nations of the world. Neither can we more reasonably doubt, that their cities began to rise early into notice. As the conquests of the later Assyrian monarchs extended to them, it has been asserted, that those of the early sovereigns of that empire likewise did so. But of this we have not sufficient proof to justify the mention of such subjugation, as a fact which took place under the present period. As to the religion of the Syrians, as well as that of the other nations whose history has yet been spoken to, it seems better to postpone all notice of it until a period in which it assumed a more decided form; and there being nothing more to add to their history during this, that of the adjoining region to the south-west may now be entered on.

Palæstine.

The interesting region of Palæstine, part of which has been denominated Phœnicia, and which has sometimes been comprized under the name of Syria, was by the Hebrews, from its first inhabitants the sons of Canaan, called the land of Canaan: and it extended on the coast of the Mediterranean from the beginning of the thirty-second to that of the thirty-fifth degree of north latitude: being bounded on the north by Syria; on the south by Arabia Petræa; on the west by the Mediterranean Sea; and on the east by Cœlo-Syria and the nations bordering on the Desert of Arabia; all of which are now merged in the Arabs.

In entering on the history of a portion of the globe which has been the scene of such wonders, and is again rising into notice previously to its being that of still more, there presents itself an opportunity of descanting on so peculiarly an interesting object of attention. But this being the business of an orator rather than that of an historian, however inclined the Author may feel himself to speak with warmth of this tract of land, he must confine himself to the same simplicity of statement as has hitherto been observed. Rich is the soil that covers this country: and, though there be some small portion of desert in it, and its general appearance be at present disfigured by the ravages which it has undergone, by its having been stripped of

CHAPTER IX. SECOND PERIOD

cultivators, and the wretched and oppressive government under which the few who yet remain in it live; yet is it capable of producing corn, wine, and oil; and of supporting flocks and herds not easily numbered. The proximity of the sea on the one side, and that of the lakes and the stream of Jordan on the other, operate to diminish the heat which might be dreaded from the degree of its approach to the tropick. It appears sufficiently from what is stated of the sojournment of the patriarchs in this land, that it was then divided into petty states, some regal, some popular. Among these the arts were very early cultivated; and by their colonies which from the northern parts of the country many were sent forth, the Sidonians, transported to other portions of the globe. Whatever we may think of Mr. Bryant's ingenious conjecture, that these had wrongfully possessed themselves of the land on which they dwelt, it having been assigned in the division of the earth to a branch of the posterity of Shem; which injurious conduct contributed to bring on them the judgments of which the Israelites were appointed to be the instruments; the gross licenciousness of manners into which from the ease of their lives and the plenty of their country they seem to have very soon fallen, called aloud for the just inflictions which overtook the inhabitants of that exuberant plain in which Sodom and Gomorrah stood. For though they were by the king of Persia reduced to tribute, and on their rebellion re-conquered and plundered; yet so little effect had these visitations, that their deep and universal corruption did, as it were, force down the Divine vengeance upon them; and a specifick and most tremendous judgment destroyed at once four cities, and converted a plain most rich and beautifull into a stagnant lake replete with bitumen, and which has since obtained the name of the Dead Sea. Neither did the influence of this alarming judgment endure long on the neighbouring nations; otherwise in the next generation there would scarcely have been uttered the significant complaint of Rebecca, "if Jacob take a wife of the daughters of Heth, such as these which are the daughters of the land, what good shall my life do me?" Yet after dissipation and licenciousness had risen to the height which these words indicate, the divine forbearance waited nearly three hundred years more, ere

Early state;

and corruption.

wrath overtook the apostate nations to the uttermost. Of their history during this period scarcely any thing seems to be ascertained but the progress of their shocking idolatry and their sanguinary rites. Yet among a people so active and commercial, much in invention, in enterprize, and in discovery, must naturally have occurred. Besides the seven distinct nations against whom specifically the Israelites were commanded to war, namely, the Canaanites, the Hittites, the Girgashites, the Amorites, the Perizzites, the Hivites, and the Jebusites, there dwelt in the compass of this region the Philistines; and it is highly improbable but that by these much advancement both in arts and trade must have been made in such a space of time: and by attending to the circumstances incidentally mentioned by Moses we shall obtain ideas of such progress much more rational and more consistent with the nature of things, than the confused fragments of any Gentile history we have, will enable us to form.

When Abraham at the time of his wife's decease addrest the children of Heth on the subject of purchasing a burial-place for his family, he was esteemed a mighty prince among them; and yet this prince, when he had collected all his dependants for the rescue of his nephew, mustered few more than three hundred men. Thinly then, surely, must that country have been peopled, in which the leader of such a band was deemed a mighty prince. But when his descendants about four hundred years after were returning from Egypt, there existed in the same country a numerous people with cities walled up to heaven, and those stored with costly articles: such had been the increase both in population and in arts.

Rapid increase in population.

The Phœnician records having been destroyed, little can be said on their chronology, or for the succession of kings in their principal cities. The eldest son of Canaan, Sidon, as the founder of it, was probably the first king of the city of that name, but no other sovereigns of this town are mentioned by the sacred historian: and from the Greeks brief is the catalogue and uncertain. There is an Agenor, said to be the father of Cadmus; and next to him is mentioned Phœnix, then Phælis, then an anonymous king is stated to have reigned, and after these are enumerated Tetramnestus, Tennes, Strato, and Ballonymus. But, even allowing this Cadmus to have flourished

Early kings.

CHAPTER IX. SECOND PERIOD

several centuries earlier than Sir Isaac Newton thought himself warranted to place him, his father's reign scarcely preceded the Exodus; Tyre was not then founded. In the time of Jacob, Hamor was prince of one city of the Hivites, but very restrained seems to have been his authority, from the manner in which he is represented as consulting with the men of his city, on the connection which he wished to form with the family of Israel. Prior to this Melchizedek reigned at Salem, being both priest and king. At Gerar too, we read of more than one monarch of the name of Abimelech: but of their transactions nothing remains, but what has been preserved by Moses, and little that has not been already mentioned in the history of the chosen seed. In that were slightly noticed the two famines with which this country was afflicted; one soon after Abraham began to sojourn in it, and the other by which Jacob was impelled to send to Egypt for relief. But it was not mentioned, that the Philistines were declared by Moses to be derived from Mizraim, through the Casluhim, and consequently, that they did in all probability migrate from the borders of Arabia into Canaan; where they gave occasion first for a part, and afterward the whole of the country being called Palæstine. But how early this migration took place, or when their five chief cities, Gaza, Ascalon, Ashdod, Gath, and Ekron, were built, does not appear. Neither has aught yet been said of the perfidious slaughter perpetrated on the Shechemites, by Simeon and Levi, which drew on these the curse of their father Jacob. The crime that provoked this deed of vengeance, the rape of their sister, may indeed be considered as an instance of the immorality of the Canaanites, and of that licentiousness in sensual gratification which ever accompanies the practice of idolatry, and the dereliction of the worship of the true God. During the two centuries which the family of Israel passed in Egypt, that practice, and that dereliction, were by the inhabitants of Palæstine carried to a degree of heinousness scarcely conceivable by any, who have not maturely weighed the testimony of the abominations to which a false system of religious worship gives birth. They had, we are told, incurred the divine displeasure by the most odious works of witchcraft, and impious sacrifices, by their merciless mur-

dering of children, devouring of man's flesh, and feasting upon blood.* Of their specifick idols we know that Moloch was one; and as this term in the original signifies king, it probably was the same which was worshipped in other places by the name Baal or Bel, importing lord. Dagon, which appears to have been an emblematical representation of Noah, partly man, partly fish, to signify his coming from the water, was another. The worship of the idol of the name of Astaroth, in which, Mr. Bryant conceived, allusion was made to the ark, probably prevailed very early among them; as did that of the dove. Indeed, this country seems to have been the converging point of two streams of idolatrous tradition: one brought directly from Chaldæa by the posterity of Canaan, the other from the same source, but through Egypt by the descendants of Mizraim. Less ground, therefore, is there for admiration at the excess to which the apostacy here ran; or that, polluted with impure and sanguinary rites, their land presented to heaven a scene, which called for the extirpation of a race which practised every thing hatefull in the sight of God.

Idolatry.

The story of Palæstine being thus brought to the period at which the Israelites left Egypt to march towards it, that of the peninsula of Arabia will be taken up in the following Chapter.

---

* Since the Supreme Being alone can certainly foretell future events, because his power alone can secure their occurrence, to enquire after them of any other is to give to another the honour due unto Him only, and hence the great guilt of seeking to any who pretend to a knowledge of futurity otherwise than by divine inspiration. While the pretence itself, being an assumption of divine prerogative, is replete with the most presumptuous impiety. And, therefore, there exists no ground for astonishment at the severity of the punishment threatened in Holy Writ to either of these species of offenders. While the (palpable and extreme) folly of supposing that good spirits will attempt to draw men from confidence in the Deity alone, or have been enabled to assume the divine seal, appears to leave but one mode of accounting for the infatuation (wide as it spread in ancient, and not very contracted as has been its range in modern times) of those who have been known to deal with reputed necromancers and vizards, that of supposing their errour judicial.

CHAPTER X.

Extent of Arabia—Description of it—By whom first inhabited—Succession of Princes prior to the Exodus—State of Religion—Colonies that passed into the Western Arabia—Character of the Arabs.

CHAPTER X. SECOND PERIOD

SINCE the small nations which lay between Palæstine and Arabia, as the Ammonites, Moabites, and Edomites, have since merged in the Arabs, they need be noticed separately only in a transient manner, and rather as appendant to the great peninsula of Arabia, to some of the tribes of which they were so nearly related. To include in it the three Arabias, the Desert, the Happy, and the Stony, (though the epithet *petræa*, rendered 'stony,' is really derived from the name of the city Petra) we must consider the whole peninsula as inclosed within a line drawn from the top of the Heropolitan Gulph, or proper Red, or rather Weedy Sea, north-eastward to the Euphrates, which will reach that river near the site of the ancient city of Thapsacus; and thence curving round by the mountains of Chaldæa to the Persian Gulph; then following the coast along the shore of that Gulph, and turning to the south-west along the Erythrean sea, and up the eastern shore of the Arabian Gulph to the point from whence it commenced. Within this circuit the whole region now to be considered is comprized, and it lies between the thirteenth and thirty-third degrees of north latitude, and from the irregularity of its figure extending from its most western extremity, to its most eastern point, from the thirty-fifth to the sixtieth degree of east longitude.

Various are the derivations given of the name of this country;

but that which seems to bear the greatest appearance of truth is from an Oriental term signifying a desert, since such are all the parts of this region which border on other lands. The threefold division of it already mentioned indicates sufficiently a variety of soil. Two of these tracts, however, the Desert and Stony, much resemble each other in presenting to the view of the traveller little else than a desolate wilderness, varying only here in sandy plains, and there in rugged mountains; and refreshed solely by the equinoctial rains. Throughout these plains are raised by the violence of the wind hills of sands; yet in the deserts are interspersed small islands of fertile land, whither the Arabs drive their flocks for pasture; and these oases appear almost wherever water is to be found. Nor is all the country termed Happy Arabia of a different soil; since of the province of Hejaz, where stand the two cities to which the Arabian impostor has given fame, Mecca and Medina, no small portion is covered with dry sand, or rises in rocks: and even in Yaman itself, the choicest portion of the peninsula, all the coast of the Arabian Gulph for a space of ten or twelve leagues inland, that is, quite to the mountains, is a barren desert. But these mountains being well watered enjoy a perpetual spring; yielding, besides coffee, the staple commodity of the country, great plenty and variety of fruits, and especially excellent corn, grapes, and spices: and the land within them has ever been celebrated for its fertility and the happiness of its climate, and specifically for its exuberance in frankincense and other perfumes.

Arabia described.

The original division of this whole region was into only two parts, denominated Kedem and Arabah; the former comprizing Arabia Deserta and Arabia Felix, and the latter Arabia Petræa. In the eastern portion first settled the family of Joktan, the son of Eber, of the line of Shem; and these are deemed the pure Arabians: while of some parts of this country the descendants of Cush are said to have obtained early possession; and at a later period the children of Abraham by Keturah, and the progeny of his son Ishmael, spread themselves over it. The first inhabitants of the western side of the peninsula were the Casluhim, forefathers of the Philistines, and descendants of Mizraim, their brethren the Caphtorim, and the

Original division, and first settlers:

CHAPTER X. SECOND PERIOD

Horites, the children of Seir: from whom that mountain, of which the family of Esau afterwards gained possession, was named.

Of the sons of Joktan are specified by Moses no fewer than thirteen, and the region in which they first dwelt is particularized as extending from Mesha to Sephar, which the sacred historian has described as a mountain of the east. But the enquiries made after these particular spots do not appear to have been successfull; though there be still a city termed Saphar in the south-eastern part of the peninsula; and the names of some of Joktan's immediate descendants are still preserved among the Arabs, and different portions of the country were, it is evident, known to the Hebrews by the names of others.

when they entered it.

These first settlers are said to have entered the country about the sixth century after the Flood,* but must certainly have planted it earlier than that; and the progress they had made in forming cities and cultivating the arts of life prior to the age of Job, seems from various passages of the sublime and interesting Book which goes under his name, to have been very considerable. The perpetual round of entertainments which his sons were accustomed to give, indicate no small advancement in luxurious refinement: his individual wealth was such as to evince, that the country in which he dwelt, was not then lately settled: and the different costly articles of merchandize he enumerates, manifest that commerce had in his age and country attained no inconsiderable height. Society had resolved itself into various orders: and indeed monarchical government seems to have existed from the first among some of the inhabitants of the peninsula, the principal kingdom of it being that of Yaman; which is said to have been governed by princes of the house of Hamyar, the son of Saba, a great grandson of Joktan. But the kingdom was afterwards transferred to the line of his brother Cahlan, whose descendants retained the title of kings of Hamjar:

* This is a remarkable instance of a nation not carrying its own origin even high enough. The tradition itself is mentioned by Sir William Jones, and the age assigned in it would bring the entrance of the sons of Joktan into Arabia later than that of the children of Abraham.

and the Hamyarites were known to the later Greek writers by the name of Homerites. Besides this chief sovereign, there were several petty kings, in general, subject to him; and on that account he was called the great king. The natives consider Joktan as their first monarch; but they relate no transactions of his reign. To him, they say, his son Yarab succeeded, who, it has been supposed, was the Jerah mentioned by Moses; and as a son of Joktan he is much celebrated by the Arabian writers. Yet what they say of him appears to have in it a large mixture of fable. This Yarab they represent as succeeded by his son Yashab, of whom nothing is recorded. His son Abdshems, or the Servant of the Sun, surnamed Saba, next ascended the throne; who is represented as very successfull in his military, or perhaps more properly his predatory expeditions. To him is ascribed the building of the city of Saba, and the formation of the vast reservoir which received all the waters that came down from the mountains, and not only sufficed for the supply of the inhabitants of the city and its vicinity, but was the great resource of the surrounding country: a circumstance which contributed to keep it dependent on those who held the reservoir. This monarch had for his successor a son named Hamyar, from whom the kingdom of Hamyar derived its name. Whether Wayel or his brother Cahlan succeeded Hamyar is not agreed, but whichever did, is said to have had Alsaasac the son of Wayel for his successor; whose son Yaafar next wore the diadem. To him succeeded Dhu Rigash; and then Al Norman the son of his predecessor Yaafar ascended the throne: he was succeeded by his own son Asmah, and the last by Shaddâd, a great grandson of Saba through the line of his son Al Malata: which king brings the dynasty down to the generation cotemporary with that of the Israelites which departed from Egypt.

Succession of princes from Joktan to the age of the Exodus.

Although by their own writers so little is recorded of all these princes, or of the state of the country during their reigns, yet from the Book of Job we may conclude, that apostacy from the true worship of the Deity had in the course of their reigns gained a footing in Arabia; or that righteous man would not have specifically disclaimed any participation in the guilt of it; and this presumption is most potently confirmed by the name of one of the monarchs I have

That idolatry had infected Arabia.

mentioned, Abd Shems, the Servant of the Sun: it having been a well known as well as an ancient custom for their votaries to call themselves the servants of the objects of their worship: a practice not confined to idolaters, but very frequent among the worshippers of the true God. Yet from the same Book we learn, what just sentiments of the divine nature and government prevailed among those Arabs who still continued in the faith, and adhered to the lessons of their forefathers; and how soundly they reasoned on the instances which common life affords of the divine disapprobation of iniquity and vice and patronage of righteousness.

The similarity of names of persons and of places retained by the Arabs to those recorded by Moses, strongly testify to the accuracy of the Israelitish historian; as will still more fully appear, if from the eastern we turn our attention to the western parts of Arabia, first peopled by some of the posterity of Ham. But here they did not distinguish themselves by aught but sending out the Philistines as a colony, and were afterwards destroyed, partly perhaps by others, but chiefly by the sons of Esau. Of those parts which they overspread, Ishmael and his sons gained permanent possession: and the names of several of these are still traceable in the region which Moses has assigned to them. For as that of his first-born Nebaioth may be recognized in the Nabatheans, so may those of Kedar and Dumah in the places denominated Kedar and Duma. While the Agareni, called by the Latins Arraceni, (whence most probably the more modern appellation of Saracens) disclose to us the descendants of his mother Hagar. When, then, she and her son were expelled from the house of Abraham, into this land they wandered; and when he grew to maturity, his mother having procured him a wife from her own country, Egypt; he in due time became the father of a numerous race; and his children inheriting his spirit, became, it should seem, independent leaders of their own families; and extended themselves in a line quite across the peninsula, from that part of the desert near the top of the Arabian Gulph, along the northern boundary of Arabia Felix, to the territory of Havilah lying on the Persian Gulph.

Western Arabia, by whom colonized.

The independent life of Ishmael did not so uncivilize him, but

that he united with his brother Isaac in paying the last testimony of regard to their father Abraham, whom he survived only twenty-nine years: having lived in the desert one hundred and twenty-three, in which space of time he probably saw his posterity greatly increased. The character of these seems, in the whole course of ages that have since elapsed, to have undergone little alteration in the predominant feature of their father's fierce and untractable spirit. Their independence they have preserved during the revolutions which have taken place in the surrounding empires. Hospitable to all who repair to their tents for lodging or refreshment; yet leading a predatory life, and plundering both caravans and individuals. Still it should seem, that some of them were early engaged in commerce, since the merchants to whom Joseph was by his brethren sold, are called Ishmaelites, as well as Midianites. Hence too, it results, that some of both these branches of Abraham's posterity had joined together in trade. For the sons of Abraham by his second wife Keturah, from one of whom, Midian, the Midianites were sprung, were sent away by their father from the neighbourhood of Isaac into the east country, and thus became also inhabitants of the peninsula; into which likewise, afterwards penetrated still another branch of the great patriarch's family, the descendants of Esau, who spread themselves along the north-west side of it, expelling the Horites from Mount Seir, and taking possession of their country. And this forms nearly the whole of the Arabian story that can be depended on, during the period now under review; for no small portion of those particulars which the Arabian historians relate, when closely investigated, prove palpably false. But this account cannot be closed more properly than by the elegant sketch of the character of the genuine Arabs, and the conservation of their independence, drawn by Sir William Jones: "Their eyes are full of vivacity, their speech voluble and articulate, their deportment manly and dignified, their apprehension quick, their minds always present and attentive, with a spirit of independence appearing in the countenances even of the lowest of them.—If courtesy and urbanity, a love of poetry and eloquence, and the practice of exalted virtues, be a juster measure than habit and prejudice, of perfect society, we have a certain proof

The Ishmaelites.

The Midianites.

Edomites.

Character of the genuine Arabs.

that the people of Arabia, both on plains and in cities, in republican and monarchical states, were eminently civilized for many ages before their conquest of Persia." The Arabs have never been entirely subdued, nor has any impression been made on them, except on their borders; where, indeed, the Phœnicians, Persians, Ethiopians, Egyptians, and in modern times the Othman Tartars, have severally acquired settlements. But with these exceptions, the natives of Hejaz and Yaman, have preserved for ages the sole dominion of their deserts and pastures, their mountains and fertile vallies.

CHAPTER XI.

Names of Egypt—Description—First Inhabitants—Form of Government—Learning —History until the Exodus.

CHAPTER XI. SECOND PERIOD

PASSING the Isthmus of Suez, our review proceeds to what remains of the ancient history of one of the most celebrated nations of the earth, that of Egypt. A land once called by its inhabitants Chemia, having received its name from Ham, the son of Noah. But in the sacred writings it is more frequently termed Mizraim, from that particular son of Ham whose portion it became. The name it has so long born among the western nations, seems to have been bestowed on it by the Greeks, on account of the dark colour of its soil, at least of that in the Delta, formed by an accumulation of mud from the annual inundation of the Nile, and from that name is derived the present denomination of its inhabitants the Copts.

Names of Egypt.

This land is situate between the twenty-fourth and thirty-third degrees of north latitude, and the twenty-sixth and thirty-sixth of east longitude. From north to south it extends about six hundred miles; and on the coast from east to west three hundred: contracting its breadth, at least in productive land, all the way to the top of the Delta; so that about the division of the river, the mountains which thence-forward bound the country, reduce it to a tongue of land in some places not more than a day's journey across.* It is

* From the great difference that may be made in a day's journey, this is but a vague description. But it should seem, that Lucas, who gave it, meant a journey

CHAPTER XI. SECOND PERIOD

Boundaries. and Division.

bounded on the south by the kingdom of Sennaar, part of the ancient Æthiopia, on the north by the Mediterranean; on the east by the Arabian Gulph, and the deserts of the Isthmus of Suez, and on the west by the Lybian deserts. This country was anciently considered, by those who divided it the most accurately, as consisting of three parts; the Upper Egypt or Thebais, so denominated from its capital, the city of Thebes; the Middle or Heptanomis, because it was divided into seven districts, called by the Greeks *nomes*; and the Lower, the principal part of which was formed by the Delta. From the latitude in which it lies the great heat of Egypt might be expected; but this, with the moisture of the land near the Nile occasioned by the inundation, causes very heavy dews. In the Upper Egypt rain very seldom falls; but during winter it is not so uncommon in the Lower; and at Alexandria snow has been seen. The unequal weather during the months of March, April, and May, renders the country at that season sickly, and produces several distempers. For its eminent fertility, Egypt has ever been justly celebrated: it abounds in grain of all sorts, and was formerly the granary of Rome, as it is now that of Constantinople. The Nile, which enters Egypt almost under the tropic of Cancer, pours itself over no less than seven cataracts with a noise that is heard at the distance of several miles, and passing through the Upper and Middle Egypt, is a little below the site of the ancient city of Memphis divided into two large branches, which afterwards forming seven channels, did empty themselves into the sea by an equal number of mouths. But the greater part of these channels are now, through want of attention to them, blocked up; and others are formed in much greater number, and in general so shallow as to become dry after the inundation ceases. The two chief and only considerable arms at present are those of Rosetta and Damietta. As the produce of the land depends greatly on the height to which the river flows, the rise of this is matter of very great importance to the inhabitants of

Weather and fertility.

on foot, reckoned at ten miles, since by other accounts it appears, that the mountains do in some places approach to within five miles of the river, and in some within even less.

Egypt: and extensive were the works carried on by their ancient monarchs for securing every advantage which they could derive from it. And though, under that wretched government to which they have been so long subject, the greater part of these beneficial works have been permitted to run to ruin, yet much attention is still paid to the rising of the river, and Nilometers have been erected and preserved for ascertaining the increase, and the height of the waters; and if the flood reach not a certain height, the tribute imposed on the country is for that year suspended. Numerous are the smaller cuts to convey the water in sufficient quantity to different parts of the land, and where it lies too high to be reached by these, engines are employed to raise the water sufficiently. For the season when the water is off the land there have been sunk in Egypt such a vast number of wells, that it has been computed, that the oxen daily employed in raising water from them, amount to the surprising number of two hundred thousand. As the land in general lies level, it is customary to divide the gardens into beds of a small area, surrounded with trenches higher than the level of the garden: so that to water the beds nothing more is necessary than to open one of these trenches, which immediately supplies the requisite quantity of water, and is then stopped up again.* By the irrigation thus obtained, Egypt possesses some of the most productive gardens in the world; pomegranates, oranges, lemons, and several other species of trees, afford a shade and coolness, which, notwithstanding the heat of the climate, render the walking delightfull. Their soil too, being enriched with the mud which the Nile deposits on it, the Egyptians are freed from the task of manuring it, as well as from the labour of ploughing, digging, and breaking the clods. For the river having returned within its banks, their only trouble is to mix with the earth a little sand, of which the neighbouring desert furnishes no niggardly provision, to lessen its adhesive tendency, after

* This water is often conducted to the separate plants by small channels made with the foot, and hence the observation of Moses to the Israelites; "For the land whither thou goest, to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs."

CHAPTER XI. SECOND PERIOD

which they sow with little pains. The land here produces three or four crops in a year; first, lettuces and cucumbers, then corn, afterwards melons, and pulse of the climate. This great fecundity is said to prevail among the animals likewise as well as in the soil of Egypt. The cows generally bring two calves at a time: the sheep yean twice a year; having two lambs the first time, and one the second: a goat is often seen followed by four kids, produced in six months. In the pastures the grass commonly grows to the height of the cattle, on this they feed in winter; in summer on dry food.

Appearance of the country.

Pleasing is the description given of the prospect which Egypt presents in two seasons of the year. About the months of July and August, before those who ascend one of the pyramids or a neighbouring mountain, a wide sea extends itself, from which arise a great number of villages, with their turrets and spires forming so many islands, communicating with each other by causeways, and intermixed with groves and numerous fruit trees, whose tops only are discernible: and this is terminated by distant mountains and woods. On the other hand, about January and February, the whole country is, like a fine meadow, having its verdure diversified with flowers. On every side are herds and flocks scattered over the plain, with unnumbered husbandmen and gardeners. The air is then perfumed by prodigious quantities of flowers of orange, lemon, and other trees, and so pure that an atmosphere more wholesome or agreeable is not to be inhaled. If there be any spots not yet dried, they are plentifully covered with water fowl; which afford to those who pursue them, an opportunity of killing as many as they please.

Animals.

Among the animals of this region the most remarkable are those inhabitants of the Nile, the crocodile* and the hippopotamus. The

* The inhabitants, it is said, take this monster of their river with an iron hook, baited with flesh; which being fastened to a rope, and by that to a stake, is let down into the river, and when the crocodile has taken the bait, they draw him up and knock him on the head. Another mode of taking this destructive animal is, by harpooning him under the belly. The flesh of the crocodile is represented as white and fat, and is considered, when young, as a great delicacy. A circumstance which may excite some astonishment that it has not yet found, as well as the turtle, its way into any of the well furnished banquets of this country.

last of which is common only in the Upper Egypt, where it is to be met with chiefly near the cataracts. In terrestrial animals Egypt also abounds; among these the ichneumon, as so usefull in preventing the multiplication of the crocodiles by destroying their eggs, ought not to be forgotten. The birds of this country are likewise very numerous, and particularly, there is a prodigious number of water fowl; among these the ibis is peculiar to Egypt: of which the black species is the great enemy of the flying serpent; and is seldom found in the Lower Egypt. Besides the other lakes of this country, three of considerable size, in the Delta, afford great numbers of fish; from a duty levied on which no small sum is brought into the Ottoman treasury. In the Nile itself, are a few excellent sorts, the rest tasting of the mud of that river; the water of which, however, when filtered, or otherwise purified, is universally deemed an excellent beverage. The esculent plants are here so abundant and excellent, as to nearly suffice for the support of the inhabitants without bread; and in ages past the labouring poor scarcely lived upon any thing else. As the classical reader will in this brief description of its native land expect to find the papyrus noticed, it is so, in the note below.*

Plants.

This country appears to have been taken possession of, as soon as it can be supposed that a colony could reach it from the centre of dispersion, Chaldæa; about the year of the world seventeen hundred and seventy-two, or an hundred and fifteen years after the Flood. But into the chronology of it there has, through the various modes by which the ancient Egyptians computed time, and the ignorance of these which has prevailed among those who have treated of their history, been introduced a confusion which appears at first scarcely explicable; but which from some documents extant may be in some

B. C. 2236.

* The natives now term it Al-berdi; it grows on the banks of the Nile, and puts forth a stalk nine or ten feet in height, the trunk consists of a great number of long straight fibres, producing small flowers, the leaves are uniform. It is disputed, whether it was of the pith, or of the inner rind, that the ancients made their paper. But though it was, both in that and other respects, formerly of great service, it is entirely neglected at present.

CHAPTER XI. SECOND PERIOD

degree reduced to consistency with less obscure accounts of the ages that are past. Very remarkable is the similarity between this country and those of Chaldæa and India in their natural situation, and in the astronomical pursuits to which that gave rise, as well as in what is connected with these last, the seeming absurdity of their chronology. In all these three nations the arkite superstition is traceable, intermingled with astronomical and physical mythology; and these together formed a complete chaos of facts and fables; yet still retaining some common features, which may be discovered even through the information which the Greeks have left us concerning them; and the general existence of which evinces a common origin. In all these nations are the remains of stupendous works, formed either with a view of securing their own duration should another deluge take place, or with that of exciting admiration in the beholders. Such are the vast pyramids of Egypt itself, the labyrinth, and those huge pieces of sculpture, the colossal statues and the sphinxes; and in all of them are works of utility, before which those that are the boast of modern times sink into insignificance. Such in the last named country was the lake Mœris; about twelve or fifteen leagues in circuit, and said to be in some parts fifty fathom deep; excavated by the monarch from whom it took its name, to receive the superfluous waters of the Nile, when that river rose too high, and for supplying water for the land when the inundation failed. In these various works we have to admire, not only that costly magnificence which must have rendered such a multitude of hands necessary for their completion, but the skill in mechanicks, sculpture, and other arts which they evince. And when a nation, of whose former greatness such indisputable testimonies remain, has for two thousand years been descending in the scale of power, importance, and publick esteem, the knowledge of this circumstance very naturally excites an inclination to investigate the causes of such a change; and which, it is evident, must be sought for in its history. To proceed with this then.

Similarity between Egypt, Chaldæa, and India.

Monuments of the former greatness of Egypt.

First inhabitants.

Egypt is the only country that ever bare the name of an immediate son of Noah: and even if we should doubt whether Ham himself ever entered it, his son Mizraim certainly peopled it with some

of his issue under the names of Pathrusim and Caphtorim; from the former of whom it is probable that the name of Pathros was derived.* In this region seems to have originated the practice of dividing the population of the country into casts, and prohibiting the admixture of each with any other, whence it was probably carried into India. Of these casts, according to what appears to be the most unexceptionable enumeration of them, there were five, priests, soldiers, shepherds, husbandmen, and artificers. But the whole conduct and authority of the nation resided in the king, the priests, and the soldiers. The second of these acted as the counsellors of the first; and were looked up to with great reverence; their lands as well as those of the last class were exempt from all publick impositions. When the Egyptians resorted to election to fill the throne, the sovereign was elected from either the priests or the soldiers; and if from the latter, he was immediately received into the order of the former, and initiated into their learning and mysteries. The husbandmen held the lands of the king, princes, and soldiers, at an easy rent; and these, as well as the artificers, by continuing in the same employment from generation to generation, became singularly expert in it: a consequence which in some measure counterbalanced the evils naturally arising from such an arrangement of society. Of their laws a few have been handed down to us, and in far the greater part of these much wisdom and justice are discernible. Of their learning some opinion may be formed from what has been already stated of the remains of noble works yet in their land, which could not have been accomplished

Constitution.

Laws.

Learning.

* Though it did not appear worth while to notice in the text the absurd and ridiculous idea said to be entertained by the ancient Egyptians, (however since adopted by some, who, with the same degree of reason with which they supported that, have presumed to call themselves philosophers) of their nation being the first men in the world, and justifying this claim to prime antiquity by pleading the nature of their soil, and the fineness of their climate, so favourable to the generation and support of animals, that from the mud of the Nile there were every year bred mice, of which some were not perfectly formed; here it may be mentioned for the opportunity it yields of observing, that the opinion of the existence of mice with only two legs probably arose from the sight of an animal not uncommon in Egypt, the jerboa I mean, the shortness of whose fore-legs might occasion the original mistake, and consequent misrepresentation of their having but two.

without considerable skill in geometry and mechanicks. Others proclaim a knowledge of astronomy; and they are reported to have been the first who adjusted the length of the year to the annual revolution of the sun, by adding to their twelve months of thirty days, five additional days and six hours. To them the science of medicine is said too to have owed its beginning, but from the persons to whom the first practice of it is ascribed, it should seem that their earliest knowledge of it was traditionary from the ark.*

Much of the history of preceding ages seems to have been contained in their emblematical representations, and the tales of their imaginary deities; and whether the alphabetical, as has been with considerable ingenuity maintained, or what is generally termed the hieroglyphical, were the sacred character, there is little doubt, but that they had before the days of Moses learned of the Chaldæans the art of alphabetical writing. But, whether this was even a post-diluvian invention, doubts may very reasonably be entertained. Since if this be supposed, and yet it was known in the time of Moses, it is acknowledged, even by the supposition itself, that human genius was able to discover it in the course of eight hundred years after the recovery of the world. Why then is it to be concluded,

* The inventor of it is said to have been a brother of the Cabiri. To the physicians, in the book of Genesis, is ascribed the office of embalming the dead; and the perfection to which that art was carried among the Egyptians, their mummies remaining to this day undecayed, will not admit of its being passed over unnoticed. There were three modes of preserving the dead, differing as in effect so in cost; that with which the poor were obliged to be content, was nothing else than a seventy days salting, after the inward part of the body had been cleansed by injection. A superior mode consisted in laying the body in nitre for seventy days, and bringing away the entrails by an injection of oil of cedar; by which process the corpse was reduced solely to the skin and the bones. But the most costly of all amounted in price to between two and three hundred pounds sterling. In this case the brains were extracted, and the body being opened, and stomach and bowels, with the exception of the heart and lungs, being taken out, the space was replenished with myrrh, aloes, and odoriferous drugs; when, the incision being sewed up, the body was anointed with oil of cedar and other things for above thirty days, or laid in nitre for seventy: at the expiration of which it was washed, and wrapped all over in linnen fillets, and covered with gums: after which the relations ornamented the mummy, cased, and entombed it, as it pleased them.

that the race subsisted between sixteen and seventeen hundred years, previously to the catastrophe that desolated it, with all the advantage arising from the greater length of life then enjoyed, and yet never made the discovery? Yet, if it were then made, could Noah, and his sons, be ignorant of it? But if they were not, would they not have retained it, and instructed their children in an art so usefull? And indeed the same reason may be applied to the origin of other arts of the most necessary kind; these it may justly be argued were preserved to a certain degree in the ark, and therefore the invention of them is not to be ascribed to any post-diluvian people. But those families which separated from the great body in considerable numbers, and settled in fine climates, never losing sight of civilized life and the improvements of it, carried the rudiments of the arts with them, and not being prevented by any difficulties which they encountered in gaining subsistence, reduced them immediately to practice, and through this improved upon them. While those who were more thinly scattered, or who roamed to parts of the earth where all their time was occupied and all their pains bestowed on procuring food and raiment, degenerated into savages, and recovered not the knowledge of the arts, until, either by colonies which came to them from thence, or by travellers who arose from among themselves, a communication was opened with a nation which had retained and cultivated the precious inheritance. And then they, not unnaturally, became inclined to attribute to that nation the invention of the arts which they had learned from them: and probably were taught so to do by the vain pretensions of the people themselves.* Such pretensions the nation, whose history is

* If the reader will cast his eye on a map of the old continent, he will see much to confirm the idea above suggested; on the western side of Chaldæa are the countries of Syria, Phœnicia, and Egypt, among the inhabitants of which the arts flourished in a very early age; and on the east of it are Assyria, Persia, India, and China, of the people of which the same may be said: while among those of more distant lands and inclement climes, as the proper Africa, Greece, Italy, and the extensive regions of Scythia, the more recent ages of the introduction of them are known. To the days of barbarism in these, history goes back, to the like in the former it does not: and if to this he add the recollection of the manner in which literature was introduced

now under consideration, undoubtedly made; but groundless as these were, to very early application and consequent improvement of the arts they had indeed a claim, and the fertility of their country in which the necessaries of life are obtained with facility so great, and the peculiar arrangement of their polity, through which one class of men, being released from the laborious occupations of common life, had leisure to employ themselves in scientifick researches, and others by being confined to one line of life became, severally, experienced professors of the art they exercised seem to proclaim, that this country was, under the divine destination, designed as a school of human sciences for great part of the earth. Here Moses gained his learning: hence the Greeks, through whom all the western world have obtained it, drew their science; and from hence it seems probable, that it will at length be found that no small part of the learning of the Brahmins of Hindûstan has been derived. But here forces itself on the mind a humiliating and alarming reflection. This nation, which acted as the nurse of science, with which were laid up the stores of recondite learning, which keeps posterity in astonishment at the stupendous grandeur of its works, gradually grew blind to the most important and incontrovertible of all truths; that the universe exists by the sole undivided power of One self-existent Being of absolute perfection; for whom no just similitude is to be found; who by His spirit pervading all things, needeth not the co-operation of inferior beings to carry on the government of the world; but from celebrating the memory of their ancestors, and of the fearfull judgment on a sinfull world to which some of those ancestors had been wit-

---

among the rude inhabitants of Greece by strangers from Phœnicia and Egypt, and that their native enquirers after science travelled to improve themselves, he will see instances of both the particulars above specified: while the existence of the barbarous nations of the modern world, and their gradual civilization, is only a continuance of the same course of things. These facts weighed, let him ask himself, whether all these particulars could so perfectly coincide with the Mosaic statement of what has taken place on the earth, so that by this the earliest state of the nations and the progress of human civilization in all subsequent ages are accounted for; while without it the phænomena of society cannot be resolved; unless that history conveyed to us the very truth?

nesses, descended to worship both them, and the instruments of their preservation, under various symbols and representations; and errour and superstition having once taken root among them, spread on all sides; and the objects of Egyptian worship were confined to neither the intellectual, the moral, or the animal world, but were to be found even in the vegetable; and so rapid was this apostacy from the truth, that Moses declared, that when the Israelites came to sacrifice to the Lord, they should sacrifice that which the Egyptians made an object of abominable worship; meaning doubtlessly the bull, under which they considered Osiris as represented; and called the consecrated animal itself, which was kept at Memphis, Apis; and another that was preserved at Heliopolis, Mneuis. How this apostacy from the true worship was reproved by the judgments inflicted on Egypt in the wonders wrought for the deliverance of Israel has been already stated. The further condemnation which her obstinate perseverance in sin drew down on her in later ages, belongs to the story of those ages. The succession of her monarchs in the period before us must now be considered.*

No small light is thrown on the Egyptian chronology by an observation in which two of the most learned writers of antiquity, Plutarch and Varro, concur; that they sometimes, nay, most frequently, says another ancient writer, reckoned by years of only thirty days, considering the lunar instead of the solar revolution to make a year; profiting by this, the learned Stillingfleet examined those apparently extravagant numbers of years which Diodorus Siculus reports the Egyptians ascribed to the reigns of their gods, heroes, and men, and found that they came within the compass of that space of time

* Not having noticed it in the text, it must here be remarked, that the ancient Egyptians as well as the ancient, and, alas! the modern, Hindûs, and other heathen nations, were guilty of offering to their idols human sacrifices, to which anecdote may be added two others, if not of so important, yet of less disgusting nature. The first is, that the Egyptian women were employed in trade and business abroad, while the men stayed at home, span, and attended to domestick affairs: a custom which gave occasion to a singular law, that not the sons but the daughters should provide for their parents; the second, that the Egyptians tempered their mortar with their hands, and kneaded their dough with their feet.

which the kingdom may really have existed. The like result followed from the application of the same rule to another gross sum of years asserted by them, and even to a third: which coincidences could scarcely have been repeated, had not the principle been well founded. Yet even with this clue, which has, without hesitation, been applied in the present estimate of Egyptian chronology, a consistent detail of sovereigns is far from discovered. At the first glance it certainly seems reasonable to conclude, that their own records form the best documents for the history of a nation. But what have been brought forward as the contents of the Egyptian records, are, like the ancient writings of India, so palpably replete with fable that it appears scarcely possible to decide, whether some of the details be traditions of facts disguised, or merely astronomical allusions. This seems especially to be the case with regard to seven gods and nine demigods which they reckoned in the line of their monarchs. If, as the authors of the Universal History conceived, the last were the same with those called Mestræi, or the direct descendants of Mizraim, it still remains nearly impossible to ascertain, whether he, who is called the first human king of Egypt, Menes, were not Mizraim himself; rather than a king who succeeded after the extinction of his line. Clear, however, it is, from the writings of Moses, that a

B. C. 1923. regular monarchy was established in Egypt within four centuries after the Flood; but the common title of Pharaoh, not being mentioned by the Gentile historians, nor any of the transactions which he records previous to the circumstances immediately connected with the Exodus; as the great famine, or the building of the cities of Rameses and Succoth, deprives us so far of the means of selecting any common epoch, through which to connect the Mosaic and Gentile accounts of the early days of this nation. We are told, indeed, that it was in the reign of a sovereign named Amenophis, that a strange people sojourning in Egypt were sent by the king to work in the stone quarries, and afterwards conducted out of the country by a man, who took the name of Moses. But this assertion still leaves us at a loss to reconcile with established dates the course of the preceding history. Content, therefore, must we rest with commencing the line of Egyptian sovereigns with Menes, otherwise denominated Mneuis, without

attempting to decide not merely the year, but even the century in which he began to reign. To him are ascribed acts which in other nations occurred, not in the same, but at very different periods. For he is stated to have been the first who instructed the Egyptians in religious matters, and yet to have introduced among them domestick magnificence and luxury. Now, though in many nations religious ceremonies have been carried to a great height of magnificence, and the most reprehensible luxury has prevailed among those who have been appointed to minister in holy things; yet the introduction and the corruption have seldom if ever occurred in the same generation. At Rome Numa instructed the citizens in religious rites; but some centuries passed, ere domestick luxury found its way to Rome. Here, then, is room to doubt the accuracy of the statement. In the days of Abraham the Egyptians were certainly not without a portion of true religion; and whatever might be the royal magnificence, there was, it is evident from what the patriarch suffered in having his supposed wife taken away from him on account of her beauty, some degree of luxury. These facts might justify a conjecture, that Menes reigned prior to this period. But when it is recollected, that what an heathen would term religious matters embraced all the superstitious service of idolatry, another conclusion suggests itself; that either Menes lived in a later age, or, what seems more probable, that he and his actions are confounded with later monarchs and theirs; or, what may be still nearer the truth, that there are ascribed to him the works of a succession of kings. Neither is this inconsistent with other particulars related of him, indicating his living in a very remote age; for it is said, that in his time all the middle and lower Egypt was a morass, and much of the Delta even covered by the sea; that he diverted the course of the Nile, and in its ancient bed built the city of Memphis. Neither would it be easy to convict any man of errour, who should identify this Menes and his descendants with the Mestræi, or Mizraim and his descendants. These, indeed, are stated to have reigned fourteen hundred years; but six only of them are particularized by name; Busiris, Osymandyas, Uchachoreus, Sasychis, Nitocris, and Mœris. Of even the existence of the first of these much doubt has been entertained; and yet to him

is ascribed the building of the city of Thebes. To the second is given an extent of empire, which, as inconsistent with so early a state of society, is incredible. His sepulchral monument too is reported to have been the most sumptuous of those for which Thebes was renowned. Yet that and most of the other works which the Egyptian sovereigns, so anxious for the admiration of posterity, raised at the cost of their subjects, are gone to ruin; and it even is become a doubt, to which individual the prodigious work, whose vast remains still strike the beholder with astonishment, is to be ascribed. The reigns of the kings already mentioned, with those of the others whose names are said to have been lost, would, according to the generations stated to have passed, bring the history below the time of the Exodus: and of the facts that occurred within those generations, there yet remain to be specified only, that the building of Memphis, already said to have been ascribed to Menes, is attributed also to Uchoreus; which tends to justify the presumption, that under the name of the former the deeds of an whole succession were enumerated: and the latter is said to have removed the seat of empire from Thebes to the city just mentioned: that Sasychis is considered as the second Egyptian legislator; and that Nitocris had the diadem conferred on her after the decease of her brother, who was an Æthiopian, and slain by the Egyptians; whose death she revenged by a stratagem: and by her it is reported, that the third pyramid was erected: and that Mœris (by some thought to be the same with Amenophis the father of Sethos) caused the lake which goes by his name to be dug, and built the pyramid in the midst of it.

Here must not however be omitted an occurrence said to have taken place, during the period which has now been considered, and which has given occasion to no small debate among historians and chronologers. The translator of the Egyptian records into Greek has stated a temporary subjugation of Egypt by a people whom he calls shepherd kings, who held the command of the country five hundred and eleven years. To the king in whose reign they came he has given the Greek name of Timæus. He describes these intruders as treating the natives with great cruelty; and he speaks of them as having been in constant dread of an attack from the

Assyrians: and says, that some people would have them to be Arabians. From this meagre narrative, arguments have by some been drawn to prove that by these shepherd kings were meant the Israelites: by others this is denied. By some the irruption is supposed to have taken place previous to the descent of the family of Jacob into Egypt, by others posterior to it: and by some during their abode there. Sir Isaac Newton supposes them to have been Canaanites expelled by Joshua, and the learned Bryant conceived that they were Cushites. But both these tribes were of the same stock with the Egyptians themselves. Neither does the sword of Joshua seem to have left a people sufficient to have reduced Egypt. Cogent, certainly, is Mr. Bryant's reasoning in support of his hypothesis; and as to time he has the express declaration of the Egyptian historian on his side. But as this whole tale seems to rest entirely on the authority of the latter, in reasoning on it the circumstances he particularizes should be especially attended to. Among these is the continuance of the shepherds in Egypt, five hundred and eleven years. But Israel's descent thither took place about six hundred years after the Deluge; if then the shepherds were expelled before this, yet had been in the country five hundred years, they must have entered it before the dispersion, and subdued its inhabitants before there were any to conquer. Yet against their being there when the Israelites entered, or coming while they were there, circumstances also strongly militate. For in Joseph's time the Egyptians appear to have been living under a native race of kings, who were attentive to the welfare of their subjects, and his purchase of the land for the king, was not the act of tyrannical government; for such would have taken what it coveted without any equivalent. There seems indeed to have been a change of dynasty between the decease of Joseph and the birth of Moses. But the remonstrance of his servants to that Pharaoh who opposed the departure of the Israelites, "Knowest thou not yet that Egypt is destroyed?" by no means indicated in the reigning sovereign the character given of the shepherd kings, who would have been careless whether it were so or not.

The complicated difficulties with which this particular of the

Egyptian history is attended, may be partly accounted for by the fact, that Cambyses, the Persian, carried away the records of the country; since there can be little doubt, but that the Egyptian priests both exercised their ingenuity and indulged their vanity in supplying the place of those which were thus removed. For the aggregate amount of the reigns of the shepherd kings, who are particularized by name, arises only to two hundred and fifty nine years and ten months; though the specifick number assigned by Manetho, as quoted by Josephus, to their abode in Egypt, is five hundred and eleven years. If we take the only method by which this relation seems reconcileable with well ascertained dates, and suppose the Egyptian historian mistaken in his gross numbers, and select for the real somewhat more than the aggregate of those reigns, two hundred and seventy years, we shall come much nearer to what can be reconciled with the truth. Although still the intervening period of more than five hundred years, stated to have passed before the reign of Amenophis, in whose time it is said that the Israelites left Egypt, would carry back the entrance of the shepherds to beyond the dispersion. However, since of most of the kings who are said to have reigned in this space of time, no acts are specified, there is yet stronger ground to suspect, that their names, and supposed years, have been inserted only to augment the list, and countenance that claim to antiquity which the Egyptian priests were desirous of establishing: and therefore, we need not hesitate to reject so much of that space as will enable us to find, previous to its commencement, time sufficient for what was really the duration of the shepherds' rule in Egypt.

Among the monarchs of whom any thing is recorded during this abbreviated space, is Acthoes or Othoes, a most inhuman prince, who after committing several cruelties on his subjects was, at last, devoured by a crocodile. By Halisphragmuthosis and his son Tethmosis, are the Arabian shepherds stated to have been expelled; but of all the succeeding kings mentioned by Manetho nothing is preserved, except what is recorded by Moses in the history of the family of Israel, and has in that history been already laid before the reader, until the age of two brothers, of whom one was named Sethos, who was,

About B. C. 1600.

Manetho states, called also Œgyptus; and the other Armaïs, whose name, it is asserted, was also Danaus. This Sethos has by some been supposed to be the Sesostris of the Greek historians; and there are ascribed to him conquests, to the reality of which the reader must not be pressed to give implicit credit, and which probably never were carried to the extent asserted. Still the testimony to the existence of some memorials of his victories in after ages is strong, and the inscription he is said to have placed on the numerous temples which he built in his own country, after his return from his expedition, "No one native laboured hereon," aptly coincides with the age thus ascribed to him, as at that time the Israelites were groaning under the laborious bondage of Egypt. His father, Amenophis, is said to have had in contemplation the greatness of his son, and taken measures to promote it, with the advantages arising from which, this last, after endeavouring to secure the tranquillity of his own dominions during his absence, one provision for which was appointing his brother Armaïs to conduct the government, employed nine years in foreign conquests; to which he led an army of six hundred thousand foot, twenty four thousand horse, and twenty seven thousand armed chariots: to these he added two large fleets, one in the Arabian Gulph, and the other in the Mediterranean Sea. With this overwhelming force he is said to have plundered all Asia and some part of Europe, to have erected trophies on the banks of the remotest mountains of India, and carried his arms eastward even to the ocean, returning from whence he attacked the Scythians and the Thracians, but is reported by some historians to have met with a repulse from the former, and consequently he did not conquer all Asia: but on meeting with this resistance was content to retreat to Egypt, leaving a colony of Egyptians in Colchis: though a less disgracefull cause for his return is also assigned in the assertion, that, while endeavouring to subdue the Thracians, he received news that his brother had assumed the sovereignty of Egypt; on which he marched back, and arriving at Pelusium with a vast multitude of captives, and the rich spoils of Asia, was received by Armaïs with every external testimony of joy and deference, but soon after narrowly escaped an attempt made by him against the lives of himself and his family, which he

revenged by expelling him from the kingdom: when Armais is said to have retired to Greece, and there established himself under the name of Danaus; an anecdote which, to speak of it in the tenderest manner, may be very justly doubted. Sethos in the meanwhile disbanding his army, which had not only brought home great riches, but imported from the countries they had overrun many conveniences of life, applied himself for the rest of his days to works either of public utility, or of such magnitude as might excite the admiration of posterity at the greatness of the prince who could raise them, and having reigned it is said fifty nine years, and lost his sight, he ended his days by suicide.* The successor of this mighty monarch is particularized by different names, by some he is called Pheron, by others Rhameses; who like his father died blind, and to him succeeded Amenophis, during whose reign the children of Israel were by their heavenly Patron led forth in triumph from their Egyptian bondage, and with whose reign this period of the history of that country closes.

* The miserable end of this conqueror will certainly appear less to be lamented to those who reflect on the insolence with which he treated the princes he had vanquished; being accustomed, until he received an impressive rebuke from one of them, to yoke them together on occasion, and compell them to draw his chariot.

CHAPTER XII.

Situation of Greece—Earliest Inhabitants—whence they derived Letters and Arts—Early Kingdoms on the Continent of Greece—First inhabited Islands.

So little is mentioned of the very extensive regions to the west and south of Egypt during these early ages, that instead of being at present brought forward, it seems more proper that that little should be reserved for statement, when something more can be added to it. Here, then, our review may be transferred to the history of Greece; comprehending as well that of the islands which lie between it and the opposite continent, as that of the main land of Greece itself.

This region, in which, since such a division will contribute towards a more clear discussion of its history in a later period, it is now meant to include, though Hellenistic pride would not, Macedonia, is situate between the thirty-third and forty-second degrees of north latitude, and between the twentieth and thirtieth of east longitude: and divided, as it is, into continent and islands; the former intersected in several places with deep bays, and both varied with hills and plains; and lying in one of the choicest climates of the globe, it not only produces in abundance the necessaries, but is fertile likewise in the luxuries of life: and from experience, should seem, too, extremely favourable to the human mind; since in this spot have appeared some of the brightest instances of earthly intellect.

Advantageous situation and fertility of Greece.

The stock from which the earliest inhabitants of this part of the world chiefly sprang, appears to have been that of Javan, the son of Japhet, by whose name the people of the east have in all ages dis-

CHAPTER XII. SECOND PERIOD

tinguished the Greeks, and which, too, themselves have preserved in that of Iones, or Ionians, written by Homer Iaones; though, according to their custom, they found out an ancestor of their own country, from whom they declared themselves to have derived that appellation.

Earliest inhabitants.

Yet the Pelasgi are allowed to have taken the first possession of a part of the country. But it may reasonably be doubted whether these acquired that name, by which they were specifically distinguished from the other race, (who from an intermediate ancestor of the name of Hellen, it is said, were called Hellenes) from being, as some have maintained, direct descendants of Peleg, or merely as being a branch of the sons of men dispersed at Babel. From whatever branch of Noah's family they were derived, the Greek writers acknowledge, that the inhabitants of Peloponnesus were first called Pelasgi; and the Arcadians, who esteemed themselves the oldest of the Greeks, claimed Pelasgus for the founder of their race. These Pelasgi, it was declared, spake a language not understood by the later Greeks. But by which route they arrived at this country, whether by land through the defiles of Caucasus, (a course undoubtedly followed by some of the descendants of Japhet), or whether they passed by the Bosphorus or the Hellespont into Thrace, or by a longer maritime passage from a more southern part of Asia Minor, there exist not documents to ascertain. From these two stocks,* however, though in the greater part from the former, the nation, which has made so very conspicuous a figure both in arts and arms, appears to have arisen; and the earliest generations of it, having wandered far from the centre of dispersion into climates not so benign as those of Syria and Egypt, the severer difficulties which they had to encounter in procuring the necessaries of life, kept the several families separate, and while they rendered them an hardier, made them also a rougher race of people. Hence they are represented as having been at first in a savage state, subsisting on the spontaneous

* It merits observation, that the people of both these stocks deduced their origin from survivors of the Flood. The first by claiming Deucalion for their progenitor, and the last by deriving themselves from Inachus, under whose name, Mr. Bryant has proved, that there is good reason to conclude allusion was made to Noah.

productions of the earth, sheltering themselves from the inclemency of the air in the bodies of hollow trees and in caverns. But when the Pelasgi arrived, they taught them a mode of life rather less savage; instructing them to build huts for their habitations, and to cover their persons with the hides of beasts. Yet this had no immediate or very visible effect in diminishing the violence of their character: their stature, which is reported to have been very great, and their bodily strength encouraging them to commit acts of the most unprincipled rapacity and ferocious barbarity. Neither for many ages were the vestiges of this ferocity erased: since after the inhabitants were formed into communities, and towns were built, and cities founded, however the number of single robbers or of predatory bands might be reduced on land, the sea swarmed with pirates; and those especially who dwelt on the coast were in continual danger of being plundered, if not of being carried into captivity.

Whence arts and letters brought to them.

Some colonies from Egypt under Cecrops and Danaus in one century, and in another, from Phœnicia under Cadmus, and from Phrygia under Pelops, brought them the knowledge of the arts of civilized life and of letters. Their government, like that of other countries at the commencement of society, consisted of a number of *reguli*, the jurisdiction of each of whom was limited to his own town, or even village: and having with civilization lost also the remembrance of true religion, they readily embraced all the idolatrous corruptions which were introduced by the several colonies that came from Egypt, or from the eastward. The history of these colonies were in some measure preserved under the names of the achievements of particular gods and heroes; and the vanity of the Greeks induced them to refer every principal event they heard of the history of the earth to that of their own country, and to convert every prominent character into a Grecian hero. The universal Deluge afforded ground for the fable of Deucalion; the division of the earth for that of the tripartite division of their father's kingdom among the three sons of Saturn; and the tower of Babel for that of the wars of the giants.

The apparent fabulousness of tales like these, seems to have led the more sober writers of antiquity to introduce a distinction between the

CHAPTER XII. SECOND PERIOD

heroic age and historick time. But the labours of modern writers, who have been blessed with the guidance of the Holy Scriptures, and especially the close and extensive investigation of the Analyzer of Ancient Mythology, have enabled them to unravel the clue of fable, and under the covert of a large assemblage of absurd and unnatural tales to detect traditions of important facts in the history of the human race; but which appertain not to the specifick history of Greece itself. In this region, when the tribes which at first settled there began to form regular states, the earliest kingdom which arose was that of Sicyon; a small monarchy, even as a Grecian, in the northern part of the peninsula of Peloponnesus, on the Gulph afterwards known as the Bay of Corinth, and now denominated the Gulph of Lepanto. It is said first to have been called Micone, and then Ægiala, from a monarch who was named Ægialeus. It afterwards obtained the name of Apia, said to be derived also from a king named Apis; and in course of time it seems to have gained from its nineteenth sovereign the name of Sicyon: the city of which name stood at some distance from the sea. Here Ægialeus is said to have established a kingdom so early as the nineteen hundred and twentieth year of the world. But whether his children succeeded to the throne, or any other family; whether it was considered as hereditary or elective, history notices not. Neither is there a single achievement recorded of any one of twenty-six consecutive monarchs: unless the erection of a stately temple to Minerva by Epopeus, or the enlargement and decoration of the metropolis of the kingdom by Sicyon be considered as such, and even this did not occur until after the Exodus of Israel. The list of its sovereigns is given in the note;* after the decease of the last of whom it fell under an annual

First kingdom in Greece that of Sicyon.

B. C. 2088.

* Ægialeus reigned fifty-two years; Europs, forty-five; Telchin or Selchin twenty; Apis, twenty-five; Thelxion or Thelasion, fifty-two; Ægyrus, thirty-four; Eurymachus, forty-five; Leucippus, fifty-three; Mossapius, forty-seven; Peratus, forty-six; Plemmeus, forty-eight; Orthopelis, sixty-three; Marathon, thirteen; Marathus, thirty; Æchyræus, fifty-five; Corax, thirty; Epopeus, thirty-five; Laomedon, forty; Sicyon, forty-five; Polybus, forty; Inachus, forty-two; Phæstus, eight; Adrastus, four; Polyphides, thirty-eight; Pelasgus, twenty; Zeuxippus,

government of the priests of Apollo for five years; and then under that of the Amphictyons for thirty-two, when it became subject to the next most ancient kingdom of Greece, that of Argos.

But here it is proper to apprize the reader that it is not intended to trace separately the specifick history of all the petty states of which Greece consisted. But a clear comprehension of their rise appearing to be of importance to a perfect understanding of the history of the several states, to this it has been determined to speak as largely as the proposed compass of the present work will permit; and when the story of the whole becomes more complicated to deliver it under a more comprehensive division. And in fact, much as the literature and arts of Greece have brought that country into notice in this part of the earth, and greatly as it has contributed to the propagation of these among other nations, its chief importance in the political revolutions of the globe is to be dated from that period when its ever discordant states being united under the Macedonian conquerour, its consolidated power proved equal to the subjugation of the Persian empire.

Kingdom of Argos.

This premised, of Argos there is now to be stated only, that the accounts of what passed there during this early period appear entitled to too little credit to justify the detail of them. The kingdom is said to have been founded so early as the year of the world two thousand one hundred and forty eight; though by others the commencement of the reign of Inachus is referred to two thousand one hundred and fifty four. But he to whom the founding of it is thus ascribed, has with great probability been supposed to be the same whom so many nations claim as their specifick progenitor, no other than Noah himself; and the successors of this first king for several descents seem to have been fabulous personages: though of him who occurs in the ninth, Danaus, it is well worthy of remark, that the age in which he is said to have reigned, accords well with the time in which, in the Egyptian history, the brother of Sethos or

---

thirty-two. Though this line of monarchs, and the rest of the story of Sicyon given in the text, extends far below the Exodus, it has been deemed more eligible to give the whole here than to recur to a small portion of it hereafter.

CHAPTER XII. SECOND PERIOD

Sesostris, there called Armaïs or Danaus, is said to have been banished from Egypt. A coincidence between the two chronicles which some readers may deem favourable to the credit of both. The names of the Argive monarchs are particularized below.* Hence our review may pass to a portion of Peloponnesus which lays claim to an antiquity as high as that of any of the peninsula, I mean the country of Arcadia, yet whose claim rests but on a slight foundation.

Arcadia.

That Arcadia was early inhabited by stragglers driven forward by the population of the countries behind them, may be believed, and that some of the body of the people which separated at the dispersion reached the land, need not be disputed; but there is no proof of their being so early formed into a regular kingdom. This country, the fame of whose pastures, flocks, shepherds, and pastoral musick has spread far and wide, is situate in the very centre of Peloponnesus; being bounded on the east by Argolis; on the west by Elis; on the north by Sicyon, and Corinth; and on the south by Laconia, and Messenia. Here was especially established the worship of the idol Pan, and here was found the Lake Pheneus, whence springs the river Styx, so remarkable for the coldness, as well as for the corrosive quality of its water. The government of this country is said to have begun in Pelasgus, that is, in some of those wanderers from lands whose inhabitants had not forgotten the arts of civilized life. It was at first an arbitrary monarchy: but the will of the sovereign had in time some restraint laid on it. Neither did this country continue uniformly under one head; being at times parcelled out among the sons of one of their deceased sovereigns; and then reunited through alliances or other occurrences. Their second monarch, stated to be the son of Pelasgus, and by name Lycaon, improved the degree of civilization which his father had introduced among the scattered and barbarous inhabitants of Arcadia. And each of his sons founded a city, collected the people into communities, and so far accustomed them to a social life, that in the next reign they began to cultivate

* 1. Inachus; 2. Phoroneus; 3. Apis; 4. Argus; 5. Pirasus, al. Criasus; 6. Phorbas; 7. Triophas; 8. Crotopus; 9. Sthenelus; 10. Danaus; 11. Lynceus; 12. Abas. About whose time it should seem the Exodus took place.

the ground and manufacture its produce. So obscure is the chronology of this kingdom, that it is far from certain, whether in the two kings last specified, something has not been anticipated, which did not occur until after the Exodus. One anecdote more of this country need only now be mentioned; Œnotrius, the youngest of Lycaon's sons, in lieu of raising a city in his native land, as the rest did, obtained of his brother Nectymus, who had succeeded their father, money and forces, and passing over into Italy, brought thither the first colony from Greece.

First colony from Greece to Italy.

It has been just mentioned, that Arcadia was bounded on the west by Elis; which country may justly be placed among the most early inhabited of the kingdoms of Peloponnesus; it being supposed to have been peopled by the family of Elisha the son of Javan, and from him to have obtained its name. Neither is it very improbable that, as has been supposed, from him the whole country called Hellas acquired the denomination. Elis, the capital of the region now specifically under consideration, formed by the union of several villages, and situate on the river Peneus, became celebrated for the place of preparative exercise for the Olympic games, called the Xystos. Here too, are said to have been the far famed stables of Augæus, so extensive and so long neglected, holding three thousand oxen, and not having been cleaned for thirty years, so that none but an Hercules was equal to the task of cleansing them. In this country too stood the city of Olympia, of the celebrated games of which, and of the computation of time founded on their recurrence, there will hereafter be occasion to speak. Æthlius, to whom the foundation of this little monarchy is ascribed, reigned later than the time to which the present division of this history extends, and the case being the same with respect to the first sovereigns of all the other states of Peloponnesus, as well as of those which were out of that peninsula,* the early part

* Among these indeed the kingdom of Attica is said to have been established by Cecrops as early as the year of the world two thousand four hundred and forty-eight, or fifty-seven before the Exodus; but when the number of years reported of the several kings from Cecrops to Theseus, who was one of the Argonauts, are summed up, it appears that they come one hundred and seventy years short of that account;

CHAPTER XII. SECOND PERIOD

of the history of the continent of Greece must here be closed with the observation, that the state of it, from the time that the first wandering tribes of Japhet's family arrived there to the period of the Exodus, was that of being inhabited by families, who, having lost the polish of social life, presented a spectacle in some measure similar to that exhibited by those parts of the American continent, which are still in the possession of the native Indians.

First peopling of Crete.

Of the Grecian isles, our next subject of review, some seem to have been peopled in a very remote age. Among these is the celebrated island of Crete, than which none has in its story been more loaded with fable. That it received inhabitants within a few centuries after the dispersion; and from among those who had not lost the memory of the circumstances attending it, may be easily credited from its situation opposite a part of the coast of Egypt; and from the direction of its eastern end, which is said to have been first inhabited, towards Phœnicia. There is too a circumstance highly natural in the statement, that the earliest colonies which arrived in this island, consisted of only a small number of individuals. One of at most an hundred, if not so limited as ten; another of nine, and another of eleven. For by what appears of the peopling of the archipelago discovered in modern days in the Pacifick Ocean, we are warranted in supposing, that the sea originally so termed had inhabitants spread from one island to the other; some by accidents of boats falling under a strong current of wind or sea; some by culprits driven from their native shore for their crimes; some the victims of the ambition, or of the enmity of others; and some brought only through their own inclination to wander. If we may rest on any thing handed down from a period so remote, we may perhaps give credit to the report, that some portion of the migration which has gone under the name of Cadmus did arrive in Crete, and that Teutamus, the grandfather of the renowned Minos, led thither a colony

---

and therefore, liberty has here been taken to consider the migration of Cecrops as having occurred in a later age, a liberty which, it is hoped, will not be thought unwarrantable with such a mass of confusion, absurdity, and contradiction, as the early chronology of the Greeks presents.

of Dorians from Laconia. These several clans at first lived separately, but being in part civilized were brought under one government in the time of Minos; who became their lawgiver, and instructed them in husbandry; whence, perhaps, as a descendant and imitator of Noah, he gained his name; a derivation of it which does not seem so forced as that which makes Minos the great patriarch himself. Here, however, we are already beyond the bounds of the period to which it has been proposed to restrain this part of the history.

Description of the island.

Of the island itself, now called Candia, it is to be observed, that it is stated to be two hundred and seventy or eighty miles long, and between fifty and sixty broad. It lies between thirty-four and thirty-five degrees of north latitude; and extends from about twenty-two to twenty degrees of east longitude. It was formerly highly celebrated for its fertility: its plains being covered with a deep rich soil, and abundantly watered with streams. The fruits produced in it have been said greatly to surpass all of the same kinds grown in other lands. Its wines are much commended by both ancients and moderns. The air is pure and wholesome; and so much was it admired for this and the fertility of its soil, that it was called *the happy island*. But all these advantages are lost under the desolating hands of its present masters.

Cyprus, when first inhabited.

Were the Gentile historians followed, the island of Cyprus must not now be noticed; since by their accounts it continued unknown and uninhabited until discovered by the Phœnicians three or four generations prior to the age of Minos. But that of Josephus appears much more reasonable; which is, that it was originally settled by Kittim, the brother of Tarshish, who sat down in Cilicia. Since it is not credible, that an island of the size of this, separated by a narrow channel only from a people who were among the very first that embarked in maritime researches, should for centuries have continued unknown and unapproached by them. The statement of the Jewish historian is therefore the best entitled to belief, and the island is consequently to be considered as having been peopled at a period, which, though not precisely ascertained, undoubtedly preceded the Exodus. Yet beyond this nothing can with confidence be said of

any transactions on it before the last-mentioned epoch; probably the Cilician colony was joined by others, as indeed it is asserted to have been by Phœnicians, Athenians, Salaminians, Arcadians, and Æthiopians: and some of these, especially the first-named, may well be supposed to have arrived within the period now under review.

Fertility and situation.

The objects which seem to have attracted such a variety of settlers, were the fertility and pleasantness of the island. It was by the ancients much commended for its honey, wine, oil, wool, and especially for its copper; and it is situate, like Crete, between the thirty-fourth and thirty-fifth degree of north latitude; and between the thirty-second and thirty-sixth degree of east longitude.

There is no sufficient evidence of any other of these islands being peopled in this early age; nor is there any other part of the globe in which any occurrences took place sufficient to demand our attention in this part of our enquiry. But those parts of Europe, Asia, and Africa, which were actually peopled, but afford no events worth noticing so early, shall have the age of their population pointed out when they offer themselves to our attention by communication with other nations. The Second Period of History thus completed, the Third, or that of the Growth of States, is next to be reviewed.

THIRD PERIOD,

OR

THAT OF THE GROWTH OF STATES;

CONTAINING FOUR HUNDRED AND NINETY-FIVE YEARS.

Preliminary Observations.

PRELIMINARY OBSERVATIONS THIRD PERIOD.

TO a mind which fairly and earnestly contemplates the subject, the terms already mentioned, in which a profound scholar exprest his own conviction of the superiority of the Biblical history over every other that has appeared on earth, however energetick those terms are in themselves, will appear far from adequate to the excellency of the Volume; since, notwithstanding all that ignorance and scepticism have presumed to urge against it, it bears on itself the stamp of a divine gift in its correspondence with the want which it has supplied, and by its so embracing the cause of all mankind, as to manifest the concern of a common parent for the general instruction. Yet to render ourselves in any degree sensible of the value of it, we must consider what would have been the situation of mankind without it. Now as from the Mosaic writings we derive all our knowledge of the beginning and first ages of the world, had it been withholden from us, we should lie in the like state of darkness in respect to these particulars, as that in which our ancestors were enveloped; and being unsupplied with that authoritative information which enables us to decide on the credibility of the pretensions to

unfathomable antiquity so ridiculously made by some nations, should be at a loss to reconcile the very long duration of the human race indicated by their pretended records, with the late rise of the generality of governments, and the novel appearance of arts and sciences in much the greater portion of the globe: whereas now, by the calendar of events preserved to us in the history of the chief people of the earth,* we are enabled to specify the period to which is to be referred the commencement of those states, which have proved to have the greatest influence on human society; and to contemplate in the early stages of their growth the governments of Media and Persia, Greece and Italy. By which in succession the command of the nations has been possessed; and from which civilization, arts, and sciences, have spread over the greater part of the face of the globe.

Little addition to geographical knowledge in this period.

What specifick additions were made to the knowledge of mankind in respect to that face during this period, is not well ascertained: the Phœnicians in general, and the Tyrians in particular, were active and enterprizing in their commercial pursuits, and towards the very close of it these last assisted the king of Israel in conducting his fleet from a port on the Red Sea to a distant land; the voyage to and from which occupied (but more it should seem from the inexperience of the navigators in the nature of the periodical winds, and their ignorance of the magnetick needle, than from the greatness of the distance) three years.

* There is a generation who may probably treat with scorn this application of the epithet *chief*, and demand, whether it be on account of the number of the nation, or for their having been during the greater part of their existence under subjection to others, that it is given them. To these let it be answered, that as the epithet is applied to them in the Book of Job, so is it deservedly theirs; because they have been selected as the instrument of the grand moral dispensation carrying on among the human race for our exaltation to a superior state: and as through them instruction on our real nature and destination has been imparted to us, so in their own extraordinary fortunes previously announced, and during a course of nearly four thousand years uninterruptedly corresponding with whatever has been promised or menaced, have we received continued admonition, that the great consummation of their final aggrandizement, in which the fates of all nations are involved, will, at the specified period now so near at hand, take place.

The prevailing power of the Assyrian empire, though its supreme authority could not prevent all bickerings, or even sanguinary disputes between its subject provinces, yet must have contributed very considerably to the increase of population, by its preventing any extensive wars. While under its protection those very regions acquired strength sufficient for that purpose, which afterwards became independent monarchies; and the most powerfull of which in process of time overturned that ancient sovereignty and established other empires on its ruins; and those in the more eastern parts of the world increased during this period in population and improved in consolidation. On the western side, while Egypt and Phœnicia* communicated civilization and the arts of life to various regions lying on the coasts of the Mediterranean; the Greeks exercised the

State of commerce.

* On the commerce of the leading cities of this region, professor Robertson, in his tract on ancient India, has remarked, that "the trade carried on by the Phœnicians of Sidon and Tyre, was extensive and adventurous; and both in their manners and policy, they resemble the great commercial states of modern times, more than any people in the ancient world. Among the various branches of their commerce, that with India may be regarded as one of the most considerable and lucrative. As by their situation on the Mediterranean, and the imperfect state of navigation, they could not attempt to open a direct communication with India by sea; the enterprising spirit of commerce prompted them to wrest from the Idumæans some commodious harbours towards the bottom of the Arabian Gulph. From these they held a regular intercourse with India, on the one hand, and with the eastern and southern coasts of Africa on the other. The distance, however, from the Arabian Gulph to Tyre was considerable, and rendered the conveyance of goods to it by land carriage so tedious and expensive, that it became necessary for them to take possession of Rhinocolura, the nearest port in the Mediterranean to the Arabian Gulph. Thither all the commodities brought from India were conveyed over land by a route much shorter, and more practicable than that by which the productions of the east were carried at a subsequent period from the opposite shore of the Arabian Gulph to the Nile. At Rhinocolura they were re-shipped, and transported by an easy navigation to Tyre, and distributed through the world. By this route the Phœnicians could supply other nations with the productions of India in greater abundance and at a cheaper rate than any people of antiquity." This extract ought not to be dismissed without its being remarked, that the principle which this celebrated writer characterizes so mildly as the enterprising spirit of commerce, which led the Tyrians to seize the harbours of other nations, was in truth no other than the most iniquitous covetousness.

PRELIMINARY OBSERVATIONS
THIRD PERIOD.

profitable trade of piracy, (though it is by no means intended to assert that this nefarious practice was restrained to them) and Minos, the Cretan king and lawgiver, is said first to have repressed this iniquitous trade, and to have introduced some measure of peace and order into the Egean and Levant seas. Of these seas, it is said, the Lydians next acquired the dominion: and in it the Pelasgians, whoever they originally were, are reported to have succeeded them. But the last which are declared to have holden it during this period, are the Thracians; and that only for about nineteen years. On which it has been remarked, that the short space of time during which these states of Greece and its neighbourhood held the dominion of the sea in these parts, plainly demonstrates their want of a superior naval commerce. Whence it may be concluded, that that of all of them had been hitherto carried to no great extent.

Of Arts.

As the progress made in various arts which was manifested in the construction of the tabernacle and its precious furniture soon after the Exodus, demonstrated the great proficiency in them to which men had arrived prior to that event; so that most magnificent edifice, the temple built by Solomon, and all the skill in the several arts requisite for finishing the numerous particulars of its splendid apparatus, exhibit a proof of the excellence to which the Tyrian artists had arisen in his time. While the Greeks, who were destined to surpass in the fine arts all the other inhabitants of the earth, had not yet begun to exercise, unless very roughly, either the pencil or the chisel; and of what the Phrygians and the Lydians might have done in these lines we have no memorial.

Musick, as to the most beneficial effects of it on the mind, appears to have been carried to a considerable height during this period, even without taking into the account the wonders ascribed to that of Orpheus, the harp of David availed to calm the disturbed spirit of his sovereign, and the arrangements which, when on the throne himself, he made for the ceaselessly responsive choruses in the tabernacle service, must not only have had a generally impressive effect; but have excited by their melodious sublimity, in minds at all tinctured with devotion, feelings which no language can adequately express.

By what has been said above, of the colonization which pro-

ceeded from Egypt and Phœnicia, it is not intended to suggest, that all the colonies which left their native country during this period, migrated either voluntarily, or on account of the superabundant population of the countries whence they issued. On the contrary the invasion of Canaan by the Israelites appears to have obliged some of the inhabitants of that land to search for foreign settlements; as the reader will find noticed in the history of the places to which they resorted, and the Gentile descriptions of whom correspond remarkably with the statements of Holy Writ, that there were among them men of enormous height. That a people formed for resistance, as these seem to have been, both by their bodily powers, and the strength of the cities which they possessed, should so quickly be exterminated by a nation which had been accustomed to subjection, and be compelled to surrender their land to strangers apparently very unable to contend with them, excites a warmer interest in the history of this last people, and manifests on its part a stronger claim to the attention of the reader: which attention, however, it will amply repay, by making him acquainted with the very extraordinary but most effectual measures employed for rendering such a people adequate to the task of subduing a populous and well fortified region. Experience has shewn that nothing makes men so dauntless in war as a persuasion of the divine patronage. Neither is this effect any other than it in reason ought to be. When, then, will it arise so high, or prove so permanent, as when that persuasion is well founded? But this it was in the case of the Israelites. For forty years had they been witnesses to divine interpositions the most signal for their preservation. The lessons which they had received, either by mercies shewn or chastisements inflicted on them, had all been carefully explained to them; and assurance had been given them, that the same God, who had manifested His presence among them by the most terrifick signs, of whose power over all the elements they had seen demonstrations so convincing, would go before them into the land which He had promised to them for an inheritance; and reduce the inhabitants of it, however mighty they might be, under their power. The confidence with which an host thus prepared must have advanced to the attack of their enemies, must have rendered

PRELIMINARY OBSERVATIONS ~~~~ THIRD PERIOD.

The Canaanites compelled to emigrate by the irresistible attack of the Israelites.

Whence the great power of that attack arose.

them almost irresistible, even had the divine assistance accompanied them no farther; and their forty years abode in the wilderness formed in a military point of view a course of discipline for the children of Israel most wisely adapted to the scene of warfare, on which they were subsequently to enter. While contemplated in a different light it presents to our observation a period of probation, which appears to have been not improperly considered by learned Israelites of later ages as emblematical of that which all individuals go through in the course of human life, to render them fit to enter on the state next appointed to them. For as by the distressfull situations in which the Israelites were permitted to be repeatedly implicated, the greatness of the deliverances which they received was manifested to that people; and the Lord who delivered them, was made known unto them in the character of their Saviour: so the difficulties and calamities so generally experienced in life call the attention of men to the operation of an Hand mightier than their own, which rescues them from perilous situations, and relieves them from affliction. While the wrath which overtook the incredulous and perversely disobedient in the wilderness, cutting them off from all entrance into the land of promise, has been drawn into a lesson to those to whom the Gospel of everlasting life has been preached; warning them that by similar behaviour they also would deprive themselves of an inheritance in the promised kingdom of God. And on the other hand, in those who did survive to take possession of the country granted them, the effect of the discipline through which they had been led, was manifest by that generation which had seen the great works of the Lord, continuing obedient to Him: and thus, in that land which had been a theatre of the most shocking rites of idolatrous superstition, was established a community in which were preserved the sublime and salutary doctrines of true religion; and where, in the companies of the priests and prophets, were perpetuated a line of teachers; through chosen individuals of whom the fates of those monarchies, which have had the greatest preponderance in the civilized world, were afterwards accurately delineated: while what has befallen the people themselves has corresponded no less correctly with what had been before declared concerning them. And though the disobedience of various generations

Lesson drawn by less ancient Israelites from the story of their fathers.

caused the accomplishment of the promises of extensive domain to the posterity of Israel, to be for some ages deferred; yet at length towards the close of this period, the dominions of Israel, the reader will find, were carried to the promised extent; and see, that a flourishing and powerfull nation arose from that people, which had been made to wander out of their way in the wilderness.

As it is a particular observable in the history of all nations, that when they arrive at a state of affluence their sacred edifices are more sumptuously adorned, testifying by their splendour the wealth of the people: so as their asserted connection with the Creatour of the world formed the most prominent characteristick of the family of Jacob, His Tabernacle, which had until that time been itinerant, was, by the exertions of the two most prosperous monarchs of Israel, changed for a fixed temple, of magnificence most stupendous, in which was established a religious service most pure and most impressively solemn; while the other nations of the earth had either sunk or were sinking into superstitions the most unclean and impious, and the grossest idolatry. Neither is the evil tendency of this last by any means to be viewed as merely confined to the criminality of the practice, but in its deplorable effects darkening the minds of men, and rendering them insensible to the perfection of the moral Governour of the universe, and to the nature which He hath given to themselves. For unless there were something of tendency peculiarly pernicious in this aberration from reason, we certainly should not find the conversion of the nations from it holden forth as one of the primary objects of the divine interposition, and one of the grand effects of that dispensation which was promoted by planting the Israelites, who were to bear witness on the part of the Deity to it, in the centre of the civilized world. Here by the extent and splendour of the kingdom established in the House of David, within the period now before us, they attracted the attention of the neighbouring countries; as afterwards by the reverses which they suffered in consequence of their transgressions, we shall, under future periods, see, they did that of more remote: in both cases fulfilling their avowed destiny of shewing forth the praise of their heavenly King.

The prosperity of the Israelites tended to attract the notice of the neighbouring nations to the dispensation, to the promotion of which the former were subservient.

CHAPTER I.

The Israelites' Passage to, Abode, and Journeys in the Wilderness, with the Occurrences which took place during them—their Arrival in the promised Land, and Conquest of it—History of their Judges, and of the Reigns of Saul, David, and Solomon.

CHAPTER I. THIRD PERIOD.

UNDER the arrangement hitherto pursued, the story of the family of Israel is now to be resumed; having been already brought down to their departure from Egypt at the request of Pharaoh and his subjects, when terrified at the death of all their first-born. Hastily, therefore, did these sojourners quit the land. But instead of pursuing the direct road to the country promised them, the divine wisdom saw fit to lead them by a circuitous road through the wilderness of Arabia Petræa, and they marched towards the Red Sea: in which journey they found themselves guided by a supernatural appearance of a cloud which preceded them in the day, and of a fire which did the same during the night; and by the resting or motion of which they were directed in proceeding or in halting. But ere they reached the sea, Moses was commanded to turn southward to a wider part of it, with an intimation that the king of Egypt, when recovered from the terrour into which the last infliction had thrown him, would regret his having let the people go, and pursue them. To Pihahiroth then, on the sea shore, Moses led his charge; and there the Egyptian host of chariots and horsemen came in sight: the appearance of this great force behind them raised no small terrour in the breasts of the Israelites, while it excited much ungratefull murmuring at Moses,

The Israelites reach the Red Sea.

and much impious distrust of that Lord to whose dread judgment in their favour they had lately been witnesses. Their expressions of alarm were answered by a command quietly to await the deliverance that would be given them: when the miraculous cloud placing itself between them and their pursuers, at Moses stretching forth his then well known rod over them, the waters of it were by strong winds so completely divided, that the dry land appeared in space sufficient for the Israelites to pass between them. In which passage the Egyptians following them, after suffering so much in their chariots as to convince them, that the same Almighty Hand that had before afflicted them still fought against them, were at the dawn of the morning, on Moses again stretching forth his rod over the sea, overwhelmed by the return of the waves to their strength, while the Israelites safely passed on to the other side.

The short space of three days proved sufficient so far to obliterate the impression made on their minds by this work of divine power and mercy, that having continued their march in the wilderness which bordered on the sea, and found no water but what proved bitter, they with renewed murmurs demanded of Moses, what they should drink? His prayer obtained the discovery of a tree which removed the bitterness of the water. Whence occasion was taken to point out to the turbulent congregation that power and goodness on which they might rely, if they repeated not their provocations. Six weeks from their departure from Egypt brought them into the wilderness of Sin, when loudly murmuring at the loss of the plenty of both bread and animal food which they had enjoyed in Egypt, a miraculous supply of both was granted; a large flight of quails alighted in the camp in the evening, and in the morning there appeared on the ground an unknown substance, which the people were directed to collect to serve as bread. As heaven seldom supplies our animal wants without annexing a moral lesson to the temporal relief; so in this case, to teach them to rely on the divine providence for a daily supply, they were charged to leave none of it till the morning: and those whose mistrust or perverseness induced them to do so, found it putrid and infected with worms. Yet when, on the day before the Sabbath they gathered double the usual quantity, and laid it up, it corrupted

Quails and manna given.

not; while on the Sabbath itself none was found on the ground. Thus were they instructed by the supernatural testimony born to the truth of Moses' declaration, That the Lord had sanctified the Sabbath day.

The deliverances already experienced prevented them not, on again wanting water, from carrying their impatience so far as to be on the point of stoning their indefatigable leader; when on his supplication to God he was commanded to strike with his rod a neighbouring rock, whence water gushed in abundance. Here the people were attacked by the nation of the Amalekites. When Joshua, or more properly, Jesus, the son of Nun, was directed to encounter these enemies with a select body of Israelites, who, under a peculiar proof that their victory was the award of heaven, overthrew the Amalekites. In this part of the passage the priest of Midian, whose daughter Moses had married, and who had brought to him his wife and sons, who seem to have been sent into Midian for security, suggested the expediency of an appointment of inferior magistrates for the relief of Moses in administering justice. This hint was accepted, and judges sufficient were assigned for the decision of all common questions that might arise among the people, while the cognizance of the more important cases was reserved to Moses himself.

Attack and defeat of the Amalekites.

At length in the third month the people arrived at the mountain in which the Lord had appeared to Moses, and declared, that in that place they should worship Him; and here, through the mediation of that high favoured servant of the Most High, was an express covenant made between God and the children of Israel, and the great summary of His law in the Ten Commandments, delivered by a voice from the mountain distinctly heard by all that vast assembly, and accompanied with tremendous ensigns of the divine presence. A scene of which the reality established beyond all controversy the truth of the divine mission of Moses; but which, on account of the very important consequences attending it, no less than of its own miraculous nature, ought to have the report of it supported by the most satisfactory evidence; which indeed it has. For it was an eye-witness of the awefull scene who recorded it, and he read his record to the people, who saw and trembled at the dread manifestation of

The law given.

the presence of the Deity, appealing to them for his veracity in the statement: and even the law itself does in its opening appeal to those who heard it delivered, for the reality of the mighty works wrought in their previous deliverance from Egypt. For had they left that country without any peculiar circumstances attending their Exodus, without any thing that indicated the divine interposition, how unmeaning at least, if not fallacious, would have sounded to the people the grand and impressive introduction to the Ten Commandments; "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Surely a people like this, ready to revolt at every difficulty, perpetually murmuring at the hardships they had to encounter, who accused Moses of deceiving them in not having immediately brought them into the fertile country which had been promised them, would not without contradiction have been told to their faces that God delivered them from Egypt, had they not been witnesses to works which they deemed worthy of His Almighty Hand. Neither, indeed, is it to be gratuitously assumed, that Moses would have ventured to attempt such an imposition on a turbulent multitude, or have represented them to their children as of that character, which so strongly militated against any endeavour to impose on them, had not their own consciences confirmed the truth of a statement so unfavourable to their fathers.*

To enable ourselves to decide on the internal evidence there is for the truth of the Mosaic Revelation, we must consider, what must have been the reasoning of a man of sound understanding, which Moses must have been, and especially if he had no supernatural assistance, when recommending to a multitude a new code of laws. Would he have done any thing to awaken suspicions of his own integrity, or excite disgust at his attempts? If not, he never would have stated to them, that they had seen wonders which they never

* It is not unworthy of remark that the character which Moses thus gave of the Israelites, accords with that which they manifested in a much later age, when the transactions among them became more known to other nations. Neither have other traits mentioned in the sacred writings, besides turbulence of spirit, such as a proneness to usurious and fraudulent dealing, been indiscernible in their conduct.

saw: nor would he have repeated to them, as a characteristick of the divine government, that particular in the second commandment, which has so often been holden up as unjust by infidels, and carped at by scepticks. Whence we may safely conclude, that the miraculous works to which he referred were really wrought, and the passage inserted in the commandment was really delivered by superior authority, as pointing to a particular in the moral government of the God of nature, which any one who will seriously investigate the question will find does in fact exist. With equal justice too may we conclude, that had Moses been conscious to himself that his pretensions to divine mission were not well founded, he would not have inserted in his law a penalty so severe on those who should speak in the name of God without being duly authorized, as that of being put to death. While the excellency of the law itself, carrying its provisions further than the penetration of human legislature ever reached, and standing perfectly clear of every particular connected with the personal interest of Moses himself, under which no peculiar provision was made for his posterity, no succession in his authority secured to his children, neither crown, or priesthood, or command, completes the internal evidence of its truth. And for the external testimony of the truth of this history, of which the wonders are such, that the more they are contemplated, the more astonishing they appear; (yet in this indeed, only preserving a due analogy to the other works of that all glorious Being to whom they are to be ascribed;) the impression made on the nation to whose forefathers the law was delivered under circumstances so imposing, may be considered as forming evidence of that cause of which it is itself the effect: an effect which neither the course of time or change of place has proved able to remove, but which in this country, and in this age, influences the posterity of those who above three thousand years ago received their law from the mouth of God on Mount Sinai. But farther, when Moses rehearsed before the whole congregation, of those who were under twenty years of age when it was given, the law which he had received from the Lord, and recounted to them the mighty works wrought in the Desert, during the forty years which they and their fathers had wandered in it, appealing to themselves

for the truth of this statement, he added to his narration of what had passed predictions also of what would in future ages take place, foretelling the judgments which would overtake the posterity of those whom he addrest, for their transgression of the law he was then repeating to them, with a strength of diction which cannot but captivate the attention, and an accuracy of description which astonishes the minds of those who seriously advert to the completion, and proves the supernatural illumination enjoyed by the prophet: and consequently, the justice of his pretensions to a divine commission. But to all this testimony, conclusive though it be in itself, is to be added all the specifick evidence given us in proof of the truth of the Gospel; since this acknowledges, nay founds its own claim to attention on that of the law; and, therefore, if it be itself a divine Revelation, the law can be no less.

Thus has the Sovereign of the universe been pleased mightily to bear witness to the truth of his servant Moses: so that we may with the fullest confidence receive the account which he has left us of the ineffably grand and appalling scene exhibited on Mount Sinai, for the express purpose, as it was announced by the Lord Himself to Moses, and which has been accomplished even to the present age, "That the people may hear when I speak with thee, and *believe thee for ever.*"

The people beg that Moses may deliver to them the divine will;

At the terrifick appearance of the mountain smoking with the fire that burnt on it, at the thunder, the lightning, and the sound of the trumpet, the people, terrified, requested that Moses would speak to them, promising to hearken to him, but begging that they might no more hear the voice of God, lest they should die. And in compliance with this petition all the other particulars of their law were promulgated to them through Moses: the authority of whose ministry thus stood confessed by themselves. Yet when by the divine command he entered into the cloud that covered the mountain, and continued there forty days, receiving directions for the ritual service, and the two tables on which the ten commandments were inscribed by the immediate power of God; this very multitude who had all witnessed the tremendous scene, apostatized at once from the commandment they had received to make no gods of silver or of gold, and

and then make and worship a golden calf.

CHAPTER I. THIRD PERIOD.

prevailed on Aaron to cast for them the image of a calf, as a representative of that Almighty Being, the bright flame of whose glory, like that of devouring fire, their own eyes had beholden. It was in the very act of celebrating a sacrifice to this idol with all the licencious joy of heathenism, that Moses found them on his return, when he ordered the tribe of Levi, who had separated themselves from the multitude, when he exclaimed; "who is on the Lord's side? Let him come unto me," to pass through the camp, and slay without mercy all they met; and three thousand of the people were put to the sword.

The zeal thus manifested for God diminished not the affection of Moses for his people, since the latter continued so ardent, that in the intercession which he made for them he requested, that their sin might be visited on himself. Though this petition was rejected, the people were not as they deserved totally cast off, but while a menace was uttered of visiting their idolatry, which too was soon executed, an assurance was given, that the angel of the Lord should go before them to drive out from the land which had been promised them the nations then in possession of it: and Moses was commanded to proceed in his march towards it. But ere we accompany them in this, the peculiar circumstances of a people who had been formally admitted into covenant with God in the manner described in the book of Exodus, but which from the ease with which reference may be made to that, it has been deemed needless to particularize here, call for some reflections on the consequences attached to a dispensation so singular and so wonderfull.

The peculiar circumstances of the people of Israel.

Most extraordinary and pre-eminent was the situation in which it placed the chosen people. "A city," said the divine Instructor of mankind, "which is set on an hill, cannot be hidden;" as soon therefore as this nation was thus promoted by the divine favour to be the chief people of the earth, they became also objects of contemplation to all the other families of it: who might justly expect, that so long as they observed their part of the covenant into which they had been received the protection extended to them would be miraculous: and no less so, on the other hand, that their chastisements would be most exemplary, if they transgressed the conditions which they had un-

dertaken to observe. Now since the last and worst part was that which the people chose principally to follow, their future history will consequently exhibit such judgments as are calculated to make the ears of those that hear them tingle; still however intermixed with perpetual instances of the mercifull interposition of that Almighty Hand under the protection of which they had been taken. These last, as they generally turned to the discomfiture and disgrace of some of the neighbouring nations, we do not find recorded in Gentile story: but the former have sufficient testimony born to them; and to both, if we would rightly decide on the claim of these people to be considered specifically as the chosen of God, we must carefully attend. But there are, too, other expectations to which the knowledge of their admission into covenant with the Lord will naturally give rise; such as that of some external institutions adapted to preserve in the minds of the nation a constant recollection of the peculiar relation in which they were placed, by the divine favour to their fathers in choosing their posterity for his own people; and indeed, some visible testimony to the existence of such a covenant is given in a proper receptacle being appointed for the conservation of the tables of it.

The charters and patents of earthly monarchs, and especially in the east, are wont to be deposited in cases richly decorated, and their being thus laid up is considered as a manifestation of respect to the royal grantor. For the tables of the law then, Moses was commanded to prepare a proper receptacle, in an ark made of the wood* most commonly found in the deserts in which the Israelites were at that time encamped. This was to be overlaid with pure gold, both within and without, and to have a crown of gold round it, with a golden ring at each corner to receive two staves of the same wood, and in like manner overlaid with gold, by which the ark might be moved. Over this magnificent conservatory of the covenant, was directed to be placed another apparatus equally magnificent, called the mercy seat, on each end of which stood the figure of a cherub with

The magnificence of the ark:

* The thorny Acacia, said to be particularly smooth and lasting, and termed in Hebrew the Shittim wood.

CHAPTER I. THIRD PERIOD.

wings extended over it, all of gold, and from between these cherubim it was promised that the Lord would speak to Moses.

and the tabernacle.

The mansion in which these sumptuous articles were to be deposited, corresponded in the richness of its decorations with these principal articles themselves; and a tent was ordered to be prepared, the embroidered curtains of which were supported by planks holden together by wooden bars overlaid with gold, the planks themselves resting in sockets of silver. The hangings at the entrance of this tabernacle were to be supported by pillars covered also with gold: and of the same precious metal were the utensils formed, that were to be used in the most holy place. Of the other particulars of this sacred and magnificent edifice, suffice it to say, that the inferior parts corresponded in proportionate grandeur with those that have been mentioned, and that the whole was secured from the injuries of the weather by a covering of dyed skins.

Great expence of them, how defrayed.

The first expence of this costly work was defrayed partly by the gifts of the people and their princes, and partly by a capitation tax on every man of the congregation who came to be numbered above the age of twenty. While the support of its establishment was provided for by the annual tythes which were ordered to be set apart, and the offerings which were commanded to be made. These particulars are especially worthy of notice, as potently confirming the truth of all the miracles alledged to have been wrought in the presence of the people previously to the erection of this superb edifice. Since when they were all called on to contribute towards it, they must have been of a very different nature from mankind in these days, if there were none among them, who would reflect, whether they had really been witnesses to the manifestation of that divine power, which they were thus required to honour with their substance; and had they not, they never would have submitted to the impost; and consequently, the work could not have been accomplished in that generation. And what must be the understanding of the man, who could believe that it was raised in any other, and the people of this persuaded, that their forefathers in the wilderness built and paid for it!

Thus much being stated of the tabernacle in which the God of

Israel was pleased to manifest his presence with his people; the service attached to it must not be passed entirely unnoticed: to officiate in this, an whole tribe, that of Levi, was selected, being advanced to this honour for the zeal which they had shewn in the cause of God, when they avenged the insult offered him in the matter of the golden calf: and a regular gradation of offices was appointed. With peculiar and impressive forms were the priests consecrated to their office: and every other was forbidden to intrude into it, while the former were under the penalty of death charged to avoid every impurity in their ministration; perpetual morning and evening sacrifices were ordained, and a ritual was instituted which both commemorated mercies already past, and acknowledged the ever recurring blessings which flow from the course of the divine providence. While, as might be expected in the regulations given to a people in the midst of whom the Lord God vouchsafed to dwell, there was no impurity, but was ordered to be formally cleansed, no sin, not even one of ignorance, but expiation was required for it. So strictly was preserved the sanctity of the most holy place, that in which were placed the ark and the mercy seat, that no one was permitted to enter it but the high-priest, and he only once in a year, and that in the midst of a cloud of incense. Nay, when even into the office of the common priests in a much later age a king of Judah, elated with the favours which he had received from God, presumed to intrude, a judgment fell upon him, which could be inflicted by the hand of God alone, in the leprosy bursting out suddenly upon him; and on two of the sons of Aaron himself, who presumed to offer incense with fire not taken from the altar, was the severity of the divine judgment exemplified in the destruction of Nadab and Abihu, by fire that went forth from the Lord and slew them.

Appointment of service for the tabernacle.

Neither was it only by decisive marks of divine vengeance on the profaners of His worship, that the supreme majesty of the God of Israel was vindicated, and the reality of His presence among that people demonstrated. For having commanded all their males to assemble wherever His tabernacle should be pitched three times in every year, He had given them assurance, that their thus leaving the borders of their country without defenders should never operate

CHAPTER I. THIRD PERIOD.

to their detriment. Nor is there upon record any instance of this temporary but repeated dereliction of all its male inhabitants having tempted their neighbours to invade it.*

The means by which this establishment has been made interesting to other nations.

But while the nation among whom His sanctuary was thus pitched, did more visibly enjoy the protection, and live more perceptibly under the government of God, it was not for their sake alone that they were separated from the other nations of the earth, or that they received such marked testimony of the attention of the Supreme Being to their behaviour. But the wonders wrought for their deliverance, are repeatedly declared to have been done for the instruction of the rest of mankind, to convince them, that He who vouchsafed to be called the God of Israel, is also the Creatour of the world, and that there is no God besides Him. And the dispensation under which they were taught to worship Him, was but preparatory to another more extensive, under which not the race of Jacob only, but all the inhabitants of the earth should partake in His salvation. Now the principal mean through which this common interest was manifested was the prophetick dispensation, under which through chosen persons of the seed of Israel the divine counsels with regard to various nations in particular, and the human race in general, were from time to time revealed; and we ourselves have the means of ascertaining whether God did in truth dwell among the posterity of Jacob, by examining whether that course of events which is in their prophetick writings delineated, has hitherto taken place in the world, and is now advancing towards any thing like the consummation which they have presignified, and which embraces the final lot of every individual of the human race? This is the great circumstance,

* If the reader will but seriously examine this particular, he will discern a most cogent argument for the divine origin of the law. Since manifest it is from the terms of this institution that Moses was aware of the danger arising, from thus withdrawing all the men of the country from its defence thrice a year. Nor could he be ignorant, that should any mischief ensue from such a practice, it must prove that he had not received the divine assurance of security, and consequently he must be convicted of imposture. Now would any man of common sense have unnecessarily staked his credit on a point in which he was so very liable to detection? If not, he received the direction from heaven.

which renders the story of this people of so great and universal importance, and justifies detaining the reader with so much reasoning on it.

After the tabernacle was reared, and all its furniture properly arranged, and the priests after their consecration had entered on their office, and received in the death of Nadab and Abihu a most awefull lesson of caution, another occasion soon occurred for vindicating the majesty of the God of Israel. A man of mixed race, whose father was an Egyptian, when contending with an Israelite, presumed to blaspheme the name of the Lord, and he was by the divine commandment stoned to death. The law thus received, and the ritual established, and both thus sanctioned by manifest judgments, in the second month of the second year of their departure from Egypt, the signal of removal from Sinai was given by the cloud being taken up from off the tabernacle; nor did it rest again for any continuance until they arrived in the wilderness of Paran, a desert to the north of the former, and extending to the borders of the promised land. But in their march towards this, the murmurs of the people (but for what cause they at this particular time murmured, the sacred historian has not explained) brought on them the divine indignation, and they were punished by a fire which consumed those who were in the uttermost part of the camp, but which ceased on Moses' supplication for mercy. Yet scarcely was this judgment withdrawn, when complaint began among the mixed multitude that had come out of Egypt with the Israelites, and soon spread to these last, at their having no other food than the manna, accompanied with weeping throughout their families. Moses, wearied with their perpetual discontent, lamented before the Lord the misery he suffered in having alone to govern all that people. When not only a promise was given of a plentifull supply of animal food, but seventy elders were appointed, and qualified by the gift of the Holy Spirit to assist Moses in the government. The promise of supply was that day accomplished by a miraculous flight of quails falling round the camp. But while they were yet eating these, the penalty of their impious murmuring, and most ungratefull question, Why came we out of Egypt? overtook them, and a very great plague broke out among the people.

Removal from Sinai.

Miraculous supply of quails.

This infliction over, they pursued their journey: when, from some offence taken at the wife of Moses, who, though of the stock of Abraham, was not of the family of Jacob, both his own sister and his brother Aaron began to speak against that chosen servant of the Lord, and to put themselves on an equality with him. When the voice of God from the pillar of the cloud announced the precedence of Moses in the divine favour; and Miriam was stricken with a leprosy, and became as white as snow. But the supplication of Moses for her recovery was accepted.

The congregation having advanced another day's march into the wilderness of Paran, Moses received direction to send twelve rulers of Israel, one from every tribe, to examine the promised land, to which they were now approaching. Having selected these, he instructed them to inform themselves of the inhabitants of the land, their cities, and their soil, and to bring back with them some of the fruits of the land. These, after traversing it for forty days, returned with samples of the grapes, pomegranates, and figs; reporting that the land did in truth flow with milk and honey: but that the cities in it were walled and very great, and that the children of Anak, the progeny of the giants, were there. On this part of the report ten of the twelve who had been sent so earnestly dwelt, as to discourage the congregation; and though Caleb, the elder of the tribe of Judah, assured them, that they were well able to conquer the land, the alarm spread through the people, and they wept, and murmured against Moses and Aaron; expressing a wish that they had died in Egypt or in the wilderness; proposing, at length, to make themselves a captain, and return to Egypt. While Moses and his brother were supplicating them not thus to bring on themselves the divine indignation, Caleb and Joshua, who also was one of those sent to search the land, protested to the people, that it was exceedingly good, and that from the people of it their power of defence was departed, exhorting them not to rebel against the Lord. But the whole congregation commanded them to be stoned. When suddenly the glory of the Lord appeared in His tabernacle, and to Moses was expressed His indignation at the ungratefull presumption of the people, with a menace of destroying them all at once, and making of Moses a nation mightier than they.

Report of the promised land.

But this unshaken friend to those under his guidance besought the Lord to pardon their iniquity and not now destroy them, lest the nations in whose sight He had delivered them from Egypt, should thence take occasion to blaspheme, and call in question His power to give them the land which He had promised. His prayer was heard; but it was declared, that the rebellious perverseness of the people should be visited on the guilty, by not one of them living to see the land which had been assured to the seed of Jacob: and Moses was commanded to turn on the morrow into the wilderness by the Red Sea. After this, Moses and Aaron, who had prostrated themselves before this people to stop them in their rebellion, were authorized to announce to them, that all that were numbered above twenty years old should fall in the wilderness, except Caleb and Joshua, who had not partaken in the guilt of the murmurs; and that according to the number of the days in which the land was searched, they should bear their iniquities; wandering in the wilderness forty years, until all concerned in the murmuring should perish: and the men who had by their evil and false report of it excited the people to murmur, died of the plague: but Caleb and Joshua still survived.

Sentence on the congregation for murmuring.

The people, now recovered from their phrenzy, on hearing the sentence denounced against them, mourned heavily; and early in the morning presented themselves on the top of the mountain, declaring that they would go up unto the place which the Lord had promised: and although admonished that such a step would be without the divine approbation, with all the senseless precipitancy of a mob, the majesty of this people presumed to proceed; when the Amalekites and Canaanites which dwelt in the mountain came out against them, and overthrew them.

The presumption of the people punished.

This instance of presumption, it should seem, gave occasion for the promulgation of a law, at this time recorded, concerning sins of ignorance and those of presumption: for the former a sacrifice was appointed; but the soul that did aught presumptuously, was, as manifesting contempt for the word of the Lord, to be utterly cut off from His people: and after this, a man being found gathering sticks on the Sabbath day, was, under a divine sentence delivered specifically on his case, stoned by all the congregation. Yet neither the

CHAPTER I. THIRD PERIOD.

provision or the example had at that time eradicated the presumptuous spirit which infected the nation. For some of the tribes of Levi and of Reuben, joined by two hundred and fifty principal men of the congregation, accused Moses and Aaron of having groundlessly assumed authority over the people: when Moses appealed at once to the divine judgment, by desiring Corah, the leader of the sedition, with all his company, to appear on the morrow before the Lord with censers in their hands. This was complied with on the part of Corah and the two hundred and fifty; but others who had joined in the sedition refused to leave their tents; and the whole congregation assembled. And when, to avoid being destroyed with the guilty, the rest had removed from the neighbourhood of their tents, Moses placed the matter in question on this fair issue;* That if those men died the death of all men, then might the Israelites conclude, that he himself had not acted by the divine authority; but if by the power of God a new thing were brought to pass, and the earth opened and swallowed up them and all belonging to them, then should they understand that these men had brought on themselves the divine indignation. And no sooner was this decision proposed, than the earth clave asunder, and swallowed up them and their tents, and all that belonged unto them: while a fire from the Lord consumed the two hundred and fifty, who were offering incense.

The sedition and destruction of Corah and his followers.

But the people, though appalled at this fearfull destruction of the rebellious, the very next day accused Moses and Aaron of having killed the people of the Lord. When a sudden plague broke out among them, and ere Aaron could with incense make an atonement for the people, more than fourteen thousand of them had expired. After which an end was put to all contention about the priest's office by an incontrovertibly divine interposition decisive in favour of Aaron.* In the first month of the third year from their leaving Egypt the people came into the desert of Zin, and in Kadesh having no water, they recurred to their accustomed murmurings. When Moses was ordered to take the rod which had been laid up in the tabernacle, and smite a rock, whence water sufficient for the congre-

Water produced from the rock.

* By the miraculous budding of his rod.

gation and their cattle would burst forth. In executing this commission Moses manifested some doubt of the consequence by repeating the stroke on the rock; in this unbelief Aaron too partook; for which it was announced to them, that they should not bring the people into the land assigned them.

The road of the Israelites now lay through the country of Edom. A request, therefore, was sent to that people, as to brethren, for permission to pass through that land. This being refused, the congregation changed the direction of their march, and turned more southerly to Mount Hor; where Aaron died.

Aaron's death.

About this time one of the most southern kings of the Canaanites attacked the Israelites, and captured some of them; when this people having offered their supplication before the Lord, and as they had been instructed, that it was the divine purpose to hurl destruction on the Canaanites, having devoted the cities of this portion of them, obtained an easy victory, and desolated the region.

The length and barrenness of the way which they were now compelled to take, disheartened the people, and they spake not only against his minister, Moses, but against even the Lord Himself, for having brought them out of Egypt into the difficult way in which they were. An impiety for which serpents, of the species called the fiery serpent, were sent among them, which bit and killed many of the people. This punishment bringing them to a confession of their guilt, and supplication that the plague might be removed; Moses was commanded not to employ any natural antidote for the relief of the people, but to do what would prove that their cure was miraculous, and be at the same time so publick a testimony of it, that both they and their children might be convinced of it. This was to make a serpent of brass, and set it on a pole: when every individual bitten by only looking on it was healed. And this emblem of divine salvation was afterwards made the ground of beautifull allusions to a more general deliverance from serpentine malice and power.

The people bitten by serpents, and miraculously healed.

After this the Israelites pursued their march with no particular occurrence until they came to the borders of Moab; where digging by the divine direction they discovered a spring of water: and thence proceeding to the country of the Amorites, they requested of Sihon

its sovereign a passage through his dominions, with the usual assurance of refraining from all injury. But to this application Sihon replied by assembling all his forces and attacking the Israelites; who totally defeated him, and, subduing all his cities, took possession of the whole kingdom, which lay on the east of the river Jordan, from the borders of the Moabites to those of the Ammonites.

Conquest of the kingdom of Sihon:

This conquest achieved, they proceeded to the kingdom of Bashan, which lay to the east of the lake of Gennesareth. Here reigned a powerfull monarch of the name of Og; himself a man of enormous stature: the king, his family, and all his people, the Israelites put to the sword, and took possession of the country; and thence turning to the southward they encamped in the plains of Moab, opposite the well known city of Jericho. When Balak, then sovereign of the Moabites, alarmed at the multitude approaching his dominions, consistently with the superstition of the age, sent to a reputed seer of the name of Balaam, that he might curse the people. Balaam accordingly came; but was by the divine impulse led to bless them: to soothe, however, it should seem, the resentment of the offended monarch, he told him, that he would inform him what this people whom he wished him to curse, should do to those of Moab in the latter days. When, in the sublime strains of inspiration, he commenced a grand prophecy of the prosperity of Israel, and the reduction of Moab and the adjoining countries: and the spirit carrying him still further into futurity, he glanced at the Macedonian conquests of Assyria and Mesopotamia. Still this crafty seer suggested to Balak, that though he could not hope to hurt the chosen people, while they were protected by their Almighty Patron; yet if he could seduce them to offend Him, he might then find them not invincible. The daughters of Moab, therefore, were employed to entice the people to their idolatrous festivals; neither did they fail of success: and the divine indignation being thus provoked, Moses was commanded to hang all the heads of the people; and he directed the judges to slay every one his men who had partaken in the apostacy. A plague brake out also among the people, and was stopped only by the zeal manifested by Phinehas, the son of Eleazar the high priest, in slaying a prince of the tribe of Simeon with the daughter of a Midianitish

That of Og.

Balaam's prophecy.

Apostacy of the people and its punishment.

chief, which he had shamelessly conducted into his tent in the sight of the whole congregation: yet no less than four and twenty thousand had already fallen by it.

The people numbered.

After this a commandment was received to number the people; and, exclusive of the tribe of Levi, those above twenty years old were found to amount to six hundred and one thousand seven hundred and fifty: and among these the land, on which they were now shortly to enter, was directed to be divided by lot: and it is particularly remarked, that among this great number, there was not a man of them whom Moses and Aaron had numbered in the wilderness of Sinai, except Caleb and Joshua; so accurately had the sentence passed on that rebellious generation been executed. And now arrived the time when that pronounced on Moses himself for failing to sanctify the Lord before the congregation, was to be put in execution: he was therefore commanded to ascend the mountain by which they were encamped, and from thence behold the promised land: after which he was, like Aaron his partner in offence, to be gathered to his people. On hearing this, Moses presented his supplication, that the Lord would set a man over the congregation to conduct them, lest on his removal they should be as sheep which have no shepherd. When he was directed to lay his hand on Joshua, the son of Nun, and in the sight of Eleazar and the people give him a charge; devolving on him some of his own honour, that the congregation might obey him: and that he might not be without the same divine guidance which Moses had enjoyed, though not admitted to converse, as the latter did, with God, he was directed to apply to the high priest, who should ask counsel for him from the Lord. This direction Moses obeyed, and afterwards, under the same authority, took vengeance on the Midianites; in the slaughter of whom fell the crafty Balaam, and of whom none were spared but the virgins only; the cities and fortresses were burned, and of the spoils was set apart an offering to the Lord; besides which the officers of the host, on finding that in the whole expedition not a single man had fallen, brought an oblation in acknowledgment of the divine protection which they had so manifestly experienced.

Moses commanded to appoint Joshua for his successor.

Vengeance taken on the Midianites.

A considerable space of country abounding in pasturage being

CHAPTER I. THIRD PERIOD.

now subdued, the two tribes of Reuben and Gad, that were particularly rich in cattle, sollicited to have it divided among them; offering to leave their wives, children, and herds on that side of Jordan, and assist their brethren until they had got possession of the promised country beyond it. This request was acceded to, and the lots of Reuben and Gad were assigned to them on the east of Jordan; and half of the tribe of Manasseh, having expelled the Amorites which dwelt in Gilead, took their inheritance in their land.

The tribes of Reuben and Gad and half of Manasseh receive their inheritance.

The chosen instruments of divine vengeance on the idolatrous nations of Canaan, thus arrived on the borders of that country, they were, through Moses, strictly charged to completely dispossess the inhabitants, and to destroy their pictures, their images, and their places of worship; with a denunciation that those whom they failed to expell, would prove thorns in their sides to vex them, and to corrupt them so far as to draw down on them vengeance similar to that which was intended for the Canaanites. The boundaries of the land being then particularized, and a sufficient number of persons appointed for the division of it; to the tribe of Levi were assigned forty-eight cities; by which they were so dispersed among the people as to be able to teach the law of God throughout the land: and thus the prediction of Jacob concerning the posterity of his third son was accurately accomplished.

Moses' last great address to the Israelites;

Now Moses, ere he was taken from the people whom he had for forty years conducted, assembled them on the first day of the eleventh month of the fortieth year of the Exodus; and in a most impressive strain of natural eloquence recapitulated what had befallen them from the time when they left Horeb to the then present day; the provocacations of which they and their fathers had been guilty, and the many wonderfull works which they had seen: he gave them, too, an epitome of the law which they had received; closing this last solemn and affectionate address with a promise of blessings most redundant, if they continued obedient to that law, and a menace of sufferings the most severe if they apostatized; and no very obscure intimation that this last would in fact be the case. He afterwards addrest them still farther for their encouragement on entering Canaan, naming Joshua as their divinely-appointed leader; and delivered to the priests a copy

of the law, to be kept and read every seventh year in the hearing of all the people. Moses and Joshua were then ordered to attend in the tabernacle, where the Lord appeared in a pillar of a cloud, and having warned Moses that after his decease the people would by their apostacy bring on themselves the divine judgments; He commanded him to write a song of testimony for the Israelites to commit to memory, that they might not be without sufficient warning to avoid the guilt which the divine prescience foresaw they would contract: and this sublime prophetick poem still stands on record, not only against them, but against all the nations of the earth which have been permitted to act as His instruments in punishing the seed of Israel; and against whom vengeance is denounced in that yet future period, when, pitying the desolate state of the chosen people, the Lord will manifest His mercy to them and to their land.

and prophetick song.

Moses, having repeated this song to all the congregation, and added an exhortation to them to be attentive to the words he had set before them, and teach them to their children for their observance, ere he ascended the hill whence he was to see the land, which he was not permitted to enter, he pronounced blessings on each of the twelve tribes, and going up into the mountain Nebo, when he had seen the country which the nation he had so long conducted was about to possess, his soul was required of him; and it is remarked, that though an hundred and twenty years old at the time of his decease, his eyes were not dim, nor his natural force abated.

Death of Moses.

Thus ended the wonderfull career of this most extraordinary man, to whose ritual a whole people have adhered now upwards of three thousand years; and with whose predictions concerning them their lot has throughout that period accurately corresponded, and does yet continue to accord. His successor Joshua then received the divine commandment to pass the river Jordan, and was assured, that every place on which their feet should tread, from the wilderness and Lebanon unto the river Euphrates, and to the great sea westward, was given to them. But he was admonished that his success would depend on his constant attention to the book of the law. He accordingly dispatched two spies to the first city on the opposite bank, which was Jericho: these having, through the favour of a woman at whose house they lodged, escaped being taken, and from

Joshua succeeds to the conduct of the Israelites.

CHAPTER I. THIRD PERIOD.

her learned that a great alarm had spread through the country, on the report of the miracles which had by the divine power been wrought for the Israelites, and of their conquest of the kings on the east of the Jordan, returned in safety to Joshua with this encouraging report. He removing the next day to the bank of that river, at the end of three more issued the order of march, and the people were commanded by purifying themselves to prepare for seeing great wonders on the morrow. When that arrived the priests were ordered to take up the ark, and pass over before the people; and Joshua having apprized them of the miracle they were to expect, no sooner did the feet of the priests touch the water, than (and the river had at that season, as is usual during the harvest, overflowed it's double bank) the waters which came from above stopt, and rose in an heap, and those which ran towards the Dead Sea failed; and the people passed directly opposite to Jericho; and the priests that bare the ark of the covenant of the Lord of the whole earth, (as Joshua most justly as well as triumphantly exprest himself) stood firm on dry ground in the midst of Jordan until all the people had passed over dry; and when this was accomplished, the priests were ordered to come out with the ark, and as soon as they had so done the waters returned to their course, and overflowed the banks as before.

Passage of the Jordan.

On the tenth day of the first month of the forty first year of the Exodus, the Israelites encamped to the east of Jericho, and on the fourteenth day of the same month they kept the passover, and on the following day they began to eat of the old corn of the land; and the next morning the supply of manna ceased. Great, as it may reasonably be supposed, was the consternation into which all the kings of the country which they had thus invaded were thrown, when they heard of the supernatural mode in which the Israelites had passed Jordan; and this terrour was continued and increased by the miraculous manner in which the first city they invested was reduced; and which was particularly calculated to manifest, that it was under the divine patronage and direction that the posterity of Jacob was come to take possession of the land. All the host of Israel was commanded to march round the devoted city once a day for seven consequent days, with the ark of the covenant and seven priests preceding it with trumpets; and on the seventh day, this was to be

B. C. 1452.

repeated seven times, while the priests were sounding the trumpets: and when a long blast was made, the people were to shout loudly, on which it was promised, the wall should fall flat, so as to enable every man to enter the city straight before him. These directions were complied with; and on the seventh day Joshua warned the people that the city was devoted to utter destruction; from which the metals found in it were alone to be preserved, that they might be consecrated to the Lord. At the period directed the people shouted as commanded, the walls fell, and the Israelitish army advancing unimpeded, slew, as they had been ordered, all the inhabitants, except the woman who had saved the spies, and her household; not sparing even the cattle, and then they burnt the city and all it contained; preserving only the silver and gold, the brasen and iron vessels. This extraordinary mode of conquest afforded sufficient proof, that the divine favour which Moses had enjoyed was continued to Joshua, and the fame of this spread through the land.

Capture and destruction of Jericho.

But now occurred a most appalling instance of the severity with which the all-seeing eye of the Deity requires, that vows made to Him should be kept. A detachment having been sent to attack a city which appeared not to require the whole host to reduce it, the inhabitants of Ai, for that was the name of the city, defeated it, and, killing thirty six of them, struck a panick into all the Israelites. With tokens of deep humiliation, Joshua prostrated himself before the Lord; and lamented that Israel was put to flight. When he was told, that a trespass had been committed on the articles which had been solemnly devoted; and that this offence had been visited in the defeat: neither must they hope for the divine assistance, until the devoted article was taken from among the people, and that the individual who purloined it, should be sought for; and, when found, burned with all belonging to him. Investigation being made by lot on the tribes, families, housholds, and individuals, a man of the tribe of Judah, named Achan, was found to be the culprit, and confessed what he had taken of the spoil, and that he had secreted the articles under his tent; which being found, the sentence of divine justice was inflicted on the wretched criminal by first stoning him, and then burning him and all he had. The offence thus removed, Joshua was

Punishment of Achan.

CHAPTER I. THIRD PERIOD.

directed to use a stratagem by which they became masters of Ai. The news of this rapid progress of the arms of Israel produced a tender of submission from Gibeon, one of the most considerable cities of the land; and the terms of that settled, five kings of the Amorites, alarmed at the defection of so powerfull a place, united to make themselves masters of it, but were prevented by the sudden arrival of Joshua with his army, who routed them with great slaughter, while a preternatural shower of hail destroyed more than the sword. Neither was even this the most miraculous occurrence of that singular day: since Joshua, in full confidence of the patronage of the great Sovereign of heaven and earth, on finding that the day would close ere he could destroy his enemies, commanded the sun and the moon to stop in their course, and they obeyed the word of a man, and went not down for the space of an whole day.* In the pursuit

The Sun and Moon stopped in their course.

* The words in which this miracle is related in the Book of Joshua, have given occasion to the folly of scepticism to betray itself, in censuring the unphilosophical terms in which the Israelitish general exprest himself, in commanding the sun and the moon to stop; when, to have produced the effect stated, they think that modern discoveries have shewn, that it must in reality have been the earth which ceased for a time to revolve on her axis. But these deep criticks pass over two very material points; first, that the principal use of language is, to be understood: and secondly, that there is discernible in the works of the God of nature a strict œconomy, so that no more means than what are necessary are employed for a particular end. For had Joshua, instead of using a mode of speech accommodated to the opinions and science of those by whom he was surrounded, called on the earth to rest on her axis, however philosophically he might have spoken, none present would have understood him. Neither, indeed, would he himself have thought of employing such terms without an especial revelation on this particular of natural philosophy; which yet it is manifest was totally uncalled for by the circumstances in which he was then placed. Most justly has it been remarked, that what is stated in the relation of this miracle, though concurring with the common appearances of things, is consistent with the best discoveries in astronomy, though unknown to the recorder of the facts. For as we are now assured that if the sun appeared to stand still, it must have been by the suspension of the diurnal rotation of the earth; so the standing still of the moon must have been the necessary consequence of this. And since the writer does not appear to have been conscious of it, though he relates the fact, specifically stating that the moon stood still, though of no importance to the event for which the miracle was wrought, it is of singular force in proving his veracity, because the necessity of such a circumstance could never have occurred to him.

for which time was thus obtained, the five confederate kings were taken, and put to death: and Joshua allowing the Canaanites no time to recover from the consternation with which they were stricken, proceeded to each of the cities whose kings he had slain, took them, and destroyed their inhabitants; subduing all the hill country of Canaan, together with the southern parts and the vales.

The report of this great success of the armies of Israel gave occasion to a still more extensive and powerfull confederacy; in which kings and states on every side united their forces in multitudes scarcely numerable, with a vast number of those dreadfull engines of destruction, war-chariots. But being suddenly attacked by Joshua in their camp, they were defeated and pursued on the one side as far as Zidon, and on the other, the city of Hazor, whose monarch was the greatest of those kings, was taken and burned. Still it was a long time ere all the nations of that confederacy were destroyed. At length, however, Joshua completed the conquest of the country from the confines of Edom to the valley of Lebanon. Neither in all this region did any city but Gibeon make peace with the Israelites. For it was, the sacred historian observes, the divine judgment on them, by which they were infatuated, and neither asked or found favour.* Still there remained a considerable tract of country unsubdued. And Joshua and Eleazar now proceeded by the divine command to allot to the several tribes their specifick shares both of the land already conquered, and of that which was yet to be reduced. Being now, too, at peace, the tabernacle was reared by the whole community assembled at Shiloh in the tribe of Ephraim. And a direction which had been given on the other side of Jordan was carried into execution by the appointment of six cities of refuge, to which those who had the mis-

Conquest of Canaan completed.

The tabernacle set up, &c.

* To form a just opinion of the inflexible severity exercised by Joshua on the kings and nations which he subdued, it is necessary to recollect, that the army of Israel came upon this country avowedly as the executioners of the divine sentence uttered against it for the idolatry with which it was polluted; and this being specifically the *crimen læsæ majestatis* against the Sovereign of the universe, the rigour with which it was visited was in truth no more than what was to be expected from the righteous sentence of that perfect Being whose judgments are terrible, though His mercies be manifold.

CHAPTER I. THIRD PERIOD.

fortune unintentionally to kill any one might flee, and be secure from the attempts of that relation of the deceased who should deem himself bound to avenge his blood; and here he was to remain until the then high priest died. An institution, which, by punishing with exile every one who even by accident shed the blood of another, marks how displeasing in the eye of the Deity is manslaughter of even the least heinous species: a particular which has not been sufficiently considered by governments calling themselves Christian: The unrevenged blood shed in whose dominions has undoubtedly contributed to call down those sanguinary judgments, which now are, and long have been, pouring on Europe. Forty-eight cities, too, with their suburbs, were given to the Levites. And thus the divine directions given to Moses being complied with, the people found that rest round about, that perfect subjection of their enemies which had been promised them: and the sacred historian observes, "there failed not aught of any good thing which the Lord had spoken to the House of Israel; all came to pass."

The two tribes and a half discharged.

And now, Joshua discharged the two tribes and an half who had received their inheritance on the other side of Jordan, with an acknowledgment of their faithfull performance of their engagement, and his blessing: and they in their return erected a large altar by the river Jordan on the spot where the Israelites had passed. This the other tribes considering as a symptom of apostacy from the worship of the Lord hastily took arms against them. But ere they marched they sent the son of the high priest and a principal man of each tribe to remonstrate with them for having, in building another altar than the only one authorized before the tabernacle, done that which might bring down wrath on them all. But the children of Reuben and their companions appealed to God Himself for the purity of their intentions in having raised this altar, not with an intention of offering sacrifices on it, but of preventing the posterity of those who dwelt on the west of Jordan denying to theirs a participation in the worship of the Lord, of whose altar before the tabernacle they had thus raised an imitation, in testimony that they also had an interest in that. This explanation was gladly accepted; the altar was permitted to continue, and on it was bestowed the name of Ed, or the Witness.

After a long course of years passed in tranquillity, Joshua, finding himself drawing towards his end, first warned the chiefs and officers of Israel against any apostacy from the law which they had received, and then in a general assembly of the tribes directly propounded to them the question, Which they would serve; the Lord, or the gods which their ancestors served before the call of Abraham, or those of the people round about them? and on their acknowledging how great things the Lord had done for them, and decidedly declaring that they would serve Him, he renewed the covenant with them, and dismissed the assembly: and after this his last address to the people, this type of a greater Jesus died at the age of an hundred and ten. Joshua's death, B. C. 1413.

The writer who concluded the Book of Joshua, observes, that during his days and those of the elders that outlived him, and knew the works which the Lord had done for Israel, the people served the Lord. How they apostatized will soon appear. On the death of Joshua the Israelites enquired of the Lord by the high priest, who should take the lead in their war with the Canaanites? and the tribe of Judah was appointed; and great was the success attending them: they took the chief towns on the coast, and drove out the inhabitants: but the war-chariots employed by those who dwelt in the vales impeded their progress against them. Nor were several of the other tribes so successfull. Neither, indeed, do they seem to have been equally zealous; since, instead of striving to exterminate, they contented themselves with putting the ancient inhabitants to tribute. For this they received a divine rebuke, accompanied with a menace, that they should prove to them a source of affliction, and their gods a snare. Consistently with this threat, after the cotemporaries of Joshua were dead, the people declined at once into the idolatries of the neighbouring nations; when they became no longer able to stand before their enemies: but the Hand of God was against them whereever they went. A king of Mesopotamia named Cushanrishathaim subdued, and held them in bondage eight years. From him they were rescued by a nephew of Caleb's named Othniel; who judged them forty years. Yet after his decease they apostatized again, and fell under the power of Eglon, a king of Moab, to whom they were slaves eighteen years. But on returning to their God, a deliverer

The Israelites apostatize, B. C. 1393;

CHAPTER I. THIRD PERIOD.

appeared in the person of Ehud, of the tribe of Benjamin, who slew Eglon, and subdued the Moabites. The fruits of which deliverance the Israelites enjoyed eighty years. They next seem to have fallen under the power of the Philistines, from whom they were delivered by a man of great prowess named Shamgar. Falling into iniquity again however, Jabin, a powerfull king of Canaan, held them in severe thraldom twenty years; at which time Deborah, a prophetess, acted as their judge; and she by the divine direction called on Barak, a Naphthalite, to undertake the deliverance of his country. This select leader totally defeated the army of the Canaanites, though furnished with nine hundred chariots of iron, and relieved the sons of Israel. The gratitude of these, however, for their repeated deliverances lasted not long: and on renewing their trespasses, they for the space of seven years fell under the power of the Midianites; who, with the Amalekites and other eastern tribes, harrassed them by coming in multitudes with their arms and their cattle, and consuming all the produce of their land. From these at length they were, on their repentance, rescued by a man of the tribe of Manasseh, whose name was Gideon, and who received by an angel instructions to attack this mighty host after a peculiar manner with no more than three hundred men; when the enemy being stricken with consternation attacked each other, and fleeing were overtaken by the Israelites, who captured two princes of the Midianites: and Gideon pursuing afterwards defeated the rest of their forces, and put to death the two kings of Midian.

suffer under various oppressors:

rescued by Gideon.

His idolatry;

The Israelites, deeply impressed with these important services, offered Gideon the sovereignty of their nation, which he declined; replying, that " the Lord should rule over them." But he requested that they would give him the ear-rings which they had taken from the enemy: and with these, strange as it appears, this captain who had acted immediately under the divine commission, and had recommended to his countrymen to have no other governour than God, made an idol, and set it up in Ophrah his city, whither the Israelites went to worship it: a transgression which was visited on his house. During the days of Gideon the Israelites had rest forty years. But after his decease neither revering the divine authority, nor manifesting

and visitations on his children.

any regard for the memory of the man by whom they had been so wonderfully delivered, they set over them as king a natural son of his, who had murdered all his brethren but one, named Jotham; which youth escaping, did, in reproaching the men of his city for their ingratitude to his father, give the first instance of mythic illustration extant, in the fable of the trees and the bramble. Three years did this Abimelech reign over Israel, when the divine justice began to visit his crimes, and those of them who had partaken in his iniquitous elevation: the citizens of Shêchem themselves, who had raised him to the throne, conspired against him, and a civil war broke out between them; in the course of which Shechem was totally destroyed, and Abimelech slain.

After the death of this man, an individual of the tribe of Issachar, named Tola, judged Israel for twenty-three years; and then Jair, of Gilead, for twenty-two. When the Israelites again fell into the various idolatries of almost all the nations around them, and were subjugated by the Philistines and the Ammonites; which last for eighteen years held in subjection all that portion of Israel who dwelt on the east of Jordan: and even passing that river attacked Judah, Benjamin, and the Ephraimites. The sore distress of which situation compelled these apostates to cry to God for mercy. When they were told to go and make their supplication unto the gods which they had chosen, and obtain deliverance from them. But on their humbling themselves before the Lord and putting away their idols, He took compassion on them; and when the army of the Ammonites was encamped in Gilead, Jephthah, a man of eminent strength and valour, was, after being driven from his native city, prevailed on to return, and take the command of the Israelitish forces; when he both defeated the Ammonites, and subdued part of their country. Jephthah by neglecting to summon the Ephraimites to this war, gave rise to a difference which was decided by arms, and the men of Gilead proving victorious, and cutting off the retreat of their adversaries, there fell of the latter forty-two thousand. After Jephthah, who judged Israel six years, Ibzan of the tribe of Judah did the same for seven; and then Elon, a Zebulonite, for ten; and after him Abdon a Pirathonite for eight. But the people again returned to transgression, and con-

sequently were again by their all-righteous Governour given into the power of the Philistines for forty years. When a man of the tribe of Dan was by the ministry of an angel assured, that his wife should bear an extraordinary son, who should begin to deliver Israel out of their hands. This was the celebrated Samson, in whose character and conduct was so sadly exemplified that imbecility which so frequently renders men, who by their eminent qualities seem born to deliver nations, mere slaves to worthless individuals of the other sex: he judged Israel twenty years; and fell at last in taking singular vengeance on his enemies. The want of a more regular administration of justice now manifested itself in Israel. Not only idolatry became prevalent, but violence and wrong of different kinds increased among the people; and a most flagitious act of enormous lewdness and cruelty committed by the men of a town of Benjamin, and supported by their brethren, excited the vengeance of the other eleven tribes; and a civil war ensued, in which the posterity of Israel's youngest son were nearly all cut off.

After relating these deplorable events, the sacred historian observes, as on other occasions, that there was then no king in Israel, but that every man did what was right in his own eyes: and, indeed, from the time of Joshua and his cotemporaries until that of the prophet Samuel, the country appears to have exhibited a sad scene of anarchy; and so great at length became the neglect of the divine law and the provocations of the people, that those divine communications which they were wont to receive at the tabernacle, were withholden: nor were they restored until the wife of a man of the tribe of Ephraim having dedicated her first-born son, named Samuel, to God, the Word of the Lord came unto him in the days of an high priest and judge of the name of Eli: the profligate conduct of whose sons, too leniently animadverted on by their father, drew down a judgment of the most humiliating and distressing kind. For the Israelites having, on finding themselves worsted in battle by the Philistines, sent for the ark of the Lord into the camp, imagining, that by the presence of that they should be miraculously protected, were again defeated; and Eli's two sons that were with the ark slain; and that sacred repository of the covenant fell into the hands of the enemy. The news of

B. C. 1034.

which misfortune caused the death of Eli himself, who had judged Israel forty years. Elated with their magnificent prize, the Philistines placed it in the temple of their idol Dagon; but in the morning they found the image of the supposed deity, to whose power they were absurd enough to ascribe their victory, fallen on its face before the ark: and having replaced the helpless god, on the following morning they found it not only prostrate, but with its head and hands broken off; while the inhabitants of the city in which this temple stood, were visited with a most distressing and painfull disorder, which impelled them to get the ark removed to another city of the league: and thus did it pass to three different cities, the inhabitants of all which immediately experienced the judgments of God for the profanation of His holy ark. When the heads of the nation consulting their priests and diviners on the measures proper to be pursued, these, acknowledging the supremacy of the God of Israel, and calling to mind His judgments on Egypt, advised them to send back His ark accompanied with a trespass offering, on a cart drawn by two young cows, whose calves should be left at home. Arguing, that if natural instinct in these cows were so over-ruled, that they would take the way towards the land of Israel with the cart, instead of turning towards the place where they had left their calves, the Lord had inflicted on the Philistines the evils they had suffered; but if not, it was from chance they had happened to them. This fair issue, by which it was to be proved, whether the powers of nature were under the controul of the God of Israel, was immediately tried. When the cows took the high road to the land of Israel, demonstrating, by lowing after their calves as they went, that they were by some supernatural influence impelled to draw the sacred load toward Bethshemesh, in the tribe of Judah. The inhabitants of which place, though they gladly received it, did by their presumptuous freedom with it incur the destruction of more than fifty thousand of their people: a judgment which induced them to send to those of Kiriath-jearim to fetch the ark, who did so: and with them it remained twenty years. But when all the people of Israel lamented its absence from the tabernacle, Samuel exhorted them, if they really returned to the Lord, to put away their idols and serve Him only: and on their so doing,

CHAPTER I. THIRD PERIOD.

he assembled the tribes to humble themselves before God. Of which the Philistines having information, prepared to attack the congregation. But this attempt was, by a miraculous interposition, defeated; and the Israelites, pursuing the advantage granted them, recovered the cities and the country which they had taken from them.

B. C. 1050.

After this, Samuel continued to judge Israel all his life, and made a yearly circuit for the administration of justice into different parts of the land; and when the infirmities of age no longer permitted him to continue alone the discharge of this burthensome office, he appointed his sons for judges. But these were so far from imitating the disinterested integrity of their father, that the elders of the people were induced to present complaints of them to Samuel; and to request that he would make a king over Israel, as other nations had. This demand Samuel saw in a light that reflected much on the gratitude and piety of the applicants; which opinion of it was confirmed by the divine wisdom: and he was directed to represent to the people what treatment they might expect, if a human monarch were to rule over them. This he did; but they persisted in their demand; and Samuel was instructed to comply with it. And afterwards by the divine direction, confirmed before all the people, he was commanded to raise to the throne a man of the tribe of Benjamin, named Saul; on the nomination of whom the prophet represented to the people, that they had rejected the Lord, who had hitherto as their sovereign taken care of them, and asked for a king. The people, however, when they saw the imposing appearance of their new monarch, taller by the head than all the congregation, shouted for joy: though some perverse individuals affected to hold him in contempt. But an occasion soon offered itself for exalting him in the opinion of the nation, in the request for speedy military assistance made by the inhabitants of Jabesh Gilead: for whose relief the new monarch, speedily assembling all the fighting men of Israel, rapidly advanced, and totally overthrew the army of the Ammonites. Samuel seized the opportunity afforded by the popularity which Saul had gained by this achievement to renew the covenant between the new king and his people by solemn sacrifices: and then called on them to make a formal acknowledgment of the integrity of his own administration.

The Israelites desire a king, and Saul is appointed.

He alarmed them, too, by a visible proof of the divine displeasure at their having demanded a king: but exhorted them still to trust in the Lord; and neither from despair, any more than from any other motive, forsake Him, who would visit their apostacy on both themselves and their king.

Two years had Saul acted as monarch of Israel, when he began to betray that presumptuous inattention to the divine laws, and that want of implicit confidence in the protection of the Lord, which caused his rejection from the kingdom of Israel, and for the first act of which, in taking on himself to offer sacrifice because Samuel appeared not so soon as he wished, he was rebuked by that prophet. Jonathan, the son of Saul, having excited the indignation of the Philistines by overthrowing a garrison of theirs, a numerous army of that people struck great consternation into the Israelites; being assembled, however, by their king to repel these enemies, the abject state of submission to which they had been reduced appeared, in there being found neither sword nor spear with any one but Saul and his son. With this small stock of arms, however, was first a garrison of the Philistines reduced; and then their whole army, being by the divine interposition smitten with consternation, were pursued and slaughtered. After which success Saul formally assumed the kingdom, and prospered on every side in his attacks on the enemies of Israel. But being directed to avenge on the Amalekites their ill treatment of the children of Israel when in the wilderness; he betrayed the same want of implicit reliance on the divine patronage, the same base inclination to place a mean dependence on the favour and support of the people, of which he had before given indications; and accordingly had it specifically announced to him by the prophet, that the kingdom was given to a neighbour of his, who was better than he: and within a short time Samuel was directed to anoint David, then a lad, and the youngest son of Jesse, a man of the tribe of Judah, to be king over Israel instead of Saul.

Abject state to which the Israelites were reduced.

David anointed king, B. C. 1067.

Through a particular course of events, this declared successor was introduced to the knowledge of the king, and became a favourite with him. But an occurrence soon taking place, through which David acquired more honour than was ascribed to Saul himself, by slaying a

CHAPTER I. THIRD PERIOD.

gigantick champion of the Philistines, and thus causing a total defeat of their army, this altered the royal disposition towards him; and at length so settled became the king's hatred of him, that by reiterated attempts against his life he compelled him to flee from him: when still pursuing him he made him lead the life of an exile;* until the king being defeated by the Philistines, and fearfull of falling into their hands, fell on his sword. When David received the news of this catastrophe, he by the divine direction repaired to Hebron, where the tribe of Judah assembled, and anointed him king over their house. But Abner, the chief commander of Saul's army, set Ishbosheth, a surviving son of that king, on the throne of Israel. Thus were the kingdoms separated; and war took place between them. But the party of David gathered strength: and Abner, disgusted at an unjust accusation of Ishbosheth, revolted to David, but was treacherously slain by the captain of his host, Joab. After the desertion of Abner, the affairs of Ishbosheth falling into confusion, he soon fell by the hands of two of his own captains, who were afterwards for their treachery put by David to an ignominious death.

B. C. 1057.

The elders of Israel now came to make their submission to David; and anointed him king, being then thirty-seven years and a half old, and having already reigned seven years and six months over the tribe of Judah. The first act of his extended reign seems to have been the capture of the strong hold of Zion from the Jebusites: where he built a palace, and increased in power; and experienced the divine protection in signal victories over his old enemies the Philistines. Nor did his success render him unmindfull of the Hand from which it flowed; but he brought up the ark of God to Jerusalem, and

* It was during this persecution that David exhibited an instance of magnanimity, which, had it fallen to the lot of a Greek or Roman writer to record it, would have been blazoned forth with all the flowers of eloquence: Saul had retired for rest into a cave in the sides of which David and his men had concealed themselves; when the son of Jesse, instead of seizing the opportunity of revenging himself on his enemy, or of even securing himself by his destruction, only cut off a part of his garment, to prove that he had had his life in his power. Neither of a second occasion of the same kind did he make any other use, but refused to embrue his hands in the blood of the king, expressly referring his cause to Him who judgeth righteously.

would have built a temple for its reception, but was forbidden; though with a promise that he should be succeeded by a son, who should accomplish that work, and that his seed should reign for ever over the House of Israel. Corresponding with the favour thus shewn to David, was the prosperity of his reign; he vanquished the Philistines, the Moabites, and the kingdoms of Zobah and Damascus: he reduced also the Edomites, and succeeded wherever he went: while at home his people enjoyed the upright administration of justice. The Ammonites having treated his embassadors most injuriously, David in chastising them was again involved in war with the Syrians who assisted them, and sent for auxiliaries from beyond the Euphrates; when he defeated all the hosts which they brought against him with vast slaughter, and reduced the confederated nations to submit to Israel.

David brings the ark of the Lord to Jerusalem.

In the midst of this course of divine favour, the king fell into the crime of adultery, through which first transgression he was gradually drawn into that of murder; the chastisement of which foul trespasses was inflicted on him through one of his own sons; who rebelling against him, drove him from his capital, and pursued him to the other side of Jordan: and though the sincerity of his repentance saved him from utter destruction, yet he was not relieved from this scourge but by shedding the blood of a son whom he tenderly loved, and whose death he most affectingly lamented. Having on the decease of Absalom (for that was the name of this rebellious son) been brought to Jerusalem by his subjects, and after another defection of the tribes in general, from which they soon returned, the war being renewed with the Philistines they were repeatedly defeated.

David's transgression and punishment.

The king now growing into years, and having very narrowly escaped in one engagement, his going any more into action was protested against; and when he found his life drawing to its close, he declared his son Solomon to be his successor: and to secure the crown to him against a rival brother, he had him anointed previous to his own decease.

After his father's death, Solomon being firmly settled in the throne, at first behaved as a devout worshipper of the God of Israel, who gave him a promise of a larger portion of wisdom than either had been, or

Solomon's accession, B. C. 1016.

CHAPTER I. THIRD PERIOD.

should be granted to any of the sons of Adam: and because he had asked for this in preference to long life, riches, or power, wealth and honour were promised in addition to it. Thus qualified and endowed, Solomon judged Israel with penetration superior to aught that had been before experienced; and the splendour of his court surpassed any thing before seen. While under his dominion the Israelites lived in uninterrupted peace, and plenty the most abundant, secure at home, and respected by surrounding nations; the dominions of their monarch extending from the Euphrates to the borders of Egypt: and

His wisdom;

the fame of his wisdom not only spread among his cotemporaries, but his compositions, of which still but a very small portion has escaped the ravages of time, have conveyed the most satisfactory proofs of its

works:

excellence to the present day. The greatest publick work of his reign was the erection of a most magnificent temple for the reception of the ark of God. For this sumptuous fabrick his father had laid up much treasure, and in the completion of it no expence was spared. Correspondent with the magnificence of the building itself was that of the dedication of it. After which Solomon received the divine assurance of continued patronage, if he and his posterity should persevere in following the commandments of the Lord, with a menace of the total ruin of the magnificent fabrick, and the desolation of the land, if they should forsake His laws. This wealthy monarch built also several cities, and other grand and usefull works: he raised, too, a navy, and with the help of Tyrian sailors imported very precious cargoes from a land which neither historians or geographers have yet

and riches.

been able completely to ascertain. Neither was the inland trade he carried on trifling: since extensive was the traffick supported between Syria and Egypt and the adjoining regions; so that as in wisdom so in riches he excelled all the cotemporary monarchs.

But the prudence which taught him so to enrich his dominions that in his time silver was nothing thought of, failed him in another respect; and he gave his affection to many wives, taken from those nations with which the Israelites had been forbidden to form connections; and as the imbecillity of age crept on him, these women perverted him from the sole worship of the true God: whence he offended very abominably in building fanes, and burning incense to

their idols.* By this the divine indignation being provoked, he was admonished, that though for his father's sake his kingdom should continue undivided during his own days, in his son's ten of the tribes should be taken from it. This menace appears to have been so far from having any proper effect on the conduct of Solomon, that he only sought to kill the man to whom was promised the dominion of the ten tribes, and died without amendment after a reign of forty years.

Decease of Solomon, B. C. 978.

To Solomon succeeded his son Rehoboam, who by rejecting in a manner replete with insult a petition for relief from the services which his father had laid on the people, gave occasion to the election of Jeroboam by ten of the tribes of Israel, who revolted from the House of David, as had by a prophet been predicted to Jeroboam himself; leaving only the tribes of Judah and Benjamin under the dominion of the son of Solomon. An occurrence that completes the third period of this History, and from the narration of which it must therefore pass from the story of the Israelites.

Revolt of the ten tribes, B. C. 978.

* When Solomon became *superannuated*, he seems to have reasoned in the same manner as some of those who assume the title of men of liberal principles do in our days, and to have argued, that those poor women whom he retained for his gratification had a right to the free exercise of their own sentiments in matters of religion; and though their ignorance or their prejudice might induce them to practise what his better information taught him to be dishonourable to the Sovereign of the universe, they had an equal claim with the rest of his subjects to worship God in their own way; and, therefore, he raised altars for them to their several idols. But He who is wiser than Solomon, and (if it may be said without offence) even than those who now maintain the same sentiments, determined otherwise; the king who had been wise was permitted to become himself an idolater, and was punished by the loss of ten parts of his kingdom.

CHAPTER II.

State of Chaldæa, Assyria, Persia, and India during this period—and that of China during the same—and of several smaller regions then subject to the Assyrian Empire.

CHAPTER II. THIRD PERIOD.

AT the period to which the story of Chaldæa was last brought down, that country was in subjection to the kings of Assyria; nor was it liberated from that state during the whole of the period now under review; and consequently under that of the Assyrian empire will its history still be included. Now this was left subsisting at the time of the Exodus, under a line of kings who passed their years in their harams, secluded from all intercourse with their subjects, but through some select officers. This contemptible race is represented by different historians as of very different duration; and the last of it is said to have had the name of Sardanapalus; whose government was overthrown by the combined forces of the Medes and Babylonians. But since this event itself took not place until after the end of our third period, there is nothing here to be offered to the reader's notice of this great empire, but that such a period of tranquillity, as it seems to have enjoyed, consists well with that increase of wealth and growth of luxury which must have taken place, to give occasion to the description which the prophets of Israel have left us, of the riches and voluptuousness of its metropolis, Niniveh. While the silence of history as to occurrences in the regions said to be subject to Assyria for so many centuries, appears powerfully to confirm what is asserted of both the extent and duration of that empire. Yet it is said, that ere the dissolution of it the Persians recovered their inde-

B. C. 1493. State of Chaldæa during this period.

That of Assyria:

B. C. 751.

And Persia.

pendence, and were governed by kings of their own nation; but nothing to be depended on of the actual achievements of these is preserved, nor any thing during this period to detain us from proceeding in our review to the next country eastward, that of India.

State of India during this period.

On returning to this, the observation of Sir William Jones before noticed necessarily recurs, that the dawn of true Indian history appears only three or four centuries before the Christian æra.* For while the first account which bears the appearance of credible history in that of India is, that the country was very early divided into three great monarchies; one on the Indus, another on the Ganges, and a third in the peninsula; and that of these the petty kings of it held their dominions by a kind of feudal tenure; of the transactions in these, either domestick or foreign, nothing that can be depended on is related within the space to which the present period of this History extends.

That of China.

Vai-gin.

Proceeding to the great empire of China, the history of which we had in the last period reviewed to the end of the reign of Vai-gin, which closed the fourteen hundred and eightieth year before the incarnation, we find that he was succeeded in the throne by his brother Hotan-kia. Of this prince the only circumstance recorded is his removal of the seat of empire to a city in an higher situation in the province of Honan, to be secure from the inundations of the Yellow river; he reigned nine years, and his only son Zu-ye became his successor: who from the remarkable tranquillity of his reign was denominated the pacific emperor, and sat on the throne nineteen years. To this monarch succeeded his son Zu-fin, whose accession was contested by the brother and nephews of the preceding emperors, but by the ability and authority of the prime minister he was seated

Hotan-kia.

B. C. 1471. Zu-ye.

B. C. 1452. Zu-fin.

* Of the laborious work which an indefatigable Indian scholar of our own days has compiled, the earlier parts appear to contain little else than a chain of the grossest absurdities, intermixed with abortive attempts to prove that Hindostan is the source of legends of which she seems, more probably, to have been only the receiver and disguiser. On the part of the author it may indeed be pleaded, that the work being only a compilation, he could do no more than use the materials he had, and work up the Brahminical tales with the fanciful observations of those industrious zealots in the Indian literature, who had taken the pains to collect them.

CHAPTER II. THIRD PERIOD.

on the throne, which he filled for sixteen years, being on his death succeeded by his brother Vo-kia; who usurped the crown from the emperor's son Zu-ting. But he was not able to secure the inheritance of it, Zu-ting recovering it on his decease, which did not take place but after a reign of twenty five years. Zu-ting governed with great wisdom, and such was his justice, that while he had it in his power to secure his crown to his son, he at his decease referred it to his ministers to advance to the throne any prince whom they might deem more worthy of it. And they recalled from banishment the son of his predecessor, Nang-keng, and placed him on the throne. Still Yang-kia the son of Zu-ting disputed his succession in a cruel war; but Nang-keng prevailed, and filled the throne for twenty-five years, when Yang-kia succeeded him. During the whole of this reign great were the troubles which arose from the divisions in the imperial family. The tributary princes withheld both tribute and obedience, and by establishing their independence would probably have overthrown the monarchy, but that at the end of seven years the emperor being removed by death, the throne was filled by his brother Puon-keng, who usurped it in prejudice of Yang-kia's son; but by his prudence restored tranquillity to his dominions. To prevent their being again disturbed by the ambition of the brothers of the deceased emperors, he enacted a law to secure the crown to the sons of these last, though himself for want of issue was succeeded by his brother, having reigned twenty eight years and changed the name of his family from Chang to Yng. Siao-sin the next emperor proved an inactive effeminate prince, who by devoting himself to pleasure nearly ruined his empire. After thus worthlessly occupying the throne for twenty one years, he left it to his son Siao-ye; who spent a reign of twenty-eight years in imitating his father's vicious example; but left for his successor a son of very different character, named Vu-ting; of whom there is related an entertaining story of a prime minister being shewn him in a dream, whose resemblance he found in a village mason, named Fu-jue, whom the emperor on examination advanced to that post, and by whose counsel the character of that monarch was greatly exalted, and his authority extended over foreign nations bordering on the west of China, that is, the

B. C. 1436. Vo-kia.

B. C. 1411. Zu-ting.

B. C. 1379. Nang-keng.

B. C. 1354. Yang-kia.

B. C. 1347. Puon-keng.

B. C. 1319. Siao-sin.

B. C. 1298. Siao-ye.

B. C. 1270. Vu-ting.

country of Tibet. The reign of Vu-ting lasted fifty-nine years; and he was succeeded by Zu-kong his son. This prince after a peacefull reign of seven years left the crown to his brother Zu-kia; who was an haughty and vicious prince, but reigned three and thirty years, and was succeeded by his son Lin-sin, who like his father was a slave to his lusts; and shortening his days by debauchery died after a reign of only six years; being succeeded by his brother Keng-ting. This monarch reigned twenty-one years, yet has not left a single act to be related of him. On his decease the crown descended to his son Vou-ye; who, absurd and impious, strove to introduce among his subjects idolatry and the worship of dead men; and with senseless blasphemy pretended to fight against heaven, and in the end was killed by lightning when hunting,*, and after reigning no more than four years was succeeded by his son Tai-ting. Of this emperor the sole anecdote preserved is, that he made war on a tributary prince, to whose little state called Yen, belonged Peking, the present metropolis of the Chinese empire. He reigned but three years, leaving the conclusion of the war to his son Ti-ye: who by his general Ki-lye drove the prince of Yen from his territories, and conferred them on that general. Ti-ye reigned thirty-seven years, and at his death left three sons; the two eldest of which having been born ere their mother became empress, were, as the sons of a concubine, set aside by the mandarins, and the succession was awarded to the youngest, named Cheu. He is said to have been so strong in body and so savage in mind, that he found pleasure in catching wild beasts, and tearing them to pieces with his hands. Neither did his cruelty exceed his impiety. After this emperor had been on the throne eight years, he married a most beautifull woman, but whose nefarious disposition induced her to excite her husband to the greatest excesses

B. C. 1211. Zu-kong.
B. C. 1204. Zu-kia.
B. C. 1171. Lin-sin.
B. C. 1165. Keng-ting.
B. C. 1144. Vou-ye.
B. C. 1140. Tai-ting.
B. C. 1137. Ti-ye.
B. C. 1100. Cheu.

* Of a reader inclined to doubt of this event more particularly, it may justly be asked, since the divine government is universal, what good reason can be assigned for doubting, that the Supreme Being does on proper occasions vindicate His own authority by extraordinary interpositions among other nations, as well as among that which he hath chosen for His witnesses.

CHAPTER II. THIRD PERIOD.

of inhumanity, debauchery, and prodigality.* He frequently made a feast for his lords of an hundred and twenty days together; and his tyranny and cruelty at length provoked the whole empire to revolt, and Vu-vang, the grandson of that Ki-lye to whom Cheu's father gave the principality of Yen, was chosen to lead the forces raised by the princes and grandees; when marching against Cheu, that emperor met him with a numerous army; a great part of which however on the signal for battle being given went over to Vu-vang. When Cheu, reduced to despair, fled to his palace, set fire to it, and burned himself in one of his apartments. Vu-vang pursuing him, met the empress as he entered the palace, and immediately put her to the sword. Cheu had reigned thirty-three years, and on his death

B. C. 1068. Vu-vang.

the tributary princes and grandees unanimously elected Vu-vang emperor: who thus became the founder of the third dynasty, called Cheu from the name of his principality in the province of Chensi.

Of Vu-vang the Chinese annals relate, that he was descended from Hoang-ti. It was in the beginning of his reign, that he assumed the name of Vu, having before had that of Fa, and at this time arose the custom of the emperors of China changing their names on their accession.

Vu-vang renewed the sacrifices to the Lord of heaven, altogether neglected in the preceding reign, redressed grievances, re-established laws, and restored the ancient families to their dignities, and he

* To please this detestable woman Cheu is said to have erected a tower of red marble, with gates inlaid with jasper, one thousand cubits high, and which was seven years in building: and Ta-kia herself, it is reported, invented the following shocking instrument of torture; it was an hollow brasen pillar twenty cubits in height and eight in circumference, having an orifice at the top, another at the bottom, and a third in the middle. This, by fire put into it, was heated red hot, and wretches condemned for the slightest crimes were chained to it, and compelled to embrace it with their arms and legs, till the flesh and even the bones were consumed: the diabolical emperor and empress all the while delighting themselves with the cries and the sight of the tortured. To Ta-kia is ascribed the introduction of the absurd fashion among the Chinese ladies, which contrary to the course of fashions in the western world has lasted so long, of repressing the growth of their feet, as well as the institution of the feast of lanterns.

particularly rewarded Ki-tsu, an uncle of the late emperor, with the kingdom of Corea. He reigned seven years, dying in the ninety-third year of his age, and having for successor his son Ching-vang. This prince being only thirteen years of age at his accession, his uncle Cheu-kong acted as his guardian, and completed the good regulations which Vu-vang did not live to perfect. But some of those envious spirits which are ever found about a court, persuaded the young monarch, that his uncle under cover of his regency intended to usurp the imperial dignity, a calumny which caused Cheu-kong to retire from court. But, though he was at first pleased to be without restraint, the inexperience of Ching-vang soon threw affairs into great confusion, and during this embarrassment the emperor being apprized of the great affection which his uncle had formerly manifested for his father, went to him in his retreat, and prevailed on him to return, when he steadily followed his counsels. About this time a magnetic index pointing north and south was known in China; since Cheu-kong presented one to the embassadors of Cochin China, for their direction in returning home: and it is thought to have been invented by that minister himself. Ching-vang died after a reign of thirty-seven years, and was succeeded by his son Kang-vang. The days of this monarch presented a scene of peace both at home and with foreign nations. During it the manufacture of silks was much improved, as was husbandry: and so strict a regard was paid to engagements, that the prisoners were let out every morning to work on the lands, and returned without compulsion in the evening. This emperor reigned twenty six years, and left his crown to his son Chao-vang or Chau-vang, who is said to have been so fond of hunting, and to have occasioned so much mischief by the practice of it, that the oppressed husbandmen plotted his death, and contrived a bark in which he and his nobles were to pass a river, which fell to pieces in the passage, and the emperor was drowned, in the year preceding our æra nine hundred and sixty two. Which bringing the history of China below the period at which the ten tribes of Israel revolted from the House of David, there is here to be added only, that it is stated to have been in the twenty-seventh of this reign, that Xaca or Foe, was born in India, who introduced the sect of the Bonzas,

B. C. 1061. Ching-vang.

B. C. 1024. Kang-vang.

B. C. 998. Chao-vang.

and taught the worship of idols, and the transmigration of souls, and received divine honours among the Hindûs. The religion of Foe is reported to be at the bottom mere Atheism; it being the grand principle which Foe declared at his death, that after this life there is no existence, but all things end in nothing or annihilation, which the Chinese call Chum-hiu, that is, annihilation.

Of occurrences in the regions to the east of China, so very few are recorded previous to the close of the period which we are now considering, that it appears eligible rather to reserve that little to a season when something more can be added to it, than to detain the reader at present with the statement of a few lines only. The same may be said of the ancient Scythia and modern Tartary, including the portion of country known during some centuries by the name of Parthia; which with Media formed part of the extensive dominions of the Assyrian empire until after the separation of the kingdoms of Judah and Israel. Neither of the next country in our course, that of Armenia, is aught recorded before its subjugation to the Medes, except the death of a king named Araxes, who having irritated a nobleman of his court by sacrificing two of his daughters, and being in revenge pursued by the enraged parent with war, was drowned in the river since called from that event by his name. Cappadocia affords still less anecdote, seeming during the whole of this period to have continued, like so many other countries, in subjection to the Assyrian monarchy.

CHAPTER III.

History of Asia Proper—Lycia, Cilicia, Syria, Phœnicia, the Canaanites, the Philistines, and Arabia.

IN our review of the immediately preceding period, the whole of Asia Minor was, for a reason then assigned, considered together: the portions of it may now be more distinctly examined. From Cappadocia, which was before considered as comprizing Armenia the Less and Pontus, and may yet well be considered as so doing, until the last emerged in a later period than that which we are now reviewing into a separate kingdom, we on the west arrive at that region which was termed by the Romans the Proper Asia, extending only to a part of the peninsula denominated Asia Minor, that is to say, the provinces of Phrygia, Mysia, Æolia, Lydia, Caria, and Ionia; a tract of country lying between the thirty-fifth and forty-second degrees of north latitude; and extending about seven degrees in east longitude, beginning from the twenty-sixth from Greenwich.

Extent of the Proper Asia.

During the last period which we investigated, these countries had afforded no materials for history. The first of them, which has gained much celebrity from the Iliad of Homer, appears to have been inhabited by a voluptuous and superstitious people, who embarked successfully in commerce, and set other nations the example of divination by the flying, the singing, and the feeding of birds. Here were the head quarters of the priests of Cybele, an idol, whose worship extended itself into Greece; and, where indeed, that of every idol did, Rome: and here, too, in Phrygia, various other idols were adored; in the mythology of which may be traced

Phrygia.

CHAPTER III. THIRD PERIOD.

vestiges of arkite tradition. At what period this region first became free from the Assyrian yoke, under which, it has already been stated, that it was said, together with the neighbouring lands, to have been reduced by Ninus, does not appear;* but the earliest postdiluvian monarch mentioned, is one of the name of Midas, of no achievements. After him appears Manis, described as a king of singular prowess and virtue; and then Gordius is said to have been raised to the throne by his countrymen, in consequence of their having become weary of the state of anarchy which at the period immediately preceding his accession prevailed in their country. For having enquired of an oracle, by what means they might remedy the evils under which they suffered, they were advised to advance to the throne the first man, who, after the return of the embassadors sent on this enquiry, should visit the temple of Jupiter in his cart; and this happened to be Gordius: who was accordingly promoted to the sovereignty; and consecrated in the same temple the cart in which he had ridden with that knot hanging to the beam of it, of which so much has since been said as to render it proverbial.

Midas.

Manis.

Gordius.

* The uncertainty above noticed of the period at which Phrygia was freed from subjugation to the Assyrian monarchs, manifests the want of accuracy in the chronology of this country; a defect which the author is totally unable to correct: since the great æra from which the Greeks reckoned their early transactions, that of the Trojan war, as well as the age of the historian of it, is so uncertain: while the inconsistencies and absurdities with which the story itself is encumbered very much diminish the credibility of such an occurrence having at all taken place; for since Castor and Pollux, brothers of Helen at the same birth, were in the Argonautic expedition, and that took place previous to the capture of Troy and slaughter of Laomedon by Hercules, if we suppose the twins to have been only twenty when they went to Colchis, and Priam to have been raised to the throne immediately on his father's death; as he is stated to have reigned forty years, and it was in the last year of his life that Homer has placed the events of the Iliad, the age of Helen at the time when she appeared so beautifull in the eyes of Priam and his counsellors as to almost justify a war on account of her, must have been at least somewhat better than threescore: a time of life at which it is not usual for ladies to be deemed the handsomest of their sex: and this, after all has been done that can be admitted for contracting the time between the Argonautic expedition and the Trojan war: while from other notations of time to be found in the Iliad, the fair subject of contention would appear to have been considerably older still.

This so suddenly elevated monarch is stated to have been succeeded by his son Midas, so renowned for his riches: for which this last is said to have been indebted to the mines discovered, and possibly first in his reign, in Mount Bermius: he has, too, the credit of filling Phrygia with new superstitions. Of one of his sons, named Ancharas, is related an anecdote parallel to that of the Roman Curtius, in his having ridden into a preternatural chasm; and doubtlessly, equally true. But, as under the difficulty which presents itself to every effort to connect this part of profane history with the sacred at this period, no point at which a transition can so conveniently be made, appears to come much nearer to the æra of the separation of the kingdom of Israel from that of Judah than the present, though probably it is somewhat past it, here the story of Phrygia Major may be suspended, and that of a cotemporary monarchy which existed in Phrygia Minor be pursued.

Midas the second.

In this last region then stood, or is said to have stood, that city which the Homeric poem has so emblazoned, and the sovereigns of which are stated to have reduced under their dominion all the petty kings, among whom the country was originally divided. The history of Greece itself seems scarcely more replete with fable than that of this country; an ancient monarch of the name of Cynthius is said to have reigned over Troas long before Teucer, from whom the Trojans assumed the well known name of Teucri; and the latter is by some represented as the last of the line; but by others as a stranger from Crete. He had no son, but was succeeded by Dardanus, who married his daughter; being invited, on account of the excellency of his reputation, to come for that purpose from Samothracia, of which island he was the sovereign. In Phrygia he is stated to have ruled with great equity, and to have been successfull in his wars, extending the bounds of his dominions; and, after a reign of sixty-four or five years, to have been succeeded by his son Ericthonius. The example of equity set by his father was followed by this monarch; though he did, what is rarely effected without some transgression of the rules of justice, amass great wealth: still it was during a peacefull reign, and that according to some protracted to seventy-five years; but by others reported to have endured forty-six only. Tros the son of this prince

Phrygia Minor.

Cynthius.

Teucer.

Dardanus.

Ericthonius.

Tros.

CHAPTER III. THIRD PERIOD.

next mounted the throne; to whom is ascribed the building of the city of Troy: and who died after a reign of forty-nine or sixty years, (so widely differ the accounts) through grief for the sufferings and death of a son, and for the unsuccessfull issue of a war which he undertook in revenge of him against Tantalus king of Sipylus. From this king it was that Phrygia Minor took the name of Troas, as its capital did that of Troy. On his death his son Ilus is said to have succeeded to his kingdom, and to have prosecuted the war against Tantalus with very different success: for he subdued the whole country. Ilus, having both enlarged and adorned the city of Troy, died in the fortieth year of his reign, leaving his crown to his son Laomedon. But as this prince could scarcely have succeeded to it until after the revolt of Jeroboam, the history of the Lesser Phrygia must here be suspended.

Ilus.

The situation of this country between the two Mysias has occasioned a partial deviation from geographical order to connect the histories of regions of the same name, and requires our attention to the north to notice, that in Mysia the Less was Cyzicum, situate on an island, one of the greatest and most wealthy cities in Asia, which will hereafter demand more attention; and that of Lampsacus, infamous for the shocking idolatry and horrid vices of its inhabitants.

Of the Greater Mysia, which lay to the south of Phrygia, Pergamus, where the manufacture of parchment commenced, and from whence this usefull article derived its name, was the capital. Of the region in general the inhabitants are stated to have been originally of a military character, but in a later age to have degenerated most vilely; certainly most gross and contemptible was their idolatry. The name of Olympus is given to their first monarch, and he is represented as having married a niece of Dardanus king of Troy. Neither are there any more sovereigns of this country named, until the age of the Trojan war, nor, consequently, until after the determination of the period now under review.

Of the Greater Mysia.

Keeping still to the south we pass from the Greater Mysia into Æolia; which province, together with Ionia and Lydia, formed that subdivision of Asia Minor which was termed Lydian, and as having generally followed the fortunes of this kingdom as a portion of it, will

Of Æolia, &c.

be most conveniently considered in the history of it. Lydia itself, then, was a region which seems to have traced its kings to the very days of patriarchal government. The name of the country is by Josephus derived from Lud, the son of Shem. Another derivation indeed gives it an allusion to the nature of its celebrated river Mæander. But as the countries first settled seem much oftener to have been denominated from the chief of the family which first occupied them, than from any local circumstances, the former appears the more probable cause of the name; and that too, especially, as the region on which the name of Lydia was originally bestowed, was not the tract running all along the Mæander, but only that on the coast, afterwards termed Ionia, from the people who gained possession of it. Neither is it unworthy of observation, that he from whom the first line of the sovereigns of Lydia descended, is said to have been the grandson of Manes; who is represented as the son of Jupiter and the earth, married to a daughter of the ocean. Which appears manifestly to be a mythological description of Noah and his wife; and by which account the king alluded to is placed exactly in the same generation from Noah, as Lud the son of Shem. While, according to the custom which has appeared to prevail so generally, the list of kings is carried up to the great patriarch himself; Manes being said here to have been the first king of Mæonia, the original name of the country, to which that of Lydia was afterwards appropriated. Neither does there seem sufficient ground for the conclusion which the Authors of the Universal History have drawn from Manes being described as sprung from the earth, that he is represented as of mean extraction. Since among the nations who personified the earth as a deity, this origin could never be considered as base. Neither from fact does it appear to have been so esteemed; for the Athenians gloried in their pretensions of having sprung from the soil of Attica; and while better informed nations would not have assigned such an origin to any one, the oriental phrase, a man of the earth, in truth meant a cultivator of it: an employment which was far from being holden in contempt in the early days of society. And what is further stated in the present case, that Jupiter was the father of Manes, as the earth was his mother, would surely, if justly interpreted, amount

Lydia.

First king, Manes.

to an assertion that he was considered as the first man: no uncommon mistake perhaps with respect to Noah, among those who had lost all tradition of an antediluvian race. The learned writers who have just been mentioned, do, indeed, in justification of their interpretation of the fable, produce a story of an anonymous king of Lydia being raised to the throne from the rank of the journeyman or even the slave of a cartwright. Yet this story ill accords with the commencement of society, when neither journeymen or slaves were known. This, however, is not the only apparent [illegible] history of the Lydian monarchs. Yet with it, [illegible] be content, having no documents by which it may [illegible]

This Manes, however, whatever confusion may [illegible] is said to have been succeeded by his own son [illegible] Atys. In the days of this last a severe famine [illegible] vailed. But the cause assigned for it does not [illegible] to have occurred in those early days. For it [illegible] from the too abundant population of the [illegible] which induced the king to send his younger son Tyrrhenus [illegible] half of his subjects in quest of new settlements. Atys was succeeded by his son Lydus; from whom the country of Mæonia is said to have received the name of Lydia: which denomination was before restrained to the sea coast of the country. But since this change of name was probably posterior to the age of Homer, who seems to have known the region by the former name only; and we shall find Hercules, the poet's senior by some generations, mentioned several descents from this; here appears to be another most glaring anachronism. To proceed, however, the next sovereign noticed is Alcimus; who is represented as having been an excellent prince. In his time a colony of Lydians, we are told, founded Ascalon in Phœnicia, but the truth of this report may be doubted. Adaymetes is mentioned as another monarch; and afterwards Cambletes is stated to have been a debauched prince, who died by his own hands. As did likewise the next mentioned, Tmolus. To this last succeeded his son Theoclymenus; and to him Marsyas: to whom is ascribed the plantation of the colony of Archipena in Italy.

Cotys.
Atys.
Lydus.
Alcimus.
Adaymetes.
Cambletes.
Tmolus.
Theoclymenus.
Marsyas.

The story of this part of Asia Minor being thus brought down to

the close of the period before us, passing on to the remaining provinces of it, on the west the traveller comes to Caria, and on the south-west of that to Lycia. Both these are said to have been colonized from Crete. But the name of the last is stated to have been derived from Lycus, the son of Pandion king of Athens. The former possessors of this region were called Solymi, and Mylians. The government of it was at first monarchical, and the country portioned out among several *reguli*. The leader of the Cretan colony is stated to have been Sarpedon, a brother of Minos whom that celebrated monarch expelled from his native island, and who in his turn expelled or subdued the former inhabitants of Lycia. After this the country grew powerfull, its extent considered, its inhabitants became expert mariners, and acquired great potency at sea; but as this was at an age below the close of the present period, their tale must here be suspended, and as of the adjoining province of Pamphylia there is nothing recorded thus early, we may leave the coast of Asia Minor through that of Cilicia.

Caria and Lycia.

The region last mentioned, is said to have been originally denominated Tarshish, from that son of Japhet from whom the city of the same name, as has been already observed, derived its appellation. The title of Cilicia is said with considerable probability to have been bestowed on it on account of the stony nature of part of its soil, from a Phœnician word signifying a stone. This country is exceedingly strong in its position; there being no more than three passes into it, and those narrow; and therefore, too, stiled the gates of Cilicia; and its renowned commercial city of Tarsus, (the building of which is indeed on the authority of an ancient monument ascribed to Sardanapalus; though, since its name indicates an earlier origin, it was in all probability only rebuilt, or its edifices erected on a new spot by him) is represented by an ancient writer of high authoriy, Strabo, as having in process of time become in no wise inferior to Athens for the study of philosophy and polite literature. Through this city ran the river Cydnus, which has acquired much notoriety from the trial which the great Macedonian conqueror so rashly determined to make of the coldness of its waters. The descendants of the first inhabitants of this country were expelled by a colony of Phœnicians. After

Cilicia.

Tarshish a seat of literature.

CHAPTER III. THIRD PERIOD.

which several other colonies came thither from other regions; and particularly from Greece and Syria. But of the history of the country during this period, and even prior to its voluntary submission to Cyrus, nothing is recorded.

Arrival of new colonies in Cilicia.

Having turned the corner formed by the Cilician and Syrian coasts we come to Syria itself. In the former part of the period now under consideration, this country continued divided into small kingdoms, the earliest transactions among which that history relates and is recorded by the sacred writers. The kings of Zobah had committed hostilities against the Israelites as early as the days of Saul, which they [illegible] repelled; and his successor David revenged by a total defeat very great slaughter of their army, as well as by the [illegible] their allies the Syrians of Damascus; whose metropolis [illegible] and garrisoned their country; which continued tributary [illegible] his days. Of Zobah we read of but two kings, Rehob [illegible] Hadadezer. This kingdom was so greatly reduced by [illegible] of David, that though it had previously menaced all the [illegible] principalities, in the reign of Solomon that of Damascus rose on its ruins. This last kingdom was founded by Rezon, a subject of Hadadezer, who deserted him when David was pursuing his victory against him. At that time he collected a body of men, with which he seems to have led a predatory life during the days of David; and in those of this monarch's son Solomon, when he had by his apostacy forfeited the divine favour, Rezon seized on the city of Damascus, and, establishing a kingdom there, appears to have constantly continued at war with the king of Israel; and with this fact closes this period of the history of Syria: for though there are some other kingdoms of this region mentioned by the sacred writers, as Hamath and Geshur, the duration of their independence was brief, after that the kingdom of Damascus once rose: neither does their history afford any particular sufficiently important to require notice.

Syria.

Kings of Zobah.

Damascus.

Rezon seizes on it.

Proceeding to the adjoining country of Phœnicia, we there in the interval between the Exodus of Israel and the revolt of the ten tribes, necessarily meet with much that offered itself to our notice in the history of the Israelites; and beyond this, very few are the occurrences which are preserved. Taking, however, the states in the

Phœnicia.

order in which they lie; of Sidon we have sufficient testimony that it was in the time of Joshua a great city: and from what afterwards occurred we may conclude, that its greatness was founded on its trade and maritime superiority. Of its kings during this period the sacred writings contain neither name or anecdote. But the Greeks speak of a Phœnix the son of Agenor; possibly including a whole colony under the name of their conductor: and in a later age a monarch of the name of Phalis is mentioned, but on authority on which it should seem but little dependence can be placed. There being then nothing to detain us here, let us proceed to Tyre. Sidon.

Now the first king of this city whose name is preserved, was Abibal, cotemporary with David. But it is his name solely that has reached us, not a single transaction of his reign being on record. To him succeeded a monarch not quite so little known, his son Hiram, who was the friend of the king of Israel just mentioned; rejoicing in his prosperity, and supplying him with both cedar and artificers to build him a palace; and after his decease continuing his kindness to his son. For such was the assistance which he gave to Solomon both toward erecting the magnificent temple which he had designed, and building a navy on the Red Sea, as well as in the navigation of his ships to Ophir, as to prove that the Tyrians had at that time advanced very far in the cultivation of the arts, as well as in skill in maritime affairs. Under Hiram the kingdom of Tyre flourished highly. He enlarged that city, and repaired several others in the eastern part of his dominions; and is said to have married one of his daughters to Solomon. After a reign of thirty-four years, Hiram was on his death succeeded by his son Baleazar; of the duration of whose reign two very different accounts are given: by the one he is reported to have reigned seven, by the other seventeen years. Whatever was really the length of his reign, he left his crown to his son Adastartus. And this prince, after sitting on it either eight or twelve years, was murdered by four sons of the woman who had nursed him: the eldest of whom usurped the kingdom, and held it twelve years. But Astartus, a brother of the murdered prince, recovered the sovereignty, and reigned likewise twelve years. Whose reign, even allowing for

Tyre.

Abibal.

Hiram.

Baleazar.

Adastartus.

Astartus.

CHAPTER III. THIRD PERIOD.

all the inaccuracies in the length of the preceding reigns, undoubtedly extended beyond the æra of the separation of the two kingdoms of the Israelites.

The state of the rest of Palæstine during the period before us, has for the whole of it, except the forty years which the Israelites passed in the wilderness, and the little relating to the five cities of the Philistines not therein noticed, been stated to you in the history of the former people. Of the Canaanites during the forty years above [illegible] we have nothing preserved, but in the hints which the sacred [illegible] has given us, that great was the alarm excited among [illegible] approach of the Israelites with the avowed intention [illegible] them, and taking possession of their land under a [illegible] Neither does what remains of history throw the [illegible] events which occurred among the Philistines, [illegible] decease of Joshua, Gaza, Ashkalon, and Ekron [illegible] them, and in a short time recovered. Their [illegible] the Israelites, and what they suffered when this people [illegible]

Canaanites.

Philistines.

* The alarm occasioned among the seven nations of Canaan by the rumour of the approach of the Israelites under a divine commission to extirpate them, and take possession of their land, presents a distressfull scene, which can scarcely be contemplated without exciting in the breast of the reader of it some feelings of compassion; however deserving the condemned people were of the sentence denounced against them. Neither is such compassion without full justification from the perfect example afforded us by the ever blessed Saviour; when, knowing all the evil deserts of Jerusalem, He yet wept over that city when adverting to her impending destruction. But it is not solely on account of the interest thus excited, that the reader is interrupted with the present note, but on that of the following truth conveyed to us by the infallible information of Holy Writ: That twelve years hence (and this is written in the year 1814) the inhabitants of what calls itself Christendom, will be in a situation parallel to that of the Canaanites when their appointed destroyers left Egypt. For as then it might have justly been proclaimed to them, "Yet forty years, and the inhabitants of this country shall be extirpated by Jesus the son of Nun, at the head of the armies of the Lord!" so twelve years hence may it with no less truth be said to the inhabitants of Christendom, "Yet forty years, and Jesus Christ shall send forth His angels, and gather out of His kingdom all things that offend, and them which do iniquity; and the kingdoms of this world shall become the kingdoms of our God and His Christ; and He shall reign for ever and ever!"

repentance the divine interposition in their favour, have been already stated in the history of the latter. In this it appeared that the power of their league was greatly reduced by the victories of David, to whom they became tributary: but during whose time they were reinforced by the arrival of the fugitive Edomites, who took refuge among them; and have been supposed to have contributed to turn their minds to commerce, in which they rose to great eminence: and for the sake of extending which, it is presumed, that they about the same period made themselves masters of Sidon. Neither is there more to add to their history during the present period, than that in one of their cities, Gath, the regal government certainly prevailed in the days of the three successive kings of Israel, Saul, David, and Solomon.

Gath a monarchy.

Here, therefore, quitting the prosecution of their history, we must, according to the course already delineated, proceed south-east to the peninsula of Arabia; the story of the eastern portion of which was before brought down to the close of the reign of Asmah, the son of Al Norman. The continuance of this history to the beginning of the reign of Rehoboam king of Judah, exhibits very little more than the names of thirteen sovereigns who during this interval sat on the Arabian throne. To the Asmah just mentioned succeeded Shadad, a descendant of Saba or Abd Shems by another line, who is remarked as a very powerfull prince; and was followed it is said by his brother Lokman: as this last was by another brother named Dhu-Sadad. His son Al Hareth next mounted the throne; who greatly enriched the kingdom of Yaman; and was, too, the first of their monarchs on whom his subjects bestowed the surname of Tobba, which from thence became a name for the sovereigns of Yaman in general, signifying, we are told, successor; though there seems ground to suspect, that on this point some mistake has been introduced, and that the term is rather equivalent to that of 'the good.' The next monarch was Shu'l Karnain Assaab, the son of Rayesh; but what relation he bare, or whether any, to his predecessor appears not. He was succeeded by his own son Dhu'l manar Abrahah, and this last by his son Africus: from whom some of the Oriental writers

Eastern Arabia or Yaman.

Shadad reigns.

Lokman.

Dhu-Sadad.

Al Hareth.

Shu'l Karnain Assaab.

Dhu'l manar Abrahah.

Africus.

CHAPTER III THIRD PERIOD.

affirm, that the continent of Africa took its name. An assertion which seems to stand in need of some confirmation; especially as the name of Africa is far from bearing the appearance of an Arabian origin. But founded or not as this anecdote may be, the prince to whom the name of Africus was given had for his successor his son Dhu'l Adhaar Amru, who obtained the surname of 'the lord of terrours;' but being for some enormity driven by his subjects from his throne, they placed on it in his room Shar-babil, of the former line of Alsacsac. This monarch was succeeded by his own son Al Hadhad; and he by his, Balkis; who is said to have been the father to the queen of Sheba that visited Solomon: and though this be incon- with that inquisitive and adventurous princess coming f due south of Judæa, yet so great is the inclinatio the Sabæans to that point, that her being south does not appear sufficient to justify that part of Arabia: while the particulars to Solomon strongly confirm the supposi the manner in which the succession of the next sovereigns is named leaves room to suspect, that there was some interval between their reigns, we may here consider the history of this part of Arabia as brought down to the close of the present period.

Dhu'l Adhaar Amru.

Shaar-babil.

Al Hadhad.

Balkis.

The queen of Sheba.

For the next portion of this country to the north west, the kingdom of Hejaz, there is nothing handed down to us as occurring in it during the whole space of this period, but that the government of it does not appear to have continued many centuries in the hands of one prince, but to have been divided among the heads of tribes, nearly in the manner in which the Arabs of the Desert are governed at this day. And for Arabia Petræa, all that is known of the transactions of the various nations that inhabited it during this period, is contained in the history of the Israelites, so that to give it here would prove little else than to detain the reader with uninstructive and uninteresting repetition. Here, then, closing the present, let the resumption of the story of Egypt be deferred to the following Chapter.

CHAPTER IV.

History of Egypt resumed, and continued to the end of this period—Æthiopia—its situation, government, and laws—earliest History—the Cyrenaica—the proper Africa—first Inhabitants—Numidia and Mauritania.

THE story of Egypt was suspended at the departure of the Israelites, and the destruction of that king, who, being compelled by the divine judgments to assent to it, was insane enough to pursue the people, and perished in his impious folly.

By the learned labours of Mr. Bryant on that labyrinth of confusion the Egyptian chronology, it has been rendered pretty manifest, that the Egyptian monarch who perished in the Red Sea in the year before the commencement of our æra fourteen hundred and ninety-three, was named Amenophis. He was succeeded by Rhameses Sethon: but whether this last was connected with him by blood or not does not appear. The chasms and confusion in this part of the tables of Egyptian kings preserved by the Grecian writers Herodotus and Diodorus Siculus, set all reconciliation at defiance. By the former, the erection of the largest of the pyramids is ascribed to a sovereign which he places lower than the æra of the Trojan war. Still they appear to have preserved some facts, though they have grossly misplaced them. Thus the sovereign above alluded to, is stated to have been a great tyrant, and to have subjugated his people to the most laborious slavery; sending them to work in the quarries, and harrassing others by building the pyramid just mentioned: traits of character which perfectly suit the monarch to whom Moses addrest

Amenophis.

Rhameses Sethon.

himself. While his successor, who is represented as stated by some to be his brother, is said like him to have built a pyramid, though much inferior to that erected by his predecessor, which last particular might very well ensue from the loss of the labour of the Israelites.* Nor does the assertion that the successor to this last king was the son of the former, tally less accurately with the fact of the eldest son of that monarch having been cut off: since this circumstance might very naturally lead to the advancement of the brother of the deceased monarch to the throne, on account of the infancy of his [illegible] and to him this prince would as naturally succeed. Neither [illegible] consistent with what might be expected as an effect of [illegible] dous judgment which overtook his father, that this son [illegible] the impiety and injustice of his immediate predecessor [illegible] voured by his own clemency to his subjects to avoid [illegible] to behaviour so unjustifiable. So inconsistent with [illegible] and good sense thus manifested are two other anecdotes recorded of this monarch, as to suggest, that there must be some mistake in the assignment of them, did not daily experience, no less than the example of the wisest of men, testify to the grossness of human inconsistency. For first he is stated to have deposited the dead body of a daughter, whom he had lost, in the hollow image of a cow; which was preserved in a chamber of the royal palace, and before it precious odours were burned, and a continual light: and then it is said, that during the last six years of his life he made no distinction between day and night, but spent the whole of his time in revelling; that he might demonstrate the falsehood of an oracle which had predicted, that he should survive but six years: whereas by living thus he conceived, that though he died in the seventh, he should in fact have lived twelve.†

* A moral reflection, which might be of use to those who would injuriously purchase posthumous fame, has been made on the lot of these two kings: that although they were at so much pains to build for themselves everlasting tombs, yet their bodies were never deposited in their intended sepulchres. For as one was overwhelmed by the waves of the Red Sea, so that of Cephrenes was privately interred by his friends, lest the rage of the people at the recollection of his tyranny should cause his remains to be insulted.

† This anecdote can scarcely fail to suggest the question, whether some in our

But though the prior facts respecting this monarch and his two predecessors, as detailed by the Grecian historians, are deserving of notice on account of their correspondence with the sacred history, for a more connected line of Egyptian kings we must resort to the fragments of Manetho; in which, as preserved by Eusebius, we find, that to the Amenophis above-mentioned, Sethos, sometimes particularized by the name of Rameses Sethon, is named as successor, and is stated to have reigned fifty-five years. To him is said to have succeeded Rameses, who sat on the throne sixty-six years. This last was followed by Amenopthes, who wore the diadem forty; and Amenopthes by Ammenemes, who swayed the sceptre twenty-six years, after whom Thuoris ascended the throne, and filled it only seven. Subsequent to the reign of this king is mentioned a dynasty which lasted an hundred and seventy-eight years, but no kings of which are named; and the next, the twenty-first dynasty, commences with Smendis, who is conjectured to be the Pharaoh whose daughter Solomon married. In his successor's reign, therefore, who is termed Psusennes the first, and who is said to have set on the throne forty years, must be placed the end of the present period. But since the aggregate of the years enumerated falls short of the sum of those which actually intervened between the Exodus and the separation of the kingdoms of Judah and Israel by some more than a century, some reigns must have been omitted, and with others probably, two of those which have been already noticed as apparently misplaced. The Greek writers mention an Ammosis or Amasis as many ages posterior to the first Sethos or Sesostris, who tyrannized most cruelly over the Egyptians, until Actisanes a king of Æthiopia attacked and drove him from the throne. This conquerour is said to have united under his sceptre Egypt and Æthiopia, to have conducted himself with moderation, and treated his new subjects with affection. But an anecdote of his mode of ridding Egypt of robbers, has too strong a mark of Greek forgery to deserve to be repeated. At his death the

Rameses.

Amenopthes.

Ammenemes.

Thuoris.

Smendis.

Psusennes the first.

Ammosis.

Actisanes the Æthiopian.

---

own days have not received similar warning, and take the same means of demonstrating its inaccuracy? a supposition which at least affords some reason for conduct, which otherwise appears so unreasonable.

CHAPTER IV. THIRD PERIOD.

Mendes.

Egyptians, being left without restraint, elected for king an individual named Mendes, to whom is ascribed the erection of a sepulchral labyrinth of admirable contrivance. And now the reader having been presented, in as good a method as the great confusion of the materials will admit, with what is preserved of the story of Egypt from the Exodus of Israel to the revolt of ten of their tribes from the House of David, his attention is next solicited to that of Æthiopia: a region which was not before noticed, on account of the paucity of occurrences that could be mentioned respecting it, previous to the departure of Israel from Egypt.

Boundaries of Æthiopia.

As very lax is the manner in which the ancient writers have applied the term Æthiopia, it is the more requisite to apprize the reader, that here it will be restrained to the region which lies immediately to the south of Egypt; commencing on the north from the lesser cataract and the island Elephantine, and being bounded on the west by Lybia, and on the east by the Red Sea, and on the south by a part of Africa unknown to the ancients; the same which is in our present maps laid down as containing the kingdoms of Gingiro, Macheda, and part of Adel: and it seems to have extended, as to the northern portion of it, over the tract of country now called Nubia, and in the southern through that at present denominated Abyssinia: reaching from about twenty-four to six degrees of northern latitude. The ancient name most usually given to this country is presumed to have been Abasene, in which is plainly traceable the origin of the modern term Abyssinia. It seems beyond dispute, that it is in Holy Writ denominated Cush; though that name be not always restrained to it. It appears to have been inhabited by a variety of small nations, and these have been distinguished by the Greek and Latin writers chiefly by the different animals on which they were wont principally to feed. The rise of the Nile in this country has ever rendered it an interesting object of investigation: and its natural products of metals, marbles, and various extraordinary animal and vegetable productions have increased its claim to attention.

This region seems to have been peopled chiefly by the descendants of Cush; whether coming over the Isthmus of Suez and continuing

their migration through Egypt, or in a later age passing the Straights of Babel-Mandel from Arabia. Æthiopia as above mentioned being originally divided into many petty sovereignties; and as they sunk under one overwhelming power, that power seems to have become despotick. Its laws are said to have contained some singular institutions; among which may be classed that of several tribes electing their princes from among their priests. All capital convicts were compelled to execute the law on themselves;* and one endeavouring to escape from punishment was deemed to be guilty of a most enormous crime. An opinion which appears to have arisen either from want of recollection of the feelings of human nature, or from a very extraordinary estimate of the contrition which ought to be found in the breast of a sinner certainly approaching to his end. And even the king of this country was at one time obliged to submit to suicide on an intimation from the college of the priests, that the gods required him so to do. Among some nations of Æthiopia the succession to the throne, instead of proceeding in the usual course, was directed to the deceased king's nephew by a sister. Another singular custom of Æthiopia was, that if the sovereign were wounded or maimed in any manner, his domesticks were obliged to wound themselves in the same manner. The ancient Æthiopians are stated to have fallen into the same idolatrous superstitions as their neighbours the Egyptians. They in some measure too resembled them in their wisdom; while they were more celebrated for their love of justice. Handsome and strong in body, of intrepid mind, generous in disposition, they are represented as a people meriting estimation.

Government. Laws.

Religion.

Character.

Of their earlier history nothing has been preserved on which we can rely. But it is said, that in the age of Moses the nation was so powerfull, as to have then waged war with the Egyptians, and to have penetrated into their country as far as Memphis; when by the direction of an oracle the command of the Egyptian forces was en-

Æthiopian invasion of Egypt.

* The reader will scarcely feel inclined to deny, that some surprize might reasonably be expressed, that such a measure of publick œconomy, and indeed of liberality, as permitting the criminal to choose the kind of death he would undergo, has never, among the numerous suggestions for improvement offered to government, been recommended by any patriotick member of the legislature of our own country.

trusted to Moses, with an unlimited commission. In discharge of this he carried his arms to the enemy's capital, and so reduced the Æthiopians as to render them for a long period incapable of attacking Egypt: and the war in which these transactions occurred, is stated to have endured ten years. But in the account preserved of it there is such a mixture of Jewish fable as greatly to detract from its credibility: though an Æthiopian invasion under Actisanes is acknowledged, as already noticed in the history of Egypt. The modern Abyssinians are firmly persuaded, that the queen of Sheba who visited Solomon was of their country. Nor is this point of sufficient importance to demand the addition of any thing to what has been already said on it in the history of Arabia. Yet the asserted occurrence is the last of those preserved in the history of Æthiopia prior to the close of the period which is at present under investigation.

The few recorded transactions in the regions immediately to the south of Egypt, prior to the revolt of the ten tribes, being thus stated, our review must next proceed to the countries on the west of it. The first of these, (for the Marmorica may justly be considered as a dependence of Egypt; neither, indeed, is there any thing worthy of notice in its early history; unless it should be thought so, that some of the inhabitants drank beer brewed at Alexandria; or that in the western border of it stood a city named Apis, after that object of Egyptian worship, and famous, or, rather, infamous for certain sacred mysteries celebrated in it; or, that more to the south was the Oasis, in which was situate the temple of Jupiter Ammon, rendered more notorious by the visit made to it by the Macedonian conquerour, and the obsequious and convenient answers which he contrived to draw from the priests of it. This passed through then,) the first country to the west has been named the Cyrenaica, as having for its metropolis the city of Cyrene. Its western boundary is formed by the region of the Syrtes; that on the north by the Mediterranean; and the southern by the Great Desert. Of the transactions in this country not any thing appears to be known, until many years subsequent to the close of the period before us; leaving it, therefore, for the present, we next arrive at that portion of this great division of the globe termed the proper Africa.

The Cyrenaica.

The proper Africa.

Now since under this denomination some geographers have included all the north coast of Africa, which extends from the borders of the Cyrenaica to those of Numidia, and very little is to be found of the separate history of the various states that occupied this region in distant ages, it will tend to a more perfect comprehension of its story to consider them all together.

First inhabitants.

The earliest inhabitants of these lands seem to have been wandering shepherds, probably descendants from Ham, by his sons Mizraim and Phut; and they consisted of a number of independent tribes, the most eastern of which became in course of time subject to the powerfull monarchies of Egypt and Æthiopia, and then to the people of Cyrene, untill they fell, like the rest, under the dominion of Carthage. In the north-western portion of this country stood that renowned city itself; the foundation of which, however, was subsequent to the close of the present period; and much later than that of Utica, which owes its commencement to a colony from the same country as the builders of Carthage, that of Tyre; and to Tunis or Tuneta, the modern Tunis, a still earlier origin is assigned. And, indeed, the whole population of this region appears to have consisted of a mixture of Phœnicians and native Lybians. The latter spreading from the east by land, and the others arriving at various times by sea: tempted,' most probably, to settle here by the extraordinary fertility of some parts of the country. The last city mentioned, that of Tunis, it has been presumed, was founded by some Phœnicians who left their own land at latest in the days of Joshua; but of its separate history nothing remains.

Foundation of Tunis.

As to the still more western parts of Africa, of the transactions of which during the same period scarcely any thing is known: and since the origin of the people who first inhabited the whole tract, extending from Carthage to the Atlantic Ocean, was the same, and the country from whence colonies arrived there was Phœnicia, there is no reason, in this portion of it at least, to separate the history of Numidia, which lay next to the Carthaginian dominions, from that of Mauritania, which occupied all the country to the west of the former. The descendants of Phut seem first to have spread themselves over this country; and strong is the testimony of a colony of

Numidia and Mauritania.

Whence peopled.

CHAPTER IV. THIRD PERIOD.

Canaanites, who fled from the victorious sword of Joshua, having here taken refuge; a circumstance which may contribute to explain what the Greeks have transmitted to us of individuals of gigantick stature in this country, such as Atlas and Antæus. The contests between the prior settlers and others newly arrived, seem to form the substance of the early history of this region. But so absurd are they in the dress given them by Grecian ignorance and ingenuity, that it would be wasting the reader's time and abusing his attention, to detail them. The chief city in Mauritania was Tingis; which boasted a very high antiquity, being assigned to a period earlier than the age of Joshua: some of the Canaanites expelled by whom built a castle in it. Nor have we any more particulars of the history of this portion of Africa, which can be depended on, previous to the time at which this period closes. Neither of the rest of the tribes of this vast and torrid peninsula, is there any thing to be mentioned; but that there are traces of their being derived partly from the Arabians, and partly from the Egyptians, from which last particularly it should seem, from the appearance of some ancient mummies, that the present negro race draw their origin.

Early history.

Here then, quitting this barren quarter, let us return to the investigation of the history of Greece.

CHAPTER V.

History of Greece resumed and continued through that of Peloponnesus, Græcia Propria, Epirus, Thessaly, Macedonia and the Grecian Islands, to the end of this Period.

WHEN the history of Greece was last touched on, it was proposed not to detail all the events which occurred in the petty states by which that country was at first occupied, but having traced these to some settled government or succession, to view them under a more comprehensive division; which may now be distributed into the particulars of Peloponnesus, Græcia Propria, Epirus, Thessaly, Macedonia, and the Islands.

In the first of these regions the kingdom of Argos, the history of which has already been traced to the period when the only elder one of Sicyon was united to it, has its story so grossly enveloped in fable, that the reporter of it does not seem warranted to give as far as the time of Adrastus, more than the name of its reported kings: these are said to have been Inachus, Phoroneus, Apis, Argus, Perasus or Criasus, Phorbas, Triophas, Crotophus, Sthenelus, Danaus, (reported to have come from Egypt, and drawing, possibly, his name from his having arrived by sea,) Lynceus, Abas, Prætus, Acrisius, Adrastus. Perseus having founded the kingdom of Mycenæ, seems to have transferred the sovereign power to that city. And to Perseus, Eurystheus is stated to have succeeded, who sent Hercules on his labours; to Eurystheus succeeded Atreus and Thyestes, and to Atreus, Agamemnon, who is stated to have commanded the confederate Grecian army, which is reported to have

The kingdom of Argos.

CHAPTER V. THIRD PERIOD.

taken and destroyed Troy. But, here having already pursued history of Argos beyond the close of the period which ends with the separation of the kingdoms of Judah and Israel, and that of Mycenæ being united so far with it, the kingdom of Lacedæmon next demands attention.

That of Lacedæmon.

This portion of the Grecian peninsula was situate in the south-eastern extremity of Peloponnesus, having Argos and Arcadia on the north; Messenia on the west; the Bay of Argos on the east; and the Mediterranean on the south. It extended from east to west nearly one hundred and fifteen miles in the broadest part, but grew narrower to the northward. Its space from north to south was about fifty miles. Its coast was furnished with a considerable number of sea ports and commodious harbours; which had their celebrity increased by a species of shell-fish caught in that neighbourhood used for dyeing purple, and inferior to none except those taken in the Red Sea. For the extent of the country there were many mountains. By one ridge it was divided from Messenia, and by another from Arcadia. Besides that of greatest note, the Eurotas, it was watered by several other rivers. The soil was rich, and afforded excellent pasture.

The first name of this region appears to have been Laconia; those of Sparta and Lacedæmon, though frequently confounded, if properly used, signify, the former the metropolis of the country, and the latter the country itself: the city, it is said, having been so named from Sparte, the daughter of Eurotas, the third monarch of the country; and the whole region from her husband, who became the heir and successor of Eurotas. As to the commencement of the monarchy, it is referred to a sovereign named Lelex, from whom the inhabitants of the country derived the name of Leleges. He is represented as a native of the country; but how he came possessed of the chief authority is not recorded. To him is said to have succeeded his son Myles, and to this his son Eurotas. Eurotas having no son, appointed, as just noticed, his daughter's husband Lacedæmon his successor. Other accounts are given of the cause of the name of Sparta which the city gained, but apparently less probable than that now rendered. Of Lacedæmon nothing but the building a temple or two to the Graces, is handed down. Amyclus his successor is spoken of

only for founding a city named from himself.* Of the two next monarchs to Amyclus, Argalus and Cynorta, nothing remains. From Æbalus, a canton of Lacedæmonia, which he had conquered, or dividing from the rest, had given to his son Hippocoon, while his other son Tyndareus inherited the remainder of the kingdom, received its name. Æbalus married a daughter of Perseus, whose name excites a suspicion against the whole story, for she was called, it seems, Gorgophone, of whom was born Tyndareus; who, too, after their father's death was deprived of it by his brother who reigned in Æbalia.

While Hippocoon reigned in Sparta, Hercules is said to have arrived there, and being enraged at that monarch's refusing to perform on him the rites of expiation for a murder of which this hero had been guilty, soon found a pretence for murdering him, too, and ten of his sons, and then replaced Tyndareus on the throne, but to hold it in trust only for his own posterity. This monarch, in whose history the grossest inconsistencies are interwoven, is stated to have been succeeded in his kingdom by his sons Castor and Pollux, whose reign brings down the history of Lacedæmon to the end of the period under review.

Hippocoon murdered by Hercules.

The story of the adjacent region of Arcadia under the last period, was closed with mention of the colony led from thence into Italy by Ænotrius the son of Lycaon, and brother of Nyctimus the then reigning sovereign of Arcadia. This last dying, it is supposed, childless, left the kingdom to Arcas, who is reported to have given his name to the country; and to have introduced and improved husbandry. He had three sons, and at his decease divided his kingdom between them. Azan the eldest called his portion from his own name Azania; Aphydas had the canton of Tegea, and Elatus had the mountain after-

The kingdom of Arcadia.

* Of this city it is related, that for some cause not ascertained, it was so subject to strange noises, as of enemies coming upon it, that the Amycleans made a law, that none should dare to alarm the town on any occasion. The Dorians taking advantage of this, attacked the city suddenly, and took it; and hence the old proverb, "*I'll speak, knowing how the Amycleans were ruined for holding their peace:*" and the saying, *Amyclas vivere,* was used to signify to see, and hear, and say nothing.

CHAPTER V. THIRD PERIOD.

wards called Cyllene, from which he at length went and settled in Phocis, building there a city which he named from himself. Azan was succeeded by his only son Clitor, who is represented as the most powerfull prince of his time, that is, it may be presumed, of Peloponnesus: but he dying childless, his share of the Arcadian kingdom fell to Epytus, eldest son of his father's brother Elatus, who died of the bite of a serpent, which he received as he was hunting; and left the kingdom to his cousin Aleus, the son of Aphydas. This prince made Tegea his metropolis. He had three sons, Lycurgus, Amphidamas, and Cepheus; and a daughter named Auge, whom he condemned to be drowned for criminal conversation with Hercules during his abode at Tegea; and the mention of whom as cotemporary with the children of Aleus is sufficient to justify the suspicion before intimated, that the commencement of the kingdom of Arcadia is much antedated; since by reckoning the generations of its princes, and allowing them, one with another, even an extraordinary length of reign, still it cannot be made coeval with the Exodus by near a century, much less prior to it. Here, then, for the present, must be suspended the history of Arcadia; and that of the adjoining region of Elis, of which only its first monarch named Æthlius has yet been mentioned, resumed.

The kingdom of Elis.

The monarch above mentioned, who, accompting by the generations recorded between his age and that of the Argonauts, could not have preceded the close of the present period more than between two or three centuries, was succeeded by his son Endymion;* who himself having three sons, promised his kingdom to him that should gain the prize at the Olympic race, and this his son Epeus, whom Homer states to have been at the siege of Troy, did: but after he inherited the crown, he lost the city of Olympia, which Pelops the Lydian, who had seized the kingdom of Pisa, is said during his reign to have taken from the Eleans. Epeus dying without a son, was succeeded by his brother Ætolus; who having the misfortune to kill a son of Jason, was com-

* This is the man, with whom the Grecian poets, who exerted their faculties in rendering fiction elegant, and decorating absurdities with all the graces of language, have represented the moon as enamoured.

pelled to leave Peloponnesus, and migrated to Ætolia: and with whom the story of Elis being thus brought down to the close of the present period, our review must now proceed to that of Corinth, the only remaining portion of Peloponnesus of sufficient importance to be separately noticed in a work no more diffuse than the present.

That of Corinth.

This little state, then, was situate partly on the isthmus which connected the peninsula of Peloponnesus with the main land of Greece, and partly in Peloponnesus: it had Sicyon on the west, the Saronic Gulph on the east, and the kingdom of Argos on the south. Its utmost extent from east to west was about half a degree, and from north to south about half that space. Rivers of note it had none, but was a mountainous district; and at the foot of the chief of its hills, termed Acrocorinthium, stood the city of Corinth; while on the top of it was built the citadel. Corinth is said to have been founded by Sisyphus, the son of Æolus, and grandfather of Ulysses. Its ancient name was, it is affirmed, Ephyra. Advantageously situate with an haven on each of the bays between which it stood, Corinth became in time through its trade extremely wealthy, and the resort of a vast number of strangers from Europe and Asia. Hence it was, as might be expected, adorned with a variety of sumptuous buildings in the richest style of architecture, and with numberless statues executed by the most celebrated artists. Among the artificial rarities of Corinth may be numbered the splendid embellishments of the fountain of Pyrene, consisting of several grottos, all lined with white marble; the theatre and stadium both formed of the same sumptuous material; and the temple of Neptune, the avenue to which on one side exhibited statues of all those who had won the prize at the Isthmian games.* Here were also the chariots of Neptune and Amphitrite, both with horses covered with gold all over, except their hoofs, which were of ivory.

As Sisyphus, the generally acknowledged founder of this kingdom,

* These games are generally affirmed to have been instituted by Theseus, in honour of Neptune; though like almost every other incident in the early history of Greece, the origin of them is obscured, as well as decorated by extended fable.

CHAPTER V. THIRD PERIOD.

was killed by Theseus for making predatory incursions into Attica, and the end of his reign must have brought the history of Corinth to the close of the present period, the reader's attention must now be called to what was in the mean time passing on the continent of Greece.

The kingdom of Attica.

Here the several states were, like those of the peninsula, gradually emerging out of barbarism. In Græcia Propria, Attica, which, from the very prominent figure it afterwards made, may seem entitled to the first notice, was inhabited from an early period, and had its capital city, which was afterwards denominated Athens, (a name much more probably bestowed on it on account of the olives that grew there, than from the name of the fancied deity to whom that tree was consecrated, as a reason for its name being of the plural number thus easily appears) founded by Cecrops, and from him named Cecropia.

Cecrops.

This first founder of the metropolis of the arts appears to have been the leader of a colony of Egyptians from the Saitic Nome, and has been placed by some as early as the Exodus itself, though when the years ascribed to him and his successors, in the kingdom of Attica, to the time of Theseus, (whose age is fixed by that of the Argonautic expedition*) are summed up, the beginning of his reign appears to be two hundred years short of it. Whenever he arrived

* To explain once for all, the ground on which the above and similar calculations in the present compilation proceed, the reader's attention is requested to the following statement: Sir Isaac Newton, on ground which appears sound, has fixed the æra of the fall of Troy to the year of the world 3108. At that time Priam, we are told, had reigned forty years, but this prince, it is said, was set on the throne by Hercules, who slew his father Laomedon, and carried him captive when he was a boy. Now if we suppose Priam thirty, when he was placed on his father's throne, and only ten years old at the death of Laomedon, from this last event to the fall of Troy, there passed just sixty years. But it is stated that Hercules left the Argonauts ere their expedition was concluded, and immediately came to Troy; whence seventy years appear to be an ample space to allow between that expedition and the capture of Priam's capital by the Greeks; and this is the space which is in the above calculation allowed, and which places the Argonautic expedition eight years later than the separation of the kingdoms of Judah and Israel.

in Attica however, he is said to have married the daughter of a prince of the name of Actæus, whom he found reigning in the country, and in her right to have assumed the government of the country, which he is stated to have enjoyed fifty years, and then to have left only daughters. He introduced the worship of Jupiter and other gods, and is reported to have taught the people, who before lived promiscuously, marriage and religious rites. On his decease Cranaus, one of the most eminent citizens of Athens, mounted the throne, and, it has been presumed, by marrying one of his daughters. After reigning ten years this monarch was dethroned by Amphictyon, the son of Deucalion, who had married his daughter Attis, from whom the country, as is asserted, took the name of Attica, being before called Actæa. Amphictyon having swayed the sceptre about the same number of years as his predecessor, was in his turn deposed by Ericthonius, the reputed inventor of coaches, being lame in his feet; he sat on the throne fifty years. To him succeeded his son Pandion, the miserable lot of whose daughters Procne and Philomela, which Ovid has so poetically recounted, is supposed to have brought him to his grave through grief, after reigning about forty years. His son Erectheus next ascended the throne, and is represented as having been the most potent Grecian prince of his time; but he fell in battle against the people of Eleusis after a reign of fifty years. After some dispute between his sons about the succession, his eldest son Cecrops was placed on the throne, being the second Athenian monarch of that name, and who, following the example of him, after whom probably it was given him, gathered the peasants of Attica into twelve towns. But after having reigned forty years his envious brethren drove him from both his throne and his country, and he ended his life in exile. Yet his son Pandion the second obtained the throne, but was expelled by the sons of one of those uncles who had deposed his father. Yet after some years, either returning accompanied by four sons, who had been born to him during his exile, or sending them to assert his right, he recovered his throne. In this he was succeeded by his eldest, Ægeus; of whose distress for issue, and happiness in at length being blessed with such a son as Theseus, a long and fancifull tale is told by the Greeks, which the reader

Cranaus.

Amphictyon.

Ericthonius.

Pandion.

Erectheus.

Cecrops 2d.

Pandion 2d.

Ægeus.

CHAPTER V. THIRD PERIOD.

Theseus.

desirous of perusing may see in the note*. This Theseus however, having signalized himself against the robbers with which Greece was at that time infested, and by his prowess delivered his own country from an oppressive tribute to the king of Crete†, succeeded his father, after the latter had reigned forty years. Theseus now exhibited himself in the character of a legislator; and incorporating the old and new towns of Athens into one city; he devolved great part of his authority, all, we are told, but the command of the army, and the guardianship of the laws, on proper magistrates, selected from the three orders into which he had divided his subjects; nobles, husbandmen, and artificers. To the first of these bodies he committed the interpretation and execution of the laws, and the care of all things relating to religion: while the other two chose from among

* Ægeus, when he came to the crown, finding himself despised by his subjects because he was childless, consulted the Delphic oracle, and from that receiving an answer he could not comprehend, he applied to Pittheus king of Trœzen, at that time renowned for his extraordinary skill in expounding oracles; when this prince easily prevailed on him to cohabit with his daughter, who proved pregnant by him. Now, these three only being privy to the secret, Ægeus, ere he returned to Athens, hid a sword and a pair of shoes under a stone long enough to cover them, leaving directions with the princess, that if her child proved a boy, she should send him to Athens with these tokens as soon as he could lift up the stone. Æthra being soon after delivered of a son, Pittheus gave out that Neptune was the father of it; and when he was sixteen years old, his mother brought him to the stone, which he with ease lifted up, upon which she discovered to him the whole secret of his parentage, bid him take up the shoes and sword, and prepare to go to his father.

† This was an annual tribute, of several young men and as many young virgins, imposed on Ægeus by the Cretan king for the murder of his son Androgeus, which were given to the Minotaur to be devoured. Theseus offered himself as one of these, and embarking with the rest, he gave the pilot two sails, one black to sail with, the other white to be hoisted on their return, if he came off victorious in his intended combat with the voracious monster. On his arrival at Crete he obtained permission from Minos to fight the Minotaur, which having slain, he released the Athenian captives, prevailed on the king to remit the tribute, and after some time spent in Crete, sailed for Athens; but unfortunately the joy of him and his released companions for the happy result of his brave attempt, caused them to forget to display the white sail in token of victory, when Ægeus, who anxiously watched for their arrival, on descrying the black one concluded his son had fallen a victim to the Minotaur, and threw himself into that which was from him called the Ægean sea.

themselves the inferior magistrates, who attended to all the concerns of their separate orders. He likewise instituted festivals and games by which he drew a concourse of strangers to his capital: where he encouraged them to settle by letting them participate in the privileges of the natives. He built, too, one common council hall, called the Prytaneum, a sumptuous building which stood for ages. To his own kingdom he contrived to add that of Megara; when he erected that famous pillar in the isthmus, which had on one side of it the pithy inscription, "This is not Peloponnesus but Ionia," and on the other, "This is Peloponnesus, not Ionia." The rest of the acts of this great theme of Grecian fable, neither need to be, or can be noticed here: he is said to have been at length driven from Athens by a faction headed by Mnestheus, a grandson of Erectheus, and supported by the forces of Castor and Pollux, and to have died by accident or violence in the island of Scyros, in the fortieth year after his succeeding to the throne of Athens. And with his decease closes this period of the history of Attica.

Proceeding from Attica to the northward, we come to that region which has been satyrized for the supposed stupidity of its inhabitants, Bœotia, which had on the south-east the former country, the most renowned for wit and learning. On the north and due east lay the straight formed by the island of Eubœa and the main land of Greece, and denominated by the ancients the Euripus; on the west Phocis, and on the south the Saronic Gulph. Its utmost extent was no more from east to west than a degree and ten minutes; and nearly the same length from north to south, but much contracted to the east; the two chief streams of the country issue from the Lake Copais, of about fourteen miles in length, and eight in breadth; and are the Asopus and the Ismenus. Though part of the country be hilly, the rest is low and flat: but while abounding with excellent pasturage, it is loaded with an air thick and foggy. In this region were situate the Trophonian cave, from which Jupiter was fabled to give oracles; Thespia, a town, under the celebrated Mount Helicon, whence one of the titles of the Muses; Aulis, a seaport famous for the reported assembly of the Grecian fleet when they were about to sail for Troy; The Straights of Mount Œta not extending more than five and twenty

Situation of Bœotia:

remarkable particulars in that country.

CHAPTER V. THIRD PERIOD.

feet in breadth, and called those of Thermopylæ. But the most renowned place of which Bœotia had to boast, was the city of Thebes, situate near the river Ismenus, surnamed Heptapylos on account of its seven gates: a city said to have been founded by Cadmus, and adorned by his successors with many stately temples, palaces, and other sumptuous edifices. The government of this state was monarchical, and despotick, the king's will constituting the law. And the country appears to have begun to emerge from a state of barbarism on the arrival of a colony of Phœnicians, of whom an individual much celebrated by ancient writers under the name of Cadmus, most probably signifying an Oriental, was the leader.* This traveller, or his colony, or both conjointly, introduced the use of letters into Greece, founded the city of Thebes, and gave a beginning to the arts of more polished life, and to the practice of trade and navigation in the country. But he himself is said, in the latter part of his time to have left Bœotia for Illyrium; and he was in the former succeeded by his son Polydorus; in whose reign the tragick end of Pentheus his nephew is said to have taken place by his being torn to pieces by those raving Bacchanals, his mother and sisters. Polydorus was succeeded by his son Labdacus, who was not of mature age when his father died, neither survived long enough to have a son of sufficient age to immediately succeed himself in the government of his kingdom, but left both Layus his son, and that, to the care of a former guardian of himself, named Lycus. During this minority two grand nephews of the protector of the kingdom himself, named Amphion and Zethus, invaded the country, and the former having expelled Lycus and his ward, seized the Theban crown. This usurper and his brother are reported to have strongly fortified Thebes; and, indeed, to have given it that name in honour of an aunt of theirs, it having been before called Cadmea, a name which

Early government.

Phœnician colony.

Cadmus.

Polydorus.

Labdacus.

Layus.

Amphion.

* As to the æra of Cadmus, Thebes is said to have stood 230 years from its foundation by him to its destruction by the Epigoni in the age preceding the Trojan war; and consequently in the thirty-first century of the world: the arrival of Cadmus therefore must have been in the latter part of the twenty-eighth century of the same, that is, in the time of the Judges of Israel.

the citadel still retained. But a severe pestilence together with a great number of people destroyed Amphion,* too, and his family: and his brother Zethus, who filled the throne after him, sunk under the grief occasioned by various misfortunes which he suffered: on which the Thebans restored Layus to the throne of his ancestors. This monarch is stated to have been the father of that Œdipus, of whose patricide and incest so tragical a story is told by the poets, and who is represented as having torn out his own eyes on discovering his guilt, and having ended his miserable life in a sanctuary in Attica. His sons Eteocles and Polynices having quarrelled through the former's breach of covenant, and the latter having obtained the assistance of the Argives, after a most sanguinary war had raged for some time, the two brothers agreed to decide their difference by single combat, in which both deservedly perished. Creon, the last of the race of Cadmus, then took the government on him, and after gaining a battle over the Argives with a loss so great to his own army as almost to ruin it, he was attacked and slain by Theseus: whose age synchronizes with that in which the predicted loss of the ten tribes fell on the successor of Solomon. Now, therefore, our review may pass on to the smaller states comprized in the region called Græcia Propria, or Hellas, of which there is so little to be related, especially in the present period, that they need be scarcely more than enumerated; they were, passing from Bœotia in a western course, Phocis, Locris, Ætolia, Acarnania, and to the north of Ætolia lay Doris. The first of these regions drew its greatest fame from the temple of Apollo that stood at Delphi, the oracle at which gained so high a character as to be resorted to from Europe, Asia, and Africa; and the tale of the discovery of which is given in the note.† The

Zethus.

Layus restored.

Œdipus.

Eteocles and Polynices.

Creon.

The situation of Phocis.

Oracle of Delphi.

* This celebrated character, whom the poets feign to have raised the walls of Thebes by the sound of his lyre, is said to have first brought musick into Greece from Lydia, where he had learned it.

† On Mount Parnassus there was a wondrously deep and large cavern, with a narrow entrance: here a goatherd observing some of his flock leaping about in an unusual manner, and uttering strange sounds immediately on approaching the mouth of the cave, had the curiosity to go and examine it; when he found himself seized with a similar delirium, skipping and dancing, and foretelling things to come. On

CHAPTER V. THIRD PERIOD.

city itself standing near the Gulf of Corinth, and having a convenient harbour, was chosen as the place of assembly for the Amphictyonic Council;* this with the oracle attracted to Delphi a concourse of strangers, by whose expenditure and offerings it became one of the most opulent cities in Greece. As the temple of Delphi stood on the celebrated Mount Parnassus, so those of Helicon and Cythæron, both dedicated to the Muses, and often made the theme of song, stood within the limits of Phocis. Next to Phocis lay the country of Locris, of the origin of which name no account appears: the Locrians were divided into three tribes; the Ozolean who dwelt in the southern part of the country; the Epicnemidii who lived near Mount Cnemis, and the Opuntii who took their specifick epithet from the city of Opus, and bordered on Bœotia. This tract of land offers little meriting notice; but its inhabitants were a brave and warlike nation. Ætolia, the adjoining region to the west, is supposed to have received its name from Ætolus the son of Endymion, and

Locris.

Ætolia.

---

the report of this, multitudes of people flocked to the place, many of whom were possessed with such a phrenzy of enthusiasm, that they threw themselves into the cavern, so that it became necessary to issue an edict to forbid the approach to it. After this they placed a tripod at the mouth of it, on which a virgin being seated, received and returned the answers of the supposed deity to those who came to consult him. This wonderfull place was soon after covered with a kind of chapel, which is said originally to have been constructed of laurel boughs, resembling a large hut. This, the Phocian tradition assures us, was succeeded by one of wax reared by bees. After this a third was built of solid copper, and said to have been the workmanship of Vulcan. This last was destroyed by an earthquake according to some, or by fire which melted the copper, according to others; and then a sumptuous one, all of stone, was erected by Agamedes and Trophimus.

* The establishment of this assembly is said to have originally been occasioned by the perpetual inroads with which the petty princes of the northern districts of Thessaly were vexed. For these induced them to enter into a confederacy for their mutual defence, assembling in spring and autumn at Thermopylæ, then governed by Amphictyon, said by some to be a descendant of Deucalion; the advantages of this measure being soon discerned, the central states of Greece gradually acceded to the alliance; and in the time of Acrisius king of Argos, he and other princes of Peloponnesus were allowed to share in the benefit of the association. The place of meeting was in course of time changed to the city of Delphi, where causes of all kinds were brought before them from all parts of Greece, and their sentence was deemed definitive.

brother of Epeus, whom he succeeded in the kingdom of Elis, and from which he fled into this country, having accidentally killed Apis the son of Jason. What people inhabited this region before his arrival, and what names they had, unless those extensive ones of Pelasgi or Dorians, even conjecture will find it difficult to reach: this only appears, that they, as well as their neighbours on both sides, were and continued the greatest robbers in all Greece, after Hercules, Theseus, and other heroes, had exerted themselves to extirpate all such nuisances of society. The slip of ground called Ætolia, was no more than about forty-eight miles long, and where broadest somewhat more than twenty miles wide. Two rivers, notorious in poetic fable, ran along its sides; the Evenus separated it from Locris, and the Achelous parted it from Acarnania. The country is from its craggy mountains very strong, the people stout and warlike, and so turbulent and unruly, that even the Macedonians attempted in vain to tame them: so difficult were the passes of the mountains around their chief city, Thermus, that even the addition of a wall was not deemed requisite to secure it from surprize or invasion. In the fabulous history of this country the Calydonian boar makes a prominent figure;* but the company got together to kill it, tend to throw as much confusion into the chronology of those times as the crew of the Argo. Since Ætolus, the first king of the country, having left his native land on account of his misfortune in killing the son of Jason, must have been cotemporary with this last; yet we find his descendants at three or four generations distance, Dejanira and Meleager, cotemporary with Hercules, Theseus, and Pollux, who all embarked

Ætolia.

* This monster had done so much mischief, that Meleager the king of the country, who kept his court at Calydon, was induced to call to his assistance a great number of the flower of Greece to destroy it. The chief of these were Theseus, Telamon, Peleus, Pollux, and Iolaus, all of them the faithfull companions of Hercules; besides a number of other heroes. To these should be added the famous Arcadian princess Atalanta; who behaved with such uncommon courage on this occasion, that Meleager became enamoured with and married the engaging virago. If we may guess at the size of this boar by the length of his tusks, it is said, that one of them was laid up in the temple of Bacchus above a yard long.

CHAPTER V. THIRD PERIOD.

with Jason himself for Colchis. How any writers can be anxious to establish the authenticity of relations which are enveloped with absurdities like these, seems matter of just astonishment. Leaving then Ætolia, as yielding no historical facts, at least within this period, and passing the Achelous, the small region of Acarnania next presents itself; the inhabitants of which were originally known by the name of Curetes; but whether of the same family with those of the Celtic nation so called, is not determined: their territories extended from the last-mentioned river to the borders of Epirus; and they are said to have received the name of Acarnanians from Acarnanus the son of Alcmon, and grandson of Amphiareus, the celebrated soothsayer; his father, the tale goes, having by Amphiareus's orders stained his hands, and loaded his conscience with his mother's blood, at length strove to recover tranquillity of mind by removing into this region. Soon after which he married the pretended daughter of the river Achelous, by whom he had two sons, from the eldest of which the country derived its new name. Neither are there any facts to be noticed concerning it, but the perpetual wars of its inhabitants with the Ætolians, until it became a province of Epirus. Hence, then, passing to the last province of Proper Greece, which it has been proposed separately to notice, that of Doris; this was on the north of it parted from Thessaly by Mount Oeta, and a ridge of other hills; on the south of it lay Phocis, and part of Ætolia; on the east it was separated by the river Pindus from the Locri Epicnemidæ; and on the west by the Achelous from Epirus. The mountains of this region were numerous and considerable; and of these the most noted were Oeta and Pindus. Yet the country contained spacious plains, with an healthy air, and its soil was capable of every agricultural improvement: but the Doric territories were restrained to about forty miles in length, and about half that in breadth. This tract is said to have been called Doris, and its people Dores, from Dorus the son of Hellen, and grandson of Deucalion, who peopled or rather conquered it; at least that part of it which lies under Oeta and Pindus, from whence they were afterwards driven by the Cadmeans, but returned soon after to Dryopis, where they continued until they joined the Hera-

Acarnania.

Doris.

clidæ in their invasion of Peloponnesus; whither they carried with them their dialect. Their chief city was called Doris.*

Epirus.

Proceeding from Græcia Propria to the north-west, we come to Epirus, which was bounded on the north by Thessaly and Illyrium; on the west and south by the Ionian Sea, and partly by the Ambracian Gulph; and on the east by Thessaly and Macedonia. It seems to have been first peopled by Dodonim the descendants of Javan. This tribe is represented to have settled in the course of their migration in the island of Rhodes, and thence on their numbers increasing to have passed on to the continent of Europe, and planted themselves in Epirus; where they built a city, calling it Dodona, from their progenitor. The opinion given by Eusebius, that the Dodonæans were originally Greeks, consists well with their being of the same family with the rest, that of Javan. Of the various small nations which overspread this track, the Selli were by profane authors deemed the first that entered it, and that ministered in the temple of Dodona.† The whole country was early divided into the petty

* The fame of these people has been rendered permanent by having their name given, 1st, to the Doric dialect, which spread much among the Greeks, and from which no trifling portion of the Latin tongue was derived, but which was preserved most pure by the Messenians; 2dly, to the Doric order in architecture; and lastly, to the Doric musick, in contradistinction to that of the Lydians and Phrygians. Of these three kinds of musick it should be observed, that they used to be played upon three different kinds of flutes, severally adapted to them, till the celebrated Pronomus invented a fourth sort, upon which he could play them all indifferently.

† This oracle is so often spoken of, that some account of it may be expected. By Herodotus two accounts are recorded of it: the first, which he received from the priests of Jupiter, or what he interprets Jupiter at Thebes, states, that the Phœnicians having carried away two priestesses from that place, and sold one of them in Lybia, and the other in Greece, each of them established the first oracles in those nations, the one of Jupiter Hammon, the other of Jupiter Dodonæus. The other account was given him by the priestesses at Dodona, and confirmed by all those who ministered in the temple: that two black pigeons taking their flight from Thebes in Egypt, one of them arrived in Lybia, where she commanded an oracle to be erected to Jupiter Hammon. The other came to Dodona, and perching on an oak did in an articulate voice admonish the inhabitants to found an oracle in that place in honour of the same Jupiter. On these reports the Grecian historian remarks, that if the Phœnicians did really carry away two women from Thebes, and sell one in Lybia and the other in

CHAPTER V. THIRD PERIOD.

kingdoms: a circumstance so very general, as to indicate very strongly, that these family sovereignties were in fact the reliques of patriarchal government. But of any transactions of these prior to the close of this period (except a report, that first the Chaones, and after them the Molossi were once masters of all Epirus) there appears no record.

Thessaly.

The ancient kingdom of Thessaly next claims attention, which, although formerly called both Æmonia and Pelasgia, has been most commonly known by the name of Thessaly; and as this was sometimes considered as including the provinces of Magnesia and Phthia, for the sake of the more commodious division which this

---

Greece, the latter was in all probability bought by the Thesprotians, who dwelt in the country in his time called Hellas, but formerly Pelasgia; where, during her servitude, she consecrated an altar to Jupiter under an oak; nothing being more natural than to suppose, that she who had been a priestess of that god at Thebes, would not be unmindfull of his worship in another place: to confirm this conjecture, he adds, that these two oracles had a near resemblance to each other; and further gives it as his opinion, that the two pigeons, or rather women, were said to be black, because they came from Egypt; and called pigeons, because they were barbarians or foreigners, and their speech no more understood than the chattering of birds: but as soon as they learned the Greek tongue, they were said to speak with an human voice. Other reasons, however, not less probable, have been conjectured for their being called Πελειαι or doves: one because they made their predictions by the observation of those birds; as those who made use of crows in divination were called crow-prophets: another, because in the Molossian language old women were styled Πελειαι, and old men Πελειοι, and that those prophetesses being old women, either by a mistake of the word, or a poetical equivocation, were called doves: a third, because in the Thessalian tongue, the word Πελειας signified both a dove and a prophetess: and yet a fourth, because in the hieroglyphical style, by a black pigeon was signified a widow, who remained such till death. Some writers say, that this oracle was founded by the Pelasgians; and assert, that the persons who delivered the oracles were at first men. Near the temple was a sacred grove of oaks and beeches, supposed to be inhabited by dryads, fawns, and satyrs, who were often seen dancing under the trees. These trees were said to be indued with a human voice and prophetick spirit. This fiction is ascribed to prophets concealing themselves in the hollow trees, and thence uttering oracles: the brasen kettles of this place were no less famous than the speaking oaks; these were so artificially disposed, that by striking one they all sounded. At what time or on what account this oracle ceased, is uncertain; but in the time of Augustus, it was said, the gods had deserted that and most other oracles.

yields, it will be so viewed now. Thessaly, then, had on the east the Ægean Sea and Thermaic Gulf; on the west Illyricum and Epirus; on the north Macedonia; and on the south Græcia Propria. It extended from twenty-four degrees ten minutes, to twenty-five and a half east longitude: and from thirty-nine degrees fifty minutes, to about forty-one degrees north latitude. Of twenty-four hills for which it was celebrated, the most noted were Olympus, which the poets have sung for its extraordinary height; Othrys, inhabited by Pentheus and his Lapythæ; Ossa, which with Nephele formed the country of the Centaurs; and Pelion. In this region lay also the delightfull Vale of Tempe, running to the length of about six miles, and five in breadth, situate most pleasantly between Ossa, Pelion, and Olympus, enriched with a fertile and well-covered soil, and watered by the river Peneus running through the middle of it: all circumstances so favourable to poetick dreams, that it was deemed the garden of the Muses. On the south borders of Thessaly were seated the Dolopes and Myrmidons, whose names have been rendered perpetual by the verse of Homer celebrating them as the troops of his hero Achilles; and to the much higher praise of the last of which people it has been asserted, that their name, derived from a Greek term for ant, was bestowed on them on account of their excelling in the cultivation of the ground, and imitating the ants in diligence and œconomy. The whole kingdom was pleasant and fruitfull, and well watered by several great rivers which ran across it into the Thermaic Gulf. In it, at the city of Python, were celebrated the Pythian games, instituted, it was supposed, by Apollo, in memory of his having there killed the serpent Python. In this region, too, stood the city of Pegasa, which had the credit of being the place where the ship Argo was built; as well as the city of Larissa, which Homer has named as the birth-place of Achilles. The excellence of the breed of horses for which this country was famous, seems to have led its inhabitants to practice riding until they attained great expertness in sitting and managing that noble animal; whence the fable of the Centaurs:*

* These creatures of ignorance and imagination were feigned to have the upper part of their bodies like a man, and from the middle downwards like an horse; and to

CHAPTER V. THIRD PERIOD.

and being a warlike nation, their alliance, as well as assistance, especially that of their cavalry, was ever highly courted by contending powers.

Thessaly yields no materials for history during the present period, even were we to depart from the most rational system of chronology, and take into it the epoch of the Argonautic expedition; since the circumstances of this, if duely investigated, appear in reality entitled to little more credit than the tales with which our infancy was amused.

Macedonia.

Passing on, therefore, let us proceed to the interesting country of Macedonia, once known by the name of Œmathia; yet wherefore no one seems able to say. That of Macedon may be derived from that of one of its provinces, Mygdonia; the *c* in the former being in the original a *k*, the softer sound being unknown to the Greeks; or it is possible their conjecture may be right, who deduce it from the term by which its inhabitants were known to the Hebrews, Chittim; descendants from Japhet by his son Javan. It was properly bounded on the east by the Ægean Sea; on the south by Thessaly and Epirus; on the west by the Ionian and Adriatic Seas; and on the north by the river Nessus and the Panacean and other mountains, which separated it from Thrace.* This region is finely situated between two seas, enjoys an air the purity and salubrity of which contribute to the longevity of its inhabitants. The soil of it is generally fruitfull, and no where barren; the sea-coast more especially abounding in corn, wine, and oil, and every usefull production. Though still its mines, which were of almost all kinds of metals, and of gold particularly, formed the chief riches of Macedonia. One proof of the fineness of its climate may be added in the observation,

---

have been the offspring of Ixion, when he embraced a cloud instead of Juno: the most noted of them dwelling in a district called Nephele, which in Greek signifies a cloud, gave occasion to the last part of the fable.

* It may not be improper here to apprize the reader that the limits here described are those which Macedonia had, after it was by the conquests of Philip raised to sufficient power and importance to take the lead of Greece; previous to that very different were its boundaries, as well as varying at different times: a circumstance of which the recollection will assist the reader in understanding the history of this and the adjoining regions.

that to this day the inhabitants of it are remarkable for their vigorous frame of body. The religion of this country was similar to that of the rest of Greece; consisting in the worship of those imaginary deities and real idols, in the shameless stories of which the heathen poets so profusely dealt. The government was always monarchical; but continued to retain, even to the subjugation of the kingdom, those primæval particulars of the people, or rather of that which in a military state makes the bulk of it, the army, being consulted ere capital punishment was inflicted, and the kings acting as judges in private causes: while they, on the one hand, ruled with moderation, and were, on the other, most loyally and even affectionately obeyed. Very numerous are said to have been the tribes that were scattered through this country. The name of an ancient king of one of which only seems to have been preserved in Œmathius, of whom it has been conjectured that he was the first king of that small district which was called by his name, ere that was communicated to the whole country. There being no mention made of any other prior to the close of the present period, our present notice of this country will close with some particulars relating to it, which appear to merit the reader's attention.

Macedonia lies between the thirty-ninth and forty-second degree of north latitude, extending in breadth between one hundred and sixty and two hundred miles, and in length upwards of two hundred. Among its mountains was Athos, said to be near two miles and a half perpendicular, and rendered still more notorious by Xerxes employing his army to cut through the Isthmus which separated it from the main land of Macedonia. Neither was Olympus, which lies between this country and Thessaly, less celebrated by the poets, who, more from its supposed than its real height, feigned it to be the habitation of their gods. The river Peneus, one of the clearest, gentlest, and most beautifull streams in the world, ran at its foot, making a multitude of small, but charming isles, covered with shady trees, and adorned with magnificent temples, grottos, porticos, and other stately buildings. On the south-east side of the hill ran the famous stream Helicon, and north of it beyond the river Aliacmon lay the district of Pieria, diversified with hills and shades; which, on account of their lovely verdure and gratefull solitude, were stiled the habitation of the

Muses, who also were thence called Pierides: here, too, rose the fountain whence they were termed Pimpliades. Of the cities of Macedon Stagira derives its interest from being the birth-place of that wonderfull genius Aristotle; Pella, for being that of the two great monarchs Philip and Alexander, as well as from its vicinity to the tomb of Euripides: Thessalonica and Philippi from being scenes of the holy labours of the great Apostle of the Gentiles; and yet more Beræa, from the noble candour with which its inhabitants were disposed to examine the claim of the new doctrine to attention. The Macedonians were in their ordinary mode of living remarkably temperate, but magnificent and under little restraint in their feasts. Yet whatever contributed to make them strong and warlike was particularly affected by them; on which account hunting became their great exercise and prime diversion. Besides this they practised the Grecian exercises in general, particularly wrestling and boxing, for which sports there was a place set apart in all their camps. It having been already stated, that in capital cases the judgment of the army was given, it may, ere we leave the Macedonian customs, here not improperly be added, that the most usual mode of inflicting death was by stoning, in which the soldiers were the executioners. Here, then, quitting the continent of Greece, let us enquire what during this period was passing in the islands of it worthy of notice.

Crete.

Of these Crete and Cyprus only were before noticed as affording any materials for history previous to the Exodus of Israel. In the

Minos.

story of the former was mentioned that great subject of fable, Minos, as the legislator of the island, who collected the scattered tribes under one government, and gave them an established form of polity. Some, indeed, affirm, that there were two Cretan monarchs of this name. But since the legislating for the island is ascribed to both, and they are both placed as preceding the Trojan war in the same generation but one; while the descendant of one stated to have been at that war, is said so to have been in direct inconsistence with the relation of Homer, who has been so particular in his enumeration of all the Grecian princes who are supposed to have led troops to that war, it seems by no means an unwarrantable assumption to conclude, that they were in reality the same monarch whose reputation stood so high

among the ancients, and who is said to have principally had in view in the laws which he promulgated, the securing of the happiness of his subjects by the only way by which it could be secured; that of rendering them virtuous. To attain this end he banished from his kingdom those prolifick parents of vices, idleness and luxury; obliging his subjects of every rank to employ themselves about something. He had the children accustomed from their tender years to endure labour, and to bear privations, and preserve temperance in their diet; and pains were taken to impress on them the highest reverence for the laws of their country, and the institutions of their ancestors, and the greatest respect to their elders. Neither were provisions omitted to mitigate the evils even of slavery itself in Crete: which island is represented as having been, in consequence of these salutary institutions, for some generations, the abode of virtue, probity, and justice; although at length degeneracy prevailed among its inhabitants, and their vices became proverbial. Minos is said to have been the first of the Grecians who equipped a fleet, and gained the dominion of the sea, and to have exacted a cruel tribute from the Athenians, to the payment of which the valour of Theseus put an end; but at last to have perished by treachery in Sicily; whither he had gone to revenge an affront offered him by Cocalus king of the Siculi.* But as his decease brings the history of Crete to the age of Theseus, who was cotemporary with the division of the kingdom of the House of David, we must here cease for the present to pursue it.

* It was the Sicilian prince's reception of Dædalus the artist, who built the famous labyrinth of Crete, and who had assisted the queen of Minos in criminal conversation, that incensed the Cretan monarch; who being in an interview with Cocalus assured that this last would do all he required of him, entered his house without suspicion, and was privately stifled in a bath. After which his body was restored to his army with the tale, that he accidentally slipped into the scalding water. His soldiers buried him with great pomp; and his bones are said to have been discovered when Agrigentum was built, and sent into Crete: the Cretans who followed him into Sicily settled there, building first the city of Minoa, so called from Minos, and, in time gaining possession of some places in the heart of the country, that of Engium; and being reinforced by a new colony of Cretans, they subdued many bordering states, and formed themselves into a republick, which was the most considerable in that part of the island.

CHAPTER V. THIRD PERIOD.

Cyprus.

As for the island of Cyprus, however first peopled, its earliest prevalent form of government seems to have been monarchical, but it was divided into several small sovereignties. The first king mentioned is one of Paphos, Cinyras by name, of whose ancestors much fable is recorded. Of his father it is stated, that he was the father, too, of Adonis, and this by his own daughter Myrrha, and built the city called by his own name; an anecdote far from irreconcilable with the state of morals then prevailing in the island; where he himself is represented as having introduced the worship of Venus: and on his descendants was entailed, as it were, the priesthood of that idol. Cinyras, his son, was possessed of riches so great, that the wealth of Cinyras became proverbial: but the history of this island presents no more circumstances before the close of the present period.

The historical sketch to which alone this Work extends, will not admit of the history of all the numerous islands of Greece being severally traced in it, and after the occurrences on the largest only are particularly noticed, the others can be but summarily spoken to.

Rhodes.

Next to Cyprus, then, Rhodes claims attention. This island lies off the peninsula of Asia Minor, and has born no less than thirteen different names,* retaining that of Rhodes; for which itself different reasons have been assigned: the most probable of which appears to be, that it received this denomination from the Greek term for a rose, that island, it is asserted, abounding with that more than with any other species of flowers. Its distance from the coast of Lycia and Caria is about twenty miles, and it has a compass of about one hundred and twenty miles, is very fertile, and enjoys an atmosphere remarkably serene. Its chief city, but which did not begin to exist until after the period which we are now considering, was itself called Rhodes. It was celebrated for the pleasantness of its situation, the grandeur of its edifices† and the excellence of its laws, and became

* For the satisfaction of the reader who may be either inclined to doubt this, or desirous of knowing what they were, these names here follow: Ophiusa, Asteria, Æthræa, Trinacria, Corymbia, Poessa, Atabyria, Macria, Oloessa, Stadia, Telchinis, Pelagia, and Rhodus.

† Several of the idol temples in it are spoken of as very magnificent. In that of

in time famous for the study of the sciences being pursued in it. Its harbour was rendered very notorious by the enormous statue placed over its entrance, having one foot on each of the rocks which bounded it. It is reported to have been of the height of one hundred and five feet; and it was erected in honour of the imaginary tutelary deity of the island, Apollo; and such was the span of its legs, that ships sailed between them; and on its final destruction after having lain where it was thrown by an earthquake nearly nine centuries, the Jew who purchased the brass of which it was composed loaded nine hundred camels with it.* The earliest population of this island is wrapt in great obscurity: portions of various tribes seem to have settled in it. Some, there is little reason to doubt, from the east, others from Thessaly, others from Crete; and afterwards some Peloponnesians expelled in the whole, or in part, the former inhabitants, and retained possession of it. The Rhodians very early applied themselves to navigation and commerce; and theirs was considered the leading code of laws as to maritime affairs. The original government of the island was monarchical. But of the ancient kings no account is preserved; neither, indeed, through the perishing of all the ancient writers who treated specifically of Rhodes,

---

Bacchus was a statue of Pluto (q. Plutus?) of massy gold, an incredible number of other statues, and of pictures done by the greatest masters. Pliny says, that in his time there were in the city of Rhodes above three thousand statues, most of them finished with great taste: and if another writer may be credited, there were more valuable statues and pictures in the city of Rhodes alone than in all the other cities of Greece.

* The artist who made this wonderfull statue was Chares of Lindus, who spent twelve years in completing it: it had been erected sixty years when it was overthrown by an earthquake. On which occasion the Rhodians besought the commiseration of the princes and states of Greece with success similar to that with which in modern times the compassion of the English has been applied to on the effects of natural convulsions, and procured sums so great for repairing their losses, and especially from the kings of Egypt, Macedon, Syria, Pontus, and Bithynia, that the money they gathered is said to have amounted to five times the cost of the damages which they had suffered. But then these crafty islanders, instead of again erecting the Colossus, for which purpose most of the money was given, pretended an answer from the oracle of Delphos forbidding it, and kept the money for themselves.

CHAPTER V. THIRD PERIOD.

are any occurrences preserved which took place previous to the end of the present period.

Eubœa.

Another of the most considerable of the Grecian islands is Eubœa, lying opposite to Attica and the adjoining regions, from which it is separated by a strait which was termed the Euripus, so narrow in one part as to be passed by a bridge; and remarkable for the irregular flowing and reflux of its waters: the impossibility he found of accounting for which, is reported to have shortened the days of the great Aristotle through vexation. The extent of this island from north to south is one hundred and fifty miles; but its breadth is very disproportionate, being forty where broadest. It is said to have been first peopled from Phœnicia. Here was dug up the extraordinary fossil called *asbestos;* which was capable of being spun into thread, and woven into cloth, which would bear the fire until any stain it had contracted was burnt out. The chief city of Eubœa was Chalcis, described as populous, opulent, and stately: the inhabitants were early acquainted with navigation, and sent forth numerous colonies to other islands, as well as to the continent. But though well spoken of for their courage, were in their morals detestable. This island having been peopled from Phœnicia will, it should seem, satisfactorily account for the statement of its most ancient inhabitants having been Titans; since that race, which are in Holy Writ denominated the sons of the giants, certainly survived among the Canaanites and other inhabitants of the coast of Phœnicia, a long time after they began to colonize. Which fact will elucidate many passages in the heathen poets, and many particulars of human bones of enormous size having been found in Sicily and other countries in the Mediterranean, which may be supposed to have had an early intercourse with Phœnicia: and which reports are by many who do not advert to the declarations of the sacred historian, unjustly considered as altogether fabulous. Eubœa, like other countries, was first ruled by kings. Those of gigantick race are not named; unless in Abas, who is by some supposed to have been the first king. He was succeeded by his son Chalcedon; which last was so successfull in a war against the Thebans as to reduce them to tribute: but was afterwards overcome and slain by Amphitryon, the father of the

Theban Hercules. Chalcodon had two sons, Elephenor and Pyræchmes. The latter succeeded his father in the sovereignty of Eubœa, and renewed the war against the Thebans, but was defeated, taken prisoner, and put to a cruel death by Hercules. His elder brother Elephenor had been previously banished for accidentally killing Abas his grandfather.*

Having thus stated what little remains of the history of occurrences in Eubœa, prior to the separation of the kingdom of Israel from that of Judah, ere our review proceeds to any other island, the reader will not be displeased at having the few following particulars of this stated to him. Its name of Chalcis, which it had among several others, has been said to have been imposed on it, because here brass was first made use of. That of Bemo, the most ancient of its names, came from a Phœnician word signifying cattle, with which it was well stored. The more common one of Eubœa, it is presumed to have acquired from the excellence of its pastures. On this island are several mountains so high as to be covered with snow great part of the year. Among the rivers are mentioned two, whose waters had extraordinary and opposite effects: the wool of the sheep which drank those of the Circæus turning white, and that of those which drank of the Neleus, black; and the flat country of Eubœa is exceedingly fruitfull, yielding abundance of corn, oil, wine, and all kinds of delicious fruit.

The state of these greater Grecian islands during this period having been thus largely spoken to, what is recorded of the smaller, numerous as they are, must be briefly summed up. Yet to avoid confusion let them be reviewed under the following arrangement: those lying at the top of the Ægean Sea; the Cyclades; the Sporades; the rest of the islands of the Archipelago; those in the Cretan, and those in the Ionian Sea. Of the most celebrated of each of these classes a summary account shall be given.

* The circumstances of this misfortune are thus related; Elephenor being provoked at seeing a slave lead his grandfather, then far advanced in years, without sufficient care, discharged a blow at him with a club, but missing the slave unhappily killed the prince.

CHAPTER V. THIRD PERIOD.

Samos.

The birth-place of Pythagoras must not be passed over in silence. Samos, then, lies on the coast of Asia Minor, opposite the mouth of the river Cayster, between the thirty-eighth and thirty-ninth degrees of north latitude; at the distance of about a thousand paces from that coast. The fertility of its soil was highly commended by the ancients. It is said to have received its first inhabitants from Caria; they applied themselves early to trade and navigation, and are stated to have been the first who contrived transports for their cavalry. The only city in the island mentioned by the ancients is the capital of the same name with it. In the flourishing period of Greece this city was very populous, wealthy, and well fortified; but in that now under consideration it had not yet emerged from obscurity. If by this time the Samians had undertaken any thing, it was planting a colony in Egypt, in a city named Oasis, but whether the greater, or the little city of that name in the western border of the country is not particularized. They are said, too, to have been the first strangers that touched at Tartessus in Spain; whither a Samian vessel being driven by a strong levanter from her course to Egypt, there found a most advantageous market for her freight. The first Samians were governed by kings, but whether the one mentioned as reigning there under the name of Amphicrates, reigned ere the close of this period is not said, but most probably long after it.

Here then quitting Samos,* our attention is next claimed by that

* Three things have been pointed out at Samos as especially worthy of remark, 1st, a tunnel cut through a mountain seven furlongs long, eight feet in height, and as many in breadth, a canal twenty cubits deep and three feet wide, was carried along the side of the aperture, and served to convey the water of a plentifull spring into the city; the entrance of this is still to be seen. 2dly, A mole or pier, one hundred and twenty feet high, which formed the harbour, and was carried above two furlongs into the sea. This work shews how early and how earnestly the Samians applied themselves to commerce. The 3rd wonder of Samos was, the celebrated temple of Juno; the ruins of which are still visible. It is represented as having been one of the most stately buildings of antiquity; the idol was said to be the work of Smilis, an eminent sculptor of Ægina, and cotemporary with Dædalus. A convenient story of a miracle having taken place, when some Tyrrhenian pirates, having stolen this statue and got it on board, were detained in the harbour by contrary winds, until they restored it to the temple, drew crowds of votaries from all parts, and greatly increased the worshippers of the Samian Juno.

of Chios, an island about three leagues distant from that peninsula of Ionia, on which stand Teos, and other cities, and deriving its name, according to some, from the snow which lies on its mountains, and according to others from a Syriac term signifying mastic; with the trees producing which this island eminently abounds. Its soil is said to have been mountainous and rugged. But here was made the famed Arvisian wine, the stock of which left behind him by Hortensius, at his decease, may contribute to our forming a just idea of the height to which luxury had then arrived among the Romans; since that stock is stated to have comprized no less than ten thousand casks: which, supposing them no larger than firkins, would amount to more than seven hundred pipes. In this island, too, it has been said that jasper was first found. It is, too, one of the spots which claims the honour of being the birth place of Homer, and indisputably was that of Ion the tragick poet; Theopompus the historian; Theocritus his cotemporary, who wrote an history of Lybia; and Metrodorus the physician, and the preceptor of Hippocrates. Chios has been said to have been first peopled by Pelasgians, while Ionia has also been said to be the country whence its earliest inhabitants migrated. At first they were subject to kings, one of whom, named Hippoclus, is alone mentioned, but at what period he reigned is not specified; yet from some circumstances it should seem later than will justify the history of Chios being now pursued any further. Several small islands lie round Chios, which were once subject to it, as Thalussa, Oenussa, Elaphitis, Eurynassa; and opposite Ephesus, at a greater distance from Chios, those which have been called the islands of Pisistratus, Anthina, Myonnesus, and Diarrheusa.

Chios.

Lesbos, the next island of the Ægean Sea, as we proceed northward, along the coast of Asia Minor, was anciently called Pelasgia, from the Pelasgi, by whom it was supposed to have been first peopled; and is divided from the continent by a strait seven miles and an half wide, being itself one hundred and sixty eight in compass. It was celebrated for its fertility in delicious fruits and exquisite wines; neither has its capital Mitylene gained less fame for the great men to

Lesbos.

CHAPTER V. THIRD PERIOD.

whom it gave birth. Here Pittacus, one of the seven select sages of Greece, first saw the light; Alcæus the lyric poet, the celebrated poetess Sappho, Hellanicus the historian, Terpander, who was the first that fitted seven strings to the lyre, besides several others of high note in their various lines, here first drew their breath. There was to this island so great a resort of learned men, that Aristotle himself did not disdain to reside here two years for the benefit of their conversation. Its first government was monarchical, and afterwards changed for a democratical form: under which grew up dissensions between the cities; and all proved so fond of liberty, as to wish to engross it all to themselves. But these contests commenced not until after the close of the period we are reviewing. During this are mentioned as ruling over it one king of the name of Macareus, and another of that of Lesbus; both, it seems, leaders of new colonies into it.

Hecatonnesi.

In the strait which separates Lesbos from the continent lie a great many small islands, under the name of Hecatonnesi or Hundred Islands; and between the promontory Malea, in Lesbos, and that of Canæ in Æolis, are the three islands Arginusæ; in the largest of which was a town bearing the name of Arginusa.

Arginusæ.

Tenedos.

Of the next island on the Asiatic coast, Tenedos, no one circumstance is recorded during this period; after therefore apprizing the reader that its name has been supposed to be derived from a Phœnician word denoting red clay, which was found there, and was in great request as a material for earthern ware, let Lemnos be our next object of consideration.

Lemnos.

This island lies between Mount Athos, and the Thracian Chersonesus; it is stated to be in compass one hundred and twelve miles: and is by one author said to have been called Lemnos from Juno, whom the ancient inhabitants worshipped under that name, sacrificing yearly to her a young woman; it is now known by the name of Stalimini. The island is full of hills and the vales formed between them; which, where well cultivated, produce all sorts of fruit; it has two high mountains, one a volcano, whence the island was anciently termed Æthalia, and consecrated to Vulcan. It has ever been noted for an earth called *terra lemnia*, and *terra sigillata*, from

a character imprinted on it, and deemed an antidote to poisons, stings of serpents, wounds, and bloody fluxes.* The labyrinth of Lemnos was celebrated by the ancients: it was a magnificent building, supported by forty columns of extraordinary size.

The most ancient inhabitants of Lemnos were the Sapeans or Sintians, a people from Thrace; who lived under a monarchical government, but the only one of their kings mentioned in history is Thoas. In whose days the Lemnian women are said, but most improbably, to have slain all the males of the island, with the purpose of turning Amazons; but by the piety of his daughter Hypsipyle, the king was preserved. Some assert, that she was banished for saving her father; others report, that she was raised to the throne, and reigned in Lemnos, when the Argonauts touched at that island: an event that brings the history of it to the end of the period.

Between Lemnos and the Thracian Chersonesus, at two and twenty miles distance from the former, lies the little island of Imbros; in circumference only twenty miles or somewhat more. It had

Imbros.

* This earth was by the heathens dug up with many superstitious ceremonies; nor have those, who, under the name of Christians, have since obtained possession of Lemnos, come much behind them in this practice; for on the sixth of August, and on no other day, all the chief men of the island, whether Turks or Christians, assemble at a chapel called Sotira, standing half way between the city or rather village of Cochino, and the hill where the earth is found, to the top of which they walk in procession. There the Greek priests read their liturgy; which done, certain persons thereto appointed, begin to dig, and having discovered a vein of the proper earth, give notice to the priests, who fill with it certain small hair sacks, delivering them to the Turkish governour and other officers present. Having taken up a due quantity, they again fill the place, and return in procession to the city. Some of the bags are sent to the Grand Signior, and the rest marked with his seal, or with these two words *tin imachton*, that is, sealed earth, sold by the Sangiack or his deputies, to the inhabitants or foreign merchants. The Sangiack is accountable to the Grand Signior's treasury for the money arising from the sale of the whole which is yearly disposed of, it being a capital crime for any of the inhabitants to keep in their houses, export, or any way dispose of it without the governour's knowledge or licence. Earth of the same properties might undoubtedly be found in other parts of the island; but none of the orientals would make use of it, unless it were dug up with the usual ceremonies, and in the presence of the priests; nay, it would be in no request among them, modern travellers affirm, unless it were dug up on the usual day, the sixth of August.

CHAPTER V. THIRD PERIOD.

formerly a very safe harbour, and a city bearing the name of the island. It was holden sacred to the Cabiri and Mercury; but, except that an annual solemnity to those supposed deities was observed, no transactions on it are handed down to us.

Samothrace.

Samothrace, or the Thracian Samos, so named to distinguish it from that on the coast of Ionia, is supposed to have obtained its first simple name of Samos from its being one of the highest of the islands in the Ægean Sea; the original term Samos signifying *remarkable*. It is in compass about two and thirty miles, and about eight and thirty from the coast of Thrace; though modern travellers greatly contract these measures. While one historian says, that there is nothing to be depended on concerning the first inhabitants of Samothrace, others assert that it was peopled by the Thracians, and that afterwards the Pelasgians, Samians, and Phœnicians, sent thither numerous colonies. They had anciently, it seems, a peculiar language, not intelligible to any other people of Greece. The island of Samothrace was famous on account of the worship paid in it to the gods termed Cabiri.* An inundation is said once to have overwhelmed Samothrace, all but the tops of the highest mountains, all the cities on the coast of Asia Minor, and several islands of the Ægean Sea. This deluge is stated to have happened previous to the Argonautic expedition, and to have been caused by the overflowing of the Euxine; which, it has been thought, was originally only a lake, until some natural convulsion giving it a passage first into the Pro-

* After all that has been written about these objects of heathen worship, the reader who impartially weighs what Mr. Bryant has advanced concerning it in the 459th and subsequent pages of the 2nd volume of his Mythology, and investigates the authorities which he has produced, will scarcely hesitate to embrace his opinion, that they were no other than the persons preserved in the ark. Such was the veneration in which these were holden, that it was deemed an act of irreverence even to pronounce their names. Such as were admitted to the sacred rites used to meet in a wood, which became an asylum, and was more respected than even the temple of Delphos, or the island of Delos; and so far did the heathens carry their prejudices in favour of these pretended deities, that they were stricken with awe at the mention of their names. Of all the oaths employed by the ancients, that by the gods of Samothrace was deemed the most sacred and inviolable.

pontis, and then into the Ægean Sea, the flood called Deucalion's, often confounded with the universal Deluge, took place. After this deluge one Saon, a native of Samothrace, is said to have collected the inhabitants, before living dispersed, into a body, made laws for their government, and divided them into five tribes, which he denominated from the names of his own sons. Some time after the government was settled, Dardanus, Jasion, and Harmonia, were born in the island; and Dardanus passing over into Phrygia there founded a kingdom, afterwards called that of Troy. Samothrace was at a distant period governed by its own kings: for Coritus, Dardanus, and his brother Jasion are said to have reigned there. Nor is there any thing more worthy of notice in its history previous to the separation of the kingdoms of Israel and Judah.

Thasus.

To the south of Samothrace on the same coast lies the island of Thasus, said to have received that name from Thasus, the leader of a colony of Phœnicians by whom it was peopled, and who is called a brother of Cadmus. It is about forty miles in compass, and so fruitfull that its fertility became proverbial among the ancients. The wine of Thasus, as well as its marble, has been highly spoken of. But the only fact stated concerning it that could have taken place during the present period, is the arrival of another colony from the isle of Paros. Passing hence, then, down the Ægean, the reader may on the left observe a small island, called by the ancients Chryse, but now termed Strato. In some maps two isles are here marked, one of which is said to have sunk into the sea. Near the coast of Magnesia, at the mouth of the Thermaic Gulf, lie a cluster of islands, yielding so little matter for history that to give their names once for all will be nearly sufficient. These are, then, under their ancient names, Scyathus, now Sciato and Sciatta, which had once two cities, but has been long abandoned, on account of its being greatly infested by pyrates; Peparethus, now in the sea charts commonly named Piperi; formerly celebrated for its olives and its wine: Icus, a very small island, which anciently had two cities; whence it gained the name of Dipolis: Halonesus, which had formerly a town of the same name. It is at present called Pelagnisi or Pelagisi; with some others still less worthy of notice. Proceeding still to the south, off the coast

Chryse.

Scyathus.

Peparethus.

Icus.

Halonesus.

CHAPTER V. THIRD PERIOD.

of Eubœa, at a distance of about eight and twenty miles, lies the island of Scyros, in compass about sixty, a rugged and inhospitable country. However, it gained credit by its wine, and its marble quarries have been commended: it was peopled by the Pelasgians, and Carians; but no mention is made of it in history until the latter days of Theseus, who was there treacherously thrown into the sea by Lycomedes, king of the island.* Detaining the reader, then, no longer, here let us proceed to what has any claim to attention in the cluster denominated the Cyclades.

The Cyclades.

These islands which, with the Sporades, make up the number of fifty-three, received their name from the Greek term Cyclos signifying a circle, because they lie round that of Delos, deemed so sacred by the idolatrous superstition of the Greeks. Their names are Helena, Ceos, Cythnus, Seriphus, Melos, Siphnus, Cimolis, Preposinthus, Olearas, Naxos, Paros, Syros, Myconus, Tenos, Andros, Gyarus. The first of these, calling here for more particular notice,

Ceos.

is Ceos, lying opposite to the Achaian promontory of Sirmium, and about fifty miles in compass. The ancients spoke highly of its fertility, and more particularly of the excellence of its figs. It is said to have received its inhabitants from Thebes; and in time became so populous that a law was made that all persons above sixty should either go into banishment, leaving their effects behind them, or submit to be poisoned; after mention of which most unnatural regulation, little surprize can be entertained at the circumstance, that of four famous cities in this island, two were swallowed up by an earthquake.†

* The remains of Theseus were afterwards said to be discovered by Cimon the Athenian, and carried with great pomp to Athens; where on their arrival solemn sacrifices were offered, and to perpetuate the remembrance of it, a yearly contest of tragic writers was instituted, which became very famous, and greatly contributed, by the emulation it excited, to the improvement of dramatic composition. On this occasion Sophocles brought his first performance on the stage, and won the prize, though he had Æschylus for his competitor; which the vanquished poet, who, till that time, had been considered the best tragedian of his age, not being able to brook, he left Athens, and retired to Sicily for the remainder of his life.

† Another anecdote of similar atrocity related of the inhabitants of the city of

Melos, about twenty four miles from Cape Scyllæum, now Schilli, in Peloponnesus, is more entitled to notice for the iron mines with which it abounds, and for its wine and honey commended by the ancients, than for having been the birth place of one so improperly termed a philosopher as Diagoras, who is said to have been the first who denied the existence of a Deity, whence he was surnamed the Atheist. The alum of Melos was also in high request among the Romans.

Melos.

Naxos, an island particularly dedicated by the heathens to the supposed god of wine, is among other derivations said to have had its name from the multitude of sacrifices offered in it to Bacchus. It is said to have been first peopled by Thracians, who were subdued by some Thessalians, and these last being, after a possession of more than two centuries, compelled by a drought and famine to abandon it, it was afterwards settled by Carians, after which it received a colony of Cnidians and of Rhodians, and last of all one of Ionians, who by degrees possessed themselves of the whole island. It is from seventy to an hundred miles in compass, and the most fruitfull island in the Archipelago. For besides its wine, so celebrated by the ancients, and which is to this day esteemed by some the best in the Archipelago, it abounds with numerous fine fruits, its plains being covered with orange, lemon, citron, pomegranate, olive, mulberry, and fig-trees. It was formerly, too, noted for quarries of green marble spotted with white, like the skin of a serpent, and therefore termed *ophites*. The Naxians were first governed by kings, but of these nothing is recorded of such importance as to detain the reader: but to save him the trouble of returning to this island again, be it here observed, that like most of the Grecian islands it changed its monarchy for a republick, and this for a tyranny; until falling under the power of the Persians it became successively the prey of the great neighbouring contending powers, and at last is involved in the general thraldom, which the Ottomans have spread over that part of the globe.

Naxos.

Julis, in this island, that being besieged by the Athenians, these more humane people, on being informed that they had resolved to murder all the children, retreated from before the place.

Paros.

The island of Paros, like most others, has different derivations given of its name, but be that whence it may, its size is not much less disputed, taking however the medium of the several statements, it may be about three-score miles round. It was formerly a wealthy and powerfull island; its capital, the city of Paros, is said to have been one of the largest in the Archipelago. Of its marble few have not heard; on Mount Marpesus are still to be seen the caverns from whence it is supposed to have been taken. Paros was peopled by the Phœnicians: afterwards the Carians settled in it as well as the Cretans. Of its history in this period nothing is handed down to us, and what happened after it is a course of fortune parallel to that of its neighbours.*

Syros.

It is neither the fertility of the island or its celebrated salubrity that renders Syros so much an object of notice, as its being the birth place of the philosopher Pherecydes, one of the most ancient of those of Greece, and one of the first prose writers, the disciple of Pittacus, and the master of Pythagoras. By one author he is affirmed to be the first among the Greeks who observed the periods of the moon, and foretold eclipses, to have been the master of Thales the Milesian, and to have written ten books on the origin of the Gods; and according to another, he was the first who taught the immortality of the soul: and a third represents him as the author of the doctrine of the transmigration of souls. A number of writers highly commend his knowledge, and agree, that he was one of the greatest philosophers that Greece ever produced: adding that he learnt his philosophy of the Phœnicians, being well acquainted with their language and books. Syros was very early visited by the Phœnician merchants, but is said to have been colonized by the Ionians.

Andros.

As Andros was one of the most pleasant and fertile islands in the Archipelago, abounding with delicious fruits, and watered by numerous springs, so was it the scene of one of those amusing fables,

* It must not here be left unnoticed that Archilochus, the inventor of the Iambic verse, was a native of this island; the bitterness of his satire caused Lycambes, who had irritated him by marrying his daughter to another, after having betrothed her to the poet, to hang himself, and the obscenity of them occasioned their being prohibited at Sparta, and the banishment of Archilochus himself.

with which the romantick Greeks have so abundantly supplied posterity. It is, that near a famous temple of Bacchus, in the city of Andros, was a spring called the gift of Jupiter, the waters of which had the taste of wine, during the seven days which the feast of Bacchus lasted; and that these waters, if carried to a place whence the temple could not be seen, lost their miraculous taste. But it is now time to proceed to that island which was said, but inaccurately, to lie in the centre of the Cyclades.*

Delos. Delos, formerly highly revered on account of the supposed oracle of Apollo, the perspicuity of the answers given by which is one of the various reasons assigned for the name of the island, though now a barren rock, holden of the Grand Signior at an annual rent of ten pounds, was, from the offerings made to the idols worshipped on it, one of the richest spots in the world. The city of Delos was extensive and well peopled, merchants flocking thither from all parts, and is represented as having been one of the most frequented markets in the world, where all the commodities of Europe and Asia were sold, purchased, and exchanged; it contained many noble and stately buildings, and among the rest a most magnificent theatre. The temple of Apollo is represented as one of the grandest edifices in the world: and an altar in it, has been spoken of as deserving a place among the wonders of the world: it was built with the horns of various animals, so artfully joined one to another, as to need no cement to hold them together. Round this temple were magnificent porticos erected at the charges of various princes. In this island no hostilities were practised, even by nations at war with each other; and the whole of it enjoyed the privileges of an asylum, which

* Another entertaining tale is preserved with regard to this city. Its inhabitants having sided with the Persians, Themistocles after the victory of Salamis landed some forces on the island; and sent heralds to the city with notice, that the Athenians were come against it, with two powerful divinities, *persuasion* and *force;* and, therefore, the inhabitants must part with their money by fair means or foul. The Andrians replied, that they also had two mighty deities, who were very fond of their island, *poverty* and *impossibility;* and, therefore, could give no money. Themistocles not having sufficient equity to be satisfied with this answer, though it seems just as pretty as his message, laid siege to the city.

CHAPTER V. THIRD PERIOD.

extended to all living creatures, and on that account it abounded with hares, no dogs being permitted to enter it. By whom Delos was peopled does not appear, but as Anius, a reported king of it, is supposed to have been descended from Cadmus, Phœnicians may be presumed to have been its first inhabitants.

Having thus run through all the islands of the Cyclades, of which notice can be taken in an abridgment like this, our review must now pass to those directly east of them, denominated the Sporades.

The Sporades.

Among these islands we might for any thing worthy of notice pass at once to Cos, but that Patmos has derived peculiar interest from the wonderfull vision vouchsafed in it to the beloved Apostle of Christ, containing so accurate a prophetick description of the fortunes of His Church, from the cessation of the Flavian family to the consummation of all things. The island is now known by the name of Palmosa, and is a barren, mountainous, and rocky country, such as might well be selected for a place of exile.

Patmos.

Cos lies at a small distance from the coast of Caria, and was ranked among the most considerable islands of the sea in which it is situate. Its circuit is about eighty miles. It was formerly much celebrated for the excellence of its wine. But nothing has contributed so much to the fame of this island as the great men which it has produced. Here was born Hippocrates,* the reviver of medicine,

Cos.

* This eminent physician is said to have collected the rudiments of his art by perusing certain votive tablets, which were hung up in the temples: for by ancient custom prevalent in Greece, those who recovered from any distemper, used to write on a tablet the nature and symptoms of their respective maladies, and the remedies which had been attended with most success. These tablets Hippocrates is said to have copied and followed, when he first began to practise. A tablet of this nature was discovered at Rome not a great many years ago, among the ruins of the ancient temple of Æsculapius, with this inscription in Greek: "Julianus being afflicted with vomiting of blood, and abandoned by men, the gods hastened to his relief, and having nourished him for the space of three days with honey, restored him to his health; for which favour he came to return them thanks in the presence of the people." Apelles enriched his native country with one of his ablest works, a Venus rising from the sea. This admirable piece was by the emperor Augustus carried to Rome, and there dedicated to Cæsar, on account of the fabled derivation of the Julian family from Venus. To make some amends to the Coans for the loss they thus sustained,

Senius another celebrated physician, Ariston a peripatetic philosopher, and Apelles the renowned painter. It was first governed by kings, one of whom, Eurypylus, is mentioned as having been cotemporary with Hercules. The monarchy yielded to a democracy, and this to an aristocracy, which was abolished by some private men, who assumed all the power of government, and ruled with absolute sway.

Carpathus. Carpathus, from which the portion of sea around it is termed the Carpathian Sea, lies between Rhodes and Crete: it is about five and twenty miles round, and is now called Scarpanto. Several islands lie dispersed on this coast, as Casos, Synic, Chalæ, Telos, Arconnesus, and others.

Isles in the Cretan Sea. The Cretan Sea is that part of the Ægean which with the islands contained in it was formerly considered as belonging to the Cretans. These islands are Clauda, Dia, Letoa, Ægilia, Calymna, Astypalæa, Thera, and some others: Clauda is that which is mentioned in the Acts of the Apostles, and lying south of Crete had formerly a city called Gaulos, now Gozo: Dia is now Standia, and rather a rock than an island: Letoa is known by the name of Cristina, and Ægilia by that of Cerigo: Calymna was celebrated by the ancients for its excellent honey. Astypalæa, now Stampala, is about sixty miles in compass, and formerly had a city of the same name with two safe harbours. Thera lies between Crete and the Cyclades, being thirty-six miles in compass, and was, it is said, first peopled by the Phœnicians, and part of the colony led by Cadmus, when it was called Callista, but afterwards had this name changed to that of Thera. It became in time, by the accession of other colonists, an island of some note, having seven cities; and it still contains five, near one of which, named Apanomeria, is a capacious harbour, to which no bottom has yet been found. Nor ought it to be passed over unnoticed, that in this

Clauda. Letoa. Calymna. Astypalæa. Thera.

Augustus relieved them from a considerable part of their tribute. Were it not that it has been already found, that modern manufactories can supply what will answer the purpose equally well, there might be some doubt as to the discretion of mentioning a species of fine stuff made in this island which was in great request among the women of quality at Rome, and of which an historian has said, "It covered them but, at the same time, shewed them naked."

CHAPTER V. THIRD PERIOD.

harbour are two islands, one, that of Therasia undoubtedly, and the other, that of Hiera, or of the more remarkable name Automate, probably of volcanic origin. While the same is by no means improbably reported of Thera itself; since many volcanic eruptions near it have been noted even till late in modern times. This island is now known by the name of Santorin or Santorina, probably derived from St. Irene, the tutelar saint of the island, as one of its ancient names, Hiera, was given it on account of its being dedicated to Apollo: so similar are ancient and modern superstition.

Islands in the Ionian Sea.

From the Ægean let our review now proceed to the Ionian Sea, which is that which lies between Greece and Sicily, extending first west and then northward from the island of Crete to the mouth of the Adriatic: and an account of the islands in which will complete that of the Grecian isles. At the northern extremity of this sea presents

Sason.

itself the isle of Sason, a sandy, barren, and inhospitable spot.

Corcyra.

Corcyra, which lies above a degree more to the south, and recedes with the coast of Epirus to the east, had anciently among other names that of Phæacia. It is about forty-five miles in length, and twenty-two in breadth; and in poetick fable celebrated for the gardens of king Alcinous, the courteous host of Ulysses; the southern parts of the island are mountainous, barren, and badly watered; the northern are on the contrary very fertile in fruit, and all kinds of grain. It had formerly two cities, of which Corcyra was one, and the metropolis of the island. The inhabitants of it were celebrated mariners, perhaps even before the Corinthians came among them; and they in time became powerfull at sea; having at one period more ships than any other people of Greece, except the Athenians. Their government was originally monarchical, degenerating like that of nearly all the Grecian states, into a republick. The island is now denominated Corfu. Near Corcyra and on the coast of Epirus lie several smaller islands worthy of no further notice: and still more to the

Leucas.

south is Leucas, now called Santa Maura, once a peninsula, joined to the main land of Acarnania by an isthmus, which was cut through by either the Carthaginians or the Corinthians. It is about seventy

The Taphia, and Teleboides.

miles round. The islands known by the names of Taphia and Teleboides are to the east of Leucas, near the coast of Achaia. The

Echinades were five small islands on the coast of Acarnania, at the mouth of the river Achelous, now known by the name of Curzolari; among these Dulichium has been reckoned. Between this last and Cephalenia lies Ithaca, the reputed birth-place of Ulysses. It is about twenty-five miles in circuit, and now known by the name of Val di Compare. Cephalenia is about eighty miles long, and forty broad. This island, however first peopled, was subdued by the Thebans under the conduct of Amphitryo; who is said to have conferred the government of it on an Athenian of eminence, named Cephalus, who having accidentally slain his own wife, fled his country, and came to Cephalenia; where Amphitryo, pitying his misfortune, set him over the island, which took its name from him. Twelve miles south of Cephalenia lies the island of Zacynthos, now Zante, about sixty miles in circuit: yet to the south about five and thirty miles, opposite the coast of Arcadia, lie two small islands called the Strophades; the largest of the two but five miles in circuit. The other islands in this part of the sea are Letoia or Letoa, now Cristina, near Cephalenia, the three Sphagiæ or Sphacteriæ, marked by a victory gained there by the Athenians over the Lacedæmonians; they are now called Le Sapienze. In the Messenian and Laconic Gulfs are the islands Teganusa, Cothon, and Cranae; and Cythera, now Cerigo, lies off the Laconian promontory Malea, and was named, one author affirms, from Cytherus a Phœnician, who settled in it; previous to which it is said to have been called Porphyris or Porphyrissa, either on account of its abounding with porphyry, or because the best scarlet was dyed there. It is about sixty miles in circuit, blessed with a fruitfull soil, and has several havens, one especially very safe and capacious, formerly called Scandea, lying at a small distance from the city of Cythera.* In the Argolic bay are the islands Pityusa, Irine, Ephyre, Tiparenus, Aperopia, Colonis, Aristeria, and Calauria; which last alone con-

The Echinades.
Ithaca.
Cephalenia.
Zacynthos.
The Strophades.
Other small islands.
Those in the Messenian and Laconian Gulfs.
Cythera.
Isles of the Argolic bay.

* This city was once famous for a temple of Venus, surnamed the Celestial; in this, which was deemed the most ancient temple Venus had among the Greeks, was a statue of her in complete armour, holding a javelin in her hand. The fable was, that on her first springing out of the froth of the sea she was wafted by zephyrs to this island, and thence to Cyprus.

tained any thing remarkable, and that no more than a celebrated temple of Neptune, and an asylum. Here Demosthenes poisoned himself, and was buried in the inclosure of the temple. With the two islands in the Saronic Gulf, equally famous in ancient history, our tour may be closed, and the prosecution of the history of Greece for the present suspended.

Ægina.

Ægina, then, the largest of these, formerly known by the name of Œnone, lies between Attica and Peloponnesus; and is about twenty-six miles round. On it was situated a city of the same name, which was early in the Christian æra destroyed by an earthquake. The land is said to have been originally very stony and barren; but being inhabited by a laborious and thriving people, who digging up the earth cleared it of the stones, it became very fertile. From this their industry, it has been asserted they were surnamed Myrmidons. The island was first peopled by Epidaurians, afterwards augmented in their numbers by colonies from Crete and Argos. They applied themselves very early to trade and navigation, and sent out colonies to the neighbouring islands. Money, too, was early coined in this island, perhaps the first in Greece: and the brass of it has been much commended. This country was at first governed by kings. The first of these is said to have been Actor, the son of Dioneus, who was born in Phocis; whither his father Dioneus had led a colony from Æolia. From Phocis he himself led a colony into Pthia, where he married Ægina, the daughter of Asopus king of Bœotia; and by a second migration went into the island of Œnone, where he settled. By his wife Ægina he had three sons, Æacus, Mænetius, and Irus. Æacus the eldest succeeded his father Actor in the kingdom of Œnone, which he called from his mother's name Ægina, and augmented with new colonies invited thither from the continent and neighbouring islands. His piety and justice in the administration of publick affairs have been supposed to have given rise to the fable of his being appointed by Pluto judge of the Europæans after their death. He had by his first wife, named Endeis, Telamon and Peleus, and by Psamathe his second, Phocus. Telamon and Peleus conspiring against Phocus, slew him; for which their father banished them both from the island. Æacus is said to have assisted the Athenians against Minos king of Crete, and to have been

the first who paid divine honours to Hercules. His descendants were called Æacidæ, and are much spoken of by the ancients. This monarch is stated to have been two generations older than the Trojan war, and the first who built a temple in Greece. Of the successors of Æacus in the island nothing is recorded. The monarchical form of government being abrogated, the Æginetes became subject to the Epidaurians; but having by their application to navigation acquired great naval power, they shook off that yoke. Yet they were afterwards subdued by the Athenians, from which period they continued subject to that people until freed by the Romans, and then enjoyed their liberty, as far at least as their masters permitted, until in the reign of Vespasian they were obliged to yield to the same fate as the other states of Greece.

Salamis.

Three leagues west of Ægina in the same Gulf lies Salamis, now Coluri. Its compass is said to be fifty miles, and it had anciently a city of the same name; after the destruction of which another, also called Salamis, was built, and became populous. Its first inhabitants were Ionians, and the earliest form of government monarchical, but of short duration; four kings only, by name Cychreus, Telamon, Eurysaces, and Philæus, having reigned there. As the first of these had no son, he appointed, it is said, the second, who is reported to have been the father of Ajax, his successor. Telamon was succeeded by Eurysaces, affirmed to have been his grandson by Ajax. This last bequeathed the crown to either his son or his brother, but which is not ascertained, named Philæus, who voluntarily ceded the island to the Athenians, in the story of which people the remainder of its ancient history may be found.

CHAPTER VI.

Description of Italy—its first Inhabitants—History of the Hetrurians—of the Latins —Latin League formed.

CHAPTER VI. THIRD PERIOD.

OF the countries to the north or the east of Greece, there being during the present period so little worthy of being stated to the reader, it seems eligible to postpone all notice of their history, until something more can be related of it; and, therefore, his attention may now be directed to another country, of still greater importance in the history of this globe than Greece itself, which is the Peninsula of Italy.

Italy described.

This interesting region extends in length from the thirty-eighth to the forty-sixth degree of north latitude, and is of very different breadth, having somewhat the shape of a leg, of which its south end constitutes the foot, and in its greatest width covering about nine degrees of longitude. It had anciently the names, first of Hesperia, evidently on account of its western situation; secondly, of Ausonia, from a people dwelling in it: and thirdly, of Ænotria, from another tribe of its inhabitants; while its later denomination, Italy, appears to have been acquired from a colony of Ætolians, who established themselves in it. The great fertility of this country, and the felicity of its climate, adapted to the growth of the fruits of almost every region, have caused it to be represented as a little world in itself. While, both in arts and arms, it has vindicated to itself a very eminent place among the nations. The face of the country is beautifully variegated with mountains, woodlands, and

rivers; the bold risings of the Alps forming one of its boundaries, and the Apennines with sloping sides running down the middle of it. The upper part of the country is plentifully watered by the Po, the Eridanus of the ancients, and more than thirty tributary streams which help to swell its waters. Here, too, the Adige, rising like the former river from the Alps, after passing by the cities of Trent and Verona, discharges itself into the top of the Adriatic. The ancient Arnus, and the Tiber, irrigate the western side of the middle part of Italy; and while the Liris, the Vulturnus, the Silarus and other streams, water the lower part of the same side, the north-eastern side has a number of rivers to scatter plenty there. The first inhabitants of Italy seem, like the Greeks, to have been derived from Javan, and to have crossed the Adriatic from that part of the continent inhabited by them. To these colonies afterwards passed from other parts of Greece, from Asia, and Sicily; besides irruptions of the Celtic nations that had increased in Gaul. The first governments mentioned in Italy were, like those of other nations, the remains of the patriarchal in circumscribed kingdoms. The people of Umbria, who are represented as early emigrants from a country from which they were driven by a deluge, possessed considerable power during distant ages; and those of Liguria, probably of Celtic origin, were early established there. But this very general account is all which now remains of them. Indeed, the only two nations of which any thing worthy of the reader's notice previous to the foundation of Rome is handed down to us, are the Hetrurians, and the Latins. The former of these are stated to have been a branch of Lydians, who, as was noticed in speaking of that country, left it under the conduct of a leader from whom they took the name of Tyrrhenians, Tyrrhenus. In whatever age these colonists arrived, the place of their first landing is said to have been on the eastern coast of the peninsula, in the lands of the Umbri, from whom they are said to have taken a number of cities, which certainly does not at all accord with their coming at a very early period, since no fewer than three hundred are mentioned. Encouraged by such success they extended their conquests beyond the Apennines, and almost the whole coast of what was from themselves afterwards denominated the

First inhabitants:

The Hetrurians:

CHAPTER VI. THIRD PERIOD.

Tuscan Sea. But their dominions were in the course of time much abridged, on the one hand by the Gauls, who drove them from the shores of the Adriatic, and on the other by the Latins, so as to restrain them to the possession of the country specifically named Hetruria. This powerfull people were at first subject to monarchical sway, but afterwards established a kind of feudal government; when the nation was divided into twelve departments, each superintended by a chief, to whom was given the title of Leucomonie, and over these was placed one invested with a measure of sovereign authority and chosen by the people, who bestowed on him the name of Lars, a term thought to be borrowed from the Egyptian language, in which it was applied to some of their ancient kings. The divisions of the nation were themselves also stiled Leucomonies, sometimes united for the general defence, sometimes at war among themselves, and each possessing the privilege of choosing a king peculiar to itself. When united in war they had one commander in chief, the extent of whose command was manifested by the number of lictors carrying a bundle of rods before him; one being appointed for each Leucomonie then under his direction. The language of this people differed from both the Greek and the Latin, though evidently derived from a common source. Of their religion nearly the same might be asserted, except as far as that of the Romans was borrowed from the Hetrurians. One of their principal deities was Janus, in which the character of the great patriarch with two faces, looking to both worlds, is most evidently traceable. He, too, as among other nations, was placed at the head of the line of their kings. Their skill in divination, in which superstitious art it is known they were the preceptors of the Romans, they probably brought with them from Lydia; where they might have learned it from their neighbours the Phrygians, with whom that species of it which consisted in interpreting the feeding, the singing, and the flight of birds, is said to have originated. It is stated, that their king Janus was succeeded by a line of monarchs denominated from him; but respecting which there is a similarity of anecdote, and a confusion of names, which detract from the credibility of it. From one line however, which reigned in Hetruria, it has been contrived to derive the Trojan

their government.

Language.

Religion.

History.

race of kings, through Dardanus, who is said to have fled from Hetruria on account of having slain his brother Jasius on the decease of their father Corytus; while the names of others of the kings seems to stand on little better than poetick authority. Neither have we much of their history while in the aristocratical state, those histories of Hetruria which are quoted by the ancients having been lost. Since then there is so little recorded of them previous to their being swallowed up by the growing empire of Rome, it seems better to give the whole of that history now, than to separate the small portion of it which remains from what has been already given, for the sake of stopping within the present period. It appears then, from the history of Rome, (to the early part of which, however, the reader should be apprized, that but little credit is due) that a Hetruscan leader, named Cælius, induced by the fame which the founder of that city had acquired, led all the troops under his command to it, and made a settlement on that which was termed from him the Cælian hill. Yet in the reign of the elder Tarquin, the Hetrurians, on account of that king's detaining the embassadors which they had sent to demand some prisoners, made war on the Romans: but with success so bad, that they were in the end compelled to admit the Roman monarch's sovereignty over them, and send him the regalia of their nation, who with the consent of the senate and the people, exhibited a triumph in them, attended as the Hetrurian chiefs were wont to be, by twelve lictors bearing the fasces. The Hetrurians continued in this submissive disposition only during the life of Tarquin. For in the reign of his successor, Servius Tullius, they, headed by the people of Veii, disclaimed further submission, and entered into a war, which endured twenty years; at the end of which they accepted from Servius the same terms to which they had submitted from his predecessor; except that from three of the twelve departments, he took their lands, and divided them among some newly admitted Roman citizens yet unprovided with lands of their own. After the expulsion of Tarquin the Proud, they supported his pretensions to the throne of Rome. But after maintaining his cause in a battle fought with great valour until daylight failed, they retreated during the night, induced so to do, pro-

CHAPTER VI. THIRD PERIOD.

bably, by a stratagem of the Roman consul, Valerius, who, aware of their superstition, contrived that they should hear a voice from a wood, pronouncing the Romans conquerours. During the heat of the disputes between the senate and the people of Rome, the Hetrurians attacked the Romans, and inflicted much evil on them, advancing even to the walls of Rome, and menacing that capital with a siege; but they were in the end totally defeated, and after the loss of another battle the Veientes, who as lying nearest made the most prominent figure in the Hetrurian contests with the Romans, concluded a truce with them for forty years. After the burning of Rome by the Gauls, the Hetrurians united with the other neighbouring nations to repress the again growing power, under which they had so often suffered, but again met with a defeat from the celebrated Camillus, when dictator. After this they had two of their cities taken from them, and that these might be completely incapacitated from revolting again, the Romans demolished them. Repeated attacks were afterwards made by the reliques of this brave people on their rivals for dominion; and war continued between the two nations with but little interval; but though most determined courage was exhibited by the Hetrurians, their enemies in general proved successfull, and at length entirely reduced them to tribute and dependence.

The Latins:

Having thus completed the separate history of the Hetrurians, the other people whose tale is sufficiently furnished with events to render it an object worthy of notice, previous to their merging in the Roman republick, are the Latins. In the commencement of their story, indeed, we tread on much poetick, and therefore on very suspicious ground. Of the existence of such monarchs as Picus and Faunus, much doubt may perhaps not unreasonably be entertained. The arrival of Æneas in Italy has indeed been made the subject of a noble poem; but if there never was such a war as that from which he is said to have escaped, as not few have thought, the credibility of all

their origin.

that is related of him is reduced very low. The Latins themselves have been said to have drawn their origin from an Arcadian colony; and perhaps the best derivation of their name is that from Elateia; the people being first denominated Elatini, and then, by dropping the

vowel at the beginning, Latini. But the particular of their having been previously denominated Cetii, throws considerable light on their origin, by manifesting them to be a family of the sons of Kittim the son of Javan, the common ancestor of the Greek nation. As to king Latinus, it may very fairly be suspected, that as the earliest nations were really denominated from those who were actually fathers of the tribes, so afterwards when the common ancestor of a particular branch had been forgotten, a name was in some instances coined for him from that of the nation itself, by a kind of inverted argument, under which from the fact of the nations having generally been named from their ancestors, it was from its name presumed, that such must have been that of its ancestor. But whether this be applicable to the specifick case of Latinus or not, it is generally maintained, that a grandson of his, who was a posthumous child, named Sylvius, and descended from him by his daughter Lavinia, at length obtained the kingdom of Latium, and that from him descended a line of kings who for near four hundred years reigned at Alba; their names were, Æneas, called Sylvius from his father, Latinus Sylvius, Alba, Atys, Capis, Capetus, Tiberinus, Agrippa, Alladius, Aventinus, Procas, and Amulius, whose reigns together lasted for a space of three hundred and eighty-eight years. Latinus himself is said to have built many towns on the borders of Latium; probably all the very old ones for which a specifick founder could not be discovered, were ascribed to him. Of his descendants little more is preserved, than that they generally reigned in peace. But from this account must be excepted Tiberinus, who is stated to have been engaged in a war, in the course of which, during a battle fought on the banks of the Albula, he was forced into that river, and drowned: which thenceforth took from him the name that it has born to this day, of the Tiber. From Aventinus, too, the Aventine hill is said to have derived its name. Procas bequeathed his throne to his eldest son Numitor, but this last was compelled by his younger brother Amulius, who much surpassed him in powers both of body and mind, to relinquish it. The usurper also put to death Numitor's only son, and consecrated his daughter to Vesta. It is far from certain, whether this princess was determined not to submit to this enforced celibacy, and therefore made use of

Kings.

CHAPTER VI. THIRD PERIOD.

what it should seem was among the ancient idolaters frequently adopted, as a convenient mode of concealing a lapse from chastity, and declared herself to be pregnant by the god Mars; or whether, what has on the other hand been suggested, her uncle Amulius was guilty of assuming that character, and under the disguise of armour surprizing his niece, that he might have ground to charge her with a capital offence, and cause her to be put to death. In either case, however, the tale proceeds to tell us, that he had her watched, until she was delivered of the twins Romulus and Remus; when these were by his command exposed, and luckily picked up by the king's shepherd, whose wife, nick-named from her lewd life Lupa, or she-wolf, suckled them. These children, from the hardy education they received among the shepherds, growing up robust and bold, became by an happy accident known to their grandfather Numitor; of whose relation to them and ill usage by his brother being apprized, they raised the country people, over whom they had obtained great influence, and putting Amulius to death, restored their grandfather to his throne in the city of Alba, which had continued the royal seat through this whole line of kings. From hence Numitor is said to have advised his grandsons to migrate and found another city; the growing fortunes of which seem so far to have diverted the attention of historians from the parent state, that this last is scarcely if ever noticed but for its transactions with the former. In the course of these the old capital, Alba, was by Tullus Hostilius demolished, and its inhabitants removed to Rome. In the time of his successor Ancus Martius several other towns of the Latines were obliged to yield to the same fate. The elder Tarquin treated still others after the same manner, but those which made a more determined resistance to him with greater severity; and at length compelled all the Latin cities to sue for his alliance, and submit to a degree of dependence on Rome. Servius Tullius drew them with the Sabines into a still closer connection with the Romans; and Tarquin the Proud by a nefarious stratagem prevailed on them to receive him as captain of their army, and to form an alliance with the Romans; and which the Hernici and some of the Volsci joining, completed an association of forty-seven cities, which afterwards proved the best part of the Roman power.

Birth of Romulus and Remus:

and migration.

Demolition of Alba by Tullus Hostilius.

The Latin league formed.

When the last-mentioned monarch was driven from the throne of Rome, he found means to prevail on the Latins to enter into a war with the Romans for his restoration, in the course of which they were reduced to an unconditional submission, yet had the ancient treaties renewed with them. After the retreat of the Gauls from Rome, the Latins joined with the other nations that then united to repress the growing potency of Rome, but were, with them, defeated; and a subsequent endeavour to recover their independence ended only in their complete subjugation, and the admission of those who had not been engaged in it, to the rights of Roman citizens; so that the Latin state was annihilated in the year of Rome four hundred and fifteen.

Entire subjugation and consolidation of the Latins with the Romans.

The history of the two nations of Italy, which chiefly deserve the notice of the reader, being thus brought down to the period of their entire subjugation to Rome, when their story becomes identified with the story of that, and the establishment of this last state not having taken place until after the close of the present period: while all that can be detailed of any transactions in the countries to the north or the west of Italy in these distant times is so little in itself, that it will be much more conducive to the recollection of it to postpone it, until something more impressive can be added to it; here the history of this third period properly arrives at its conclusion.

The close of the third period.

FOURTH PERIOD,

OR

THAT OF PROPHECY;

CONTAINING FOUR HUNDRED AND FORTY-THREE YEARS.

Preliminary Observations.

PRELIMINARY OBSERVATIONS FOURTH PERIOD

TO a reader who earnestly contemplates the history of the human race with an unaffected desire to obtain a just idea of it, two of the most remarkable circumstances in it, though familiarized to us by their extensive prevalence, will appear to be their loss of the knowledge of their Creatour and of his moral government of the world, and their gradually acquired insensibility to the divine perfection. From infection with this last no nation, or individual in it, scarcely appears to have escaped, while it has manifested itself in various modes: First, by their presuming to represent the all-glorious Author and Sovereign of the universe, under the semblance of his creatures; secondly, by joining other objects of worship with Him, who is infinitely superior to all; thirdly, by the substitution of others instead of Him; and, lastly, by the total rejection of the doctrine of a moral government of the universe. Now, since it cannot be denied, neither ought to be doubted, that these aberrations from the truth were by the fore-knowledge of the Supreme Being foreseen, His essential goodness justifies not only an hope but an assurance, that there has also been provided some remedy for them. But as in His con-

The supreme majesty and moral government of God forgotten by a large portion of mankind.

stitution of the natural world an œconomy manifesting to us intelligence and provident design in the Creatour, is in numberless instances observable, so has His moral dispensation been conducted in a mode analogous to this; and His interpositions in vindication of His own supremacy have been so arranged as to make no waste of supernatural operation; and yet have been calculated to supply the most incontrovertible testimony of the intervention of the highest power in the universe. For this purpose miracles have on proper occasions been employed, yielding those demonstrations of the interposition of the Almighty, which have been in other parts of this work already particularized. But a little reflection will convince the reader, that the frequent repetition of works like these would, by making them common, diminish their effect on the minds of men; and therefore, as we may reasonably conclude, has another mode of proving the same thing been adopted, but which on the contrary acquires weight by the multiplication of the instances of it. This is no other than Prophecy, in the appeal to which a challenge is given to all the beings in the universe to disprove, if they can, by obviating the completion of their words, the claim the prophets assert to a commission from the one true and living God. Hence it arises, that the subjects of the predictions of Holy Writ are so frequently events in which the fancied deities of other nations would, it might be supposed, if they were able, interpose for the vindication of their own power and truth; such as the protection of the people of Israel against the nations who were their votaries, and the destruction of those nations, in defiance of all the power of their supposed patrons; that the vanity of the objects of worship in which the nations trusted might be fully exposed, and the sole godhead of the Redeemer of Israel be demonstrated by a method the most perspicuous, and proof the most convincing. While, it is further of importance to note, this proof has been so extended and perpetuated as to intermingle itself with the history of all nations, and form a call on all the inhabitants of the globe, not to be neglected without deep criminality, to attend to testimony so evident and impressive of the moral government of the Deity. Yet this last purpose of it is most strongly marked in the prediction of a chain of events, which from

Means employed to counteract these aberrations from truth:

particularly that of prophecy.

their nature could not but be most notorious, closed by the arrival of a day of general judgment, and final retribution to every individual of the human race. For, though even among those who profess to believe in Revelation, few ever advert to the existence of warning so peculiar, not only the uninterrupted connection and ample grandeur of a dispensation thus established betoken the depth of the knowledge by which it was arranged, and the greatness of the power by which it has been upholden, but the moral purpose evidently pursued through it, that of rendering not one people only, but all nations sensible that they are accountable beings, and causing them to look for final security and everlasting happiness only from the divine award on their conduct, exhibits to us, if the term may be used, a concern for the well-being and happiness of all mankind which characterizes the heavenly Father of us all, and imparts to this subject an importance really inestimable.

The chain of events above stated to be so notorious, and the course of which will be so awefully closed, is that prophetically described by Daniel, and consisting not of the fluctuations experienced in the confined transactions of petty states, but of grand revolutions among the leading empires of the world; and the first of which occurred during the period on which we are now entering, in the overthrow of the Babylonian kingdom, raised to power so high, and carried to an extent so great by the celebrated conquerour Nebuchadnezzar. The second took place in the destruction of the Medo-Persian empire by Alexander. The division of that which he raised into four kingdoms under his successors formed the third. The fourth took place in the reduction of the dominions of these by the Romans; and the fifth was manifested by the division of the empire of these last into a number of smaller states, which have continued to exist to this day. And thus is it left to us to consider, whether a prophet, whose predictions have in five instances been unerring, is not entitled to our confidence as to the truth of the sixth, which is that of the sitting of the judgment, and the establishment of a divine kingdom of righteousness in lieu of all those human governments in which so little of this is unhappily to be found. The course of events mentioned, too, being once traced out and promulgated under the divine

The grand prophetick calendar given by Daniel.

authority, fully to understand the history of the earth, of this particular sight must never be lost: neither can any individual who is apprized of its existence, and of the interest which he himself has in the final circumstance, retain any plea in excuse of his negligence, if he do not prepare to meet it. While the light imparted by prophecy to the course as directed by the divine providence to the accomplishment of the purposes announced by the prophets may in various instances be discerned; and these the reader who wishes to peruse the tale of ages past with the greatest benefit will gladly remark: while it is manifestly the duty of the historian of the world to record as he proceeds the vestiges of these divine interpositions in the affairs of men; and therefore, too, in the present compilation, as far as the necessary brevity of it will permit, these will as they occur under the different periods be adverted to. At present the subject may be dismissed with suggesting, that as the prominency of the grand outline is such as ought to attract the notice of all, so the manner in which it is filled up by predictions that specify more particular circumstances, leaves no age from that in which Daniel wrote, to the consummation of all things, in which an attentive student of Holy Writ may not find the characteristicks of his own days; and that while the continued pouring of the vials of the wrath of God on the earth until the city of Rome was deprived of the head of her government, has marked our own, our posterity will have to witness as signs of theirs, the removal of the Ottoman empire, the final destruction of that and of the city of Rome, with that dread scene of darkness, confusion, and distress, which will immediately precede the Revelation of the Lord to deliver and avenge His people, and to pour on the purified nations of the earth the blessings of righteousness, peace, and abundance.

Prevalent empires during this period.

During upwards of two centuries within the period on the history of which we are now entering, did the ancient empire of Assyria continue, and on its destruction there arose on its ruins two others, of the one of which Nineveh still continued the metropolis, and of the other the seat of government was fixed at Babylon. By a revolt from the former sprung up the kingdom of the Medes; while, on the other

PRELIMINARY OBSERVATIONS
FOURTH PERIOD

hand, Babylon was annexed to it; but in less than half a century this also was torn from it; and these two branches in the course of a few years entirely eradicated the root from which they sprang. The last of them, then, increased to a mighty and extensive empire, keeping in subjection all the neighbouring lands, and being made the instrument of punishing with a temporary captivity the tribes of Judah and Benjamin, as the latter empire of Assyria had been of carrying the other ten tribes into that from which they have not yet been recovered. Brief, however, was the season during which this Chaldæan empire continued at the pinnacle of its glory; the attacks of the Medes and their followers reduced its power, and at length entirely overthrew it, planting in its stead the Medo-Persian, under the great founder of which the close of this period took place.

State of arts, &c.

The utter destruction which so many leading cities of the east have undergone, having left no monuments of the arts which flourished among them, when we look back on ancient Nineveh, Babylon, and Tyre, our view is extended only over a desert. We hear, indeed, of the prodigious extent of the former cities, and of the great works with which Nebuchadnezzar ornamented his capital, but nothing remains on the site of either of them, to ascertain the skill of the artists to whom the execution of them was committed; while what remains of any other ancient city that was in existence during a part of their duration, as of Persepolis, suggests, that however great the labour and enormous the expence bestowed on their works, so little was the elegance of them, that of what the moderns call taste there is indeed scarcely any vestige to be traced in them. Yet though nothing like Attic excellence was attained by the artists of the eastern cities which have been mentioned, nor by those of more southern regions which flourished during the period before us, still in them arts and manufactures were arrived at no mean height; architecture, statuary, sculpture, casting of metals, must all have been practised on no small scale to have produced those works which are noticed only by the sacred writers. The particulars of the trade of Tyre, with the specification of the places from which they were imported, recorded by the prophet Ezekiel, demonstrate that artificers were then skilled

in preparing and manufacturing articles of the most expensive luxury. Musick was extended through a variety of both wind instruments and those sounded by pulsation, and painting had its commencement even in Egypt before the close of this period; while in Asia Minor, a soil more favourable to the fine arts, it had a century and a half before been carried to such perfection, that a Lydian monarch is said to have purchased a picture at the price of its weight in gold. But, in this last region and in Greece, there is not observable that early stop in the progress of the arts which has been remarked in Egypt, and the eastern nations, among which they at first made a rapid progress, but when arrived at a certain point, the trouble of all further improvement seems to have been relinquished, while the more active genius of Europe continued its exertions, till it made the statue seem to speak, and gave apparent animation to the picture.

Commencement of arts and sciences and legislation in Greece.

The point of excellence above alluded to, does not however (except as far as the price which Candaules gave for the picture already mentioned may justify a supposition that it existed in that) seem to have been attained in the period on which this history is now entering; though by the middle of it, the Greeks of Asia enjoyed profound peace, and flourished in the vicinity of Phrygia and Lydia, the inhabitants of which last countries then wrought mines of gold, melted the ore, cast figures in bronze, dyed wool, and cultivated musick, enjoying the amusements of leisure and indulging the demands of luxury. But the claims made by the Greeks of either one side of the Egean or the other, of different modes of musick being first invented among them, seem but very badly founded; since the harp without being accompanied with the voice, as well as the practice of so accompanying it, the former of which was ascribed to Thamyras and the last to Amphion, were certainly both known to more eastern nations long before the appearance of either the Thracian or the Greek. However, during this period the Greeks began both to cultivate and to encourage arts and sciences. Early in the eighth century before our æra, the regular celebration of the Olympic games, which drew together so great an assembly of Greeks, and from an exhibition of corporal strength and agility became the means

PRELIMINARY OBSERVATIONS FOURTH PERIOD

of exciting emulation in literary pursuits, commenced; then, too, Lycurgus introduced his laws at Sparta. And in the sixth the same nation, the Greeks, began to philosophize; Thales, and his cotemporaries the other wise men of Greece, then flourished. The arts of statuary and engraving in marble were then also introduced, and Solon gave to the Athenians a code of laws of more peacefull cast than those the Spartans had received, and astronomy, at least the skill of his countrymen in it, was much improved by Thales.

Pharaoh Necho's attempt to form a junction between the Mediterranean and Red Seas.

It was during this period that the first attempt was made to connect the Indian and the Mediterranean Seas, by a canal which Pharaoh Necho endeavoured in the beginning of his reign to cut from the Nile to the Red Sea.* But the design, after much time and a vast number of lives being expended in it, was then abandoned. No other particulars relating to navigation and commerce, except that they naturally encreased with population and civilization, call for notice under this division.

State of religion.

After having had presented to us during the last period the melancholy phænomenon of the monarch by whom the temple was built, and all its impressive service established, apostatizing from the worship of Him to whose name he had erected it, and from whom he himself had personally received revelations, less astonishment will be excited in our breasts at the greater portion of the nation of Israel being easily seduced into idolatry on the separation of the ten tribes from the government of the House of David, at the corruption which gradually so pervaded the whole people as to deprive them of the protection of their heavenly Patron, or at their deep ignorance of their Creatour, and of the origin of their race, the superstitious follies and abominable rites which prevailed among the other nations of the earth. But the sentence which the divine justice executed on the

* This cut was begun at the Pelusiac branch of the Nile, a little above the city of Bubastis, at Phaccusa, and was carried thence somewhat bending towards Arabia, into the Red Sea, near Pithom a city of Arabia, called by Herodotus Patumus. Necho spent six or seven years in this great undertaking, and is said to have lost the lives of an hundred and twenty thousand men in the work; though he was unable to complete it.

Israelites in scattering them among the heathen tended to obviate these last evils, by promulgating the knowledge of one God, who vindicated His own honour by the severity of His judgments on those who despised His menaces, and by the greatness of the deliverances which He wrought for those who supplicated Him for mercy; while it particularly called the attention of the nations to that people which were made the instruments of His revelations to the rest of mankind, and chosen individuals of whom were appointed to announce to the world, under His authority, the course of its future fates.

CHAPTER I.

History of the Kingdoms of Judah and Israel—the Ten Tribes carried into captivity by Shalmanezer—Deportation of Judah and Benjamin to Babylon—Desolation of Jerusalem.

CHAPTER I. FOURTH PERIOD

THE separation in respect to government between the other ten tribes of Israel, and those of Judah and Benjamin, effected by the revolt of the former from the House of David, failed not to superinduce a separation with regard to religious service; since the new king of Israel, Jeroboam, apprehensive that the frequent visits to the temple which the law required, might prove the means of reviving the attachment of the people to their former line of sovereigns, with an insane policy set up two idols nearly at the extremities of his kingdom: imitating, in both the form and appointment of them, the very offence for which the ancestors of himself and his subjects had suffered in the wilderness. For having made two calves, he placed one in Dan, a town in his northern, and the other in Bethel, in his southern frontier; proclaiming to the people, "Behold thy gods, Oh Israel, who brought thee up out of the land of Egypt." Henceforward the history of the two kingdoms presents little else than a scene of corruption and apostacy, with mercifull interpositions, by both chastizements and deliverances, to bring back the deluded people to the worship of their divine Benefactor; until the abominations in each arose to such an height, as to induce His justice to give them up, one after the other, into the hands of their enemies, and to let the land which their crimes had polluted lie desolate. During the period which intervened ere

Jeroboam's idolatry.

this signal judgment was executed on them, the warnings, the menaces, and the consoling promises of God were made to the kings, and to their people through the ministry of various prophets.* Now one of these was sent to Jeroboam soon after his apostacy, to denounce the divine judgment against the altar which he had reared at Bethel, and against the priests of the high places of Samaria which should burn incense on it. Neither was this the sole warning which the same monarch received of the divine vengeance incurred by his guilt; since having sent his queen to the prophet by whom his acquisition of the kingdom had been predicted, to enquire what would be the event of his son's illness, he was told not only that of all his house that child alone should come in peace to the grave, because some good thing was found in him, but that on the people of Israel should be visited the sins which he had caused them to commit, and that they should be rooted out from the land given to their forefathers, and be scattered beyond the Euphrates. Twenty-two years the divine

Jeroboam admonished.

* Of this very particular order of men, since they make so prominent a figure in the period of history at which we are now arrived, it may be expected, that some account will be given. In brief, then, to obtain a just notion of the prophetick character, it must not be imagined, that it consisted solely in the prediction of future events, or in revelation of things unknown. The title of those to whom this commission is given, is more properly that of Seer. But a prophet, accurately speaking, is a preacher of righteousness, who proclaims the divine will and dispensations, and reproves, rebukes, and exhorts, as occasion demands. Such was Moses, and such were all his successors. And some of these instituted in the land of Israel colleges, in which those who were desirous of instruction, came to profit by the lessons of one of greater experience; and where, retired from the busy scenes of life, they could with less interruption apply themselves to contemplation, and the investigation of sacred subjects: and these were called the sons of the prophets. From among such students of the divine law, accustomed to all the lofty speculations which an intimate acquaintance with that suggested, appear generally to have been selected those individuals whom the Lord was pleased from time to time to commission to speak to the people in His name. I say, generally, because there are instances of His messengers having been chosen from men in more publick lines of life; as from among the priests, Jeremiah and Ezekiel; and Daniel from among courtiers, and Amos even from among the herdsmen and fruit gatherers; besides the two royal prophets David and Solomon.

CHAPTER I. FOURTH PERIOD

forbearance permitted this most ungratefully impious monarch to reign; and on his death his son Nadab succeeded to his throne.

Jeroboam dies, and Nadab succeeds.

In the mean time the people of Judah, whose king had been forbidden to attempt the reduction of the revolted tribes by force, though to defend himself against them Rehoboam had built or fortified many cities, acted most impiously in running into idolatry and all its concomitant abominations. For this apostacy, Shishack king of Egypt was permitted, in the fifth year of Rehoboam, to enter Jerusalem, and to plunder the temple and the palace. This visitation of divine justice induced the last mentioned monarch to humble himself before God: having done which he was not delivered entirely into the hands of his enemies. On the contrary, the country over which he reigned flourished; and he gained strength in Jerusalem, though he continued at war with Jeroboam all his life. The reign of Rehoboam lasted only seventeen years. To this monarch on his decease succeeded his son Abijah; who adhering to the worship of the God of Israel, though imperfectly as his father had done, was enabled to defeat Jeroboam with one of the greatest, if not the greatest slaughters recorded in history, that of no less than five hundred thousand men; and after that to recover from him several places, though he himself sat on the throne of Judah but three years. Abijah had for his successor his son Asa, who was of devout and righteous character, and employed himself during the first ten years of his reign in efforts to eradicate idolatry from the land of Judah. He undertook, too, with success, the erection of more fortified cities in his kingdom, and formed a very numerous army. Neither was he afterwards without an enemy against whom to employ this; since an Ethiopian of the name of Zerah came to attack him with a prodigious host, which with the divine patronage Asa totally defeated. The cause of this success being announced by a prophet to be the adherence of Asa and his subjects to the worship of God, that monarch became still more zealous in putting away all the idols from the land; and having assembled all the inhabitants of his kingdom, he renewed their promise of obedience to the Lord with great rejoicing; and peace ensued for twenty four years. But the king of Israel beginning to erect a fortress to command the entrance

Transgression of Judah visited through Shishack.

B. C. 961. Abijah succeeds Rehoboam.

Asa, B. C. 958.

into Judah, Asa, forgetting the all-powerfull Protector who had never failed him, with weak policy hired the king of Syria to attack him of Israel, which induced the latter to desist from his undertaking. A prophet now addrest himself to Asa, pointing out to him the absurdity of confiding in the assistance of the Syrians, rather than in that divine protection of which he had had such encouraging experience. This rebuke, far from producing in the king an acknowledgment of his fault, enraged him so against the prophet, that he ordered him into confinement. Three years after this Asa was seized with a violent disease, under which he manifested the same disregard of the divine patronage, seeking only to physicians for his cure; the inefficacy of whose assistance, when unaccompanied with the blessing of God, he consequently experienced, and died after a reign of forty one years.

Decease of Asa. B. C. 917.

While the occurrences above stated took place in Judah, in the kingdom of Israel, after Nadab the son of Jeroboam had set on the throne two years, and trod in the steps of his father, a man of the tribe of Issachar, of the name of Baasha, slew him, when occupied with the siege of Gibbethon, a town of the Philistines, and seized the sovereignty for himself; and afterwards accomplished the prediction of the prophet Ahijah by putting to death all the House of Jeroboam. Yet he refrained not himself from the sins of that object of divine vengeance; and Jehu the prophet was sent to him with a similar sentence of destruction to that which was delivered to Jeroboam. Neither from the loss of the chronicles of the kings of Israel does more of him continue on record than that he died after a reign of twenty four years. This usurper was succeeded by Elah his son, who after a short and wicked reign of two years, was treacherously slain during a carousal by one of his chief captains, named Zimri. This traitor having obtained the kingdom, immediately put to death the whole family of Baasha, suffering neither kinsman or friend to live. So fully were the words of the prophet Jehu accomplished. That of seven days only was the period during which Zimri enjoyed the fruits of his treason, for the people who were then besieging Gibbethon hearing of Elah's death, set Omri, the commander in chief of the army, on the throne, and marched under his conduct against Zimri; who, perceiving himself

B. C. 954. Nadab king of Israel

slain, and all his father's house by Baasha.

Baasha reigns.

B. C. 930. Elah.

B. C. 923. Zimri.

Omri.

CHAPTER I. FOURTH PERIOD

unable to cope with his rival, burnt himself in the royal-palace. Another portion of the people, however, elected one of the name of Tibni for king. But the party of Omri prevailing, the death of the former left the latter in undisputed possession of the throne of Israel, which he occupied for twelve years. In the course of these he built the city of Samaria, which afterwards became the capital of the kingdom. But in point of moral conduct he proved worse than all that were before him. Yet his crown descended to his son Ahab, who, during a reign of two and twenty years, surpassed even his father in wickedness. For marrying a daughter of the king of the Sidonians, he precipitated himself into all the abominable idolatry of that people; and though his sins were expressly visited by the divine judgments, yet he suffered his wife to persecute the prophets that were sent to admonish him of his guilt. Nay, though one of peculiar eminence, the holy Elijah, was raised up, and by miracle as well as by word turned for a time the people from their idolatry, still Ahab was led to add to his former sins those of extortion, and approbation of murder; for which utter destruction was threatened to his house. Yet, such is the divine forbearance, that even this criminal had on his humiliation, the sentence pronounced against him suspended during his own life; to which a period was afterwards put by a mortal wound he received in an engagement with the Syrians. To him succeeded his son Ahaziah; who, walking in the same paths of wickedness as his father, was in two years cut off by sickness; when his brother Jehoram ascended the throne, who, though he renounced the worship of the idol Baal, continued that of the golden calves. In the reign of this monarch the king of Moab, who had been tributary to Israel, revolted; and Jehoram, uniting forces with Jehoshaphat, king of Judah, and the king of Edom, marched against the Moabites. But the army of these confederate monarchs having advanced far into the desert, was reduced to extreme distress for water, when they were in a miraculous manner delivered, and crowned in their expedition with complete success. After this Jehoram experienced the divine mercy in more deliverances than one, from his powerfull enemies the Syrians; but was at length wounded in a battle with them, and having retired to his city of

B. C. 946. Ahab.

B. C. 894. Ahaziah.

B. C. 892. Jehoram.

Jezreel to be healed, he there met his appointed end. For here he was attacked by one of his own captains named Jehu, who had, under the divine command, been by a prophet anointed king of Israel, and directed to execute the menaced vengeance on the whole House of Ahab, which he did by the death of Jezebel his widow, and the slaughter of all his numerous sons: to which he added the destruction of the worshippers of Baal, and of his image, and his temple. Yet even this instrument of divine wrath, who was expressly commissioned to execute the judgment of God on a wicked family, had not sufficient sense of duty to Him, who had honoured him by employing him as His minister, to refrain from the inveterate idolatry of the golden calves. However, for having executed the divine sentence on the House of Ahab, the throne was assured to his family to the fourth generation, and he himself occupied it twenty eight years.

B. C. 880. Jeboram slain, Jehu.

At this time the sins of the Israelites, of whom in the reign of Ahab there were only seven thousand who had not apostatized to idolatry, had so far brought down on them the divine judgments, that the king of Syria prevailed against them in all their coasts; and that excision from their land with which they had been menaced, if they attended not to the law of Moses, was visibly approaching. In the kingdom of Judah in the mean time, Asa, whose unequal behaviour has been noticed, was succeeded by his son Jehoshaphat; who pursued a conduct widely different from that of the kings of Israel. For he was both attentive to the true worship himself, and zealous in having the law taught to his subjects by the Levites, whom he sent about for that purpose; and he consequently received the divine blessing, and became exceedingly great. The neighbouring nations dreaded him, and brought him presents; while he strengthened his kingdom with fortresses and magazines, and a very powerfull military force: and with this last he would have assisted the idolatrous Ahab against the Syrians, but joined him only to witness his defeat and his death. On his return home, too, he was rebuked by a prophet for having contracted an alliance with the impious monarch: which rebuke seems to have augmented his zeal. For he again applied himself to the reformation and improvement of his people, and to secure to them

B. C. 917. Jehoshaphat succeeds to the throne of Judah.

CHAPTER I. FOURTH PERIOD

the pure administration of justice. After this he was menaced with an attack by the nations of Moab and Ammon, but recurring with fasting and prayer to his heavenly Protector, when he went forth to meet his enemies, they turned their arms against each other; and the army of Judah had only to spoil the dead: by which they obtained a very great booty, and returned laden with plunder to Jerusalem. Towards the close of his reign this monarch, who seems to have possessed much tenderness of disposition, unmindfull of the rebuke he had already received, again united himself with the king of Israel, and permitted that monarch to add a fleet of his to that which the king of Judah had fitted out on the Red Sea, when both were destroyed by shipwreck; and by a prophet was Jehoshaphat apprized, that he had suffered the loss on account of his alliance with the wicked Ahaziah. The former monarch having reigned five and twenty years, died, and left his kingdom to his eldest son Jehoram.

B. C. 892. Jehoram.

The new monarch, who had married a daughter of Ahab, adopted the conduct of the kings of Israel; and set, too, an example of most atrocious policy, since much practised in the east. For on ascending the throne, he, in the most daring transgression of the divine commandment, had all his brethren put to death, as well as other great men, of whose influence he was jealous. The divine indignation at this conduct soon manifested itself in the revolt of the Edomites and the city of Libnah. Jehoram received, too, an express warning from the prophet Elijah of a great plague, which should fall on his people, and of his own painfull death. His country was then invaded by the Philistines and Arabians, his palace plundered, and his wives and all but his youngest son carried into captivity, and to complete this course of judicial afflictions, he himself was smitten with an incurable disorder in his bowels, which at length fell out; when having reigned eight years, he died unlamented, and was buried without honour.

B. C. 884.

Ahaziah.

As successor to Jehoram the people placed his youngest son Ahaziah on the throne; who being guided by his mother walked in the ways of the House of Ahab, and having gone to visit Jehoram, king of Israel, when he was ill of his wounds, was by order of Jehu, slain at the same time with that king. His mother, whose name was

Athaliah, on receiving the news of this, that she might secure the throne to herself, put to death all his sons but one infant named Joash, whom the sister of Ahaziah, married to Jehoiada the high-priest, concealed, and reigned six years. At the close of those, Jehoiada the priest, with the assistance of the Levites, and of the chief of the houses of Israel, anointed Joash king, and put Athaliah to death; at the same time bringing the nation back to the worship of the true God. The young monarch, when he was grown up, repaired the temple, and restored the appointed service: by the notice of which circumstance by the sacred historian, the shocking height to which apostacy had previously been carried is manifested. But after the decease of Jehoiada, Joash gave his ear to very different counsellors, and forsaking the service of the temple turned to idolatry. When Zechariah the son of Jehoiada remonstrating with him and his nobles in the name of the Lord, was by the king's commandment, with the blackest ingratitude to his father's memory, stoned to death in the very court of the temple itself. These crimes quickly brought down the divine vengeance on the worthless monarch and his apostate subjects. For at the end of the year a small body only of Syrians invaded the country under their king Hazael, and defeating a great host of the Jews, destroyed all the chiefs of the nation; who, it is worthy of remark, are stated to have been the persons who solicited Joash to apostacy; so marked are frequently the judgments of God. The king of Judah, to remove the oppressive victors, gave them the consecrated vessels and all the treasures of the temple, as well as those of his own house: no very hopefull means it should seem of averting the divine displeasure. Nor did what subsequently occurred proclaim its success; since on the departure of the Syrians, Joash being afflicted with a severe disease was slain by his own servants, after a reign of forty years.

Athaliah usurps the throne of Judah. B. C. 877. Joash.

To the above idolatrous monarch succeeded his son Amaziah, who, though he paid that respect to his father's memory (if it be not more properly to be termed that tribute to justice) to put to death his murderers, yet followed not his evil example. Impressed, perhaps, with what his father suffered from not being able to resist the Syrians, he mustered the forces of Judah and Benjamin, and found

Amaziah. B. C. 837.

CHAPTER I. FOURTH PERIOD

them to be no fewer than three hundred thousand select men fit for military service, a number to which attention should be paid, for a reason which will hereafter appear. He hired also ten thousand men from the apostate kingdom of Israel, yet on the representation of a prophet he dismissed them. But they, enraged at this, plundered a portion of his kingdom, while he was engaged in a successfull expedition against the Edomites. On the close of this achievement he exhibited an instance of absurdity, which though of a species by no means uncommon, never fails to excite surprize when it occurs; for he set up the idols of the very people which he had vanquished; and when remonstrated with by a prophet on his folly, replied to him with a menace: a mode of receiving the admonition which drew from the prophet a declaration, that he was convinced that the Lord had decreed his destruction. After this the infatuated monarch challenged the king of Israel to war, but being defeated and taken prisoner by him, the latter dismantled Jerusalem, and plundering the temple and the palace, took hostages with him to his own capital. After this chastisement, which it appears wrought no amendment in him, nothing is recorded of Amaziah but his death, at the end of a reign of twenty-nine years, by a conspiracy.

During the reigns of the kings of Judah last spoken of, the line of those of Israel proceeded as follows. On the death of Jehu his son

B. C. 852. Jehoahaz ascends the throne of Israel.

Jehoahaz ascended the throne; but, continuing in the apostacy of Jeroboam, the kings of Syria were made the executioners of the divine sentence against him, and reduced his forces to a very small number indeed. Yet, on his presenting his supplication to the God of Israel for his mercy, he was delivered from their power, and after reigning seventeen years, was succeeded by his son Jehoash, who defeated Amaziah king of Judah. The same monarch recovered the cities which the Syrians had taken from his father, defeating the armies of that nation three times. Yet it does not appear that he improved on the conduct of his ancestors; but after a reign of sixteen years, polluted by idolatry, was succeeded by his son Jeroboam. In the days of this king the divine mercy looked down on the bitter affliction which the people of Israel suffered from their powerfull adversaries; and he was enabled to recover Damascus and other places which

Jehoash. B. C. 835.

B. C. 819. Jeroboam the second of Israel.

the former had lost; though he himself trod in the footsteps of his impious namesake through a reign of one and forty years; and after, it appears, an interregnum of some years, was succeeded by his son Zachariah. Now in the person of this prince, it should be remarked, was completed the fourth generation of the family of Jehu, to whom the throne of Israel had for that period been promised. Six months only did he reign; but, during these he left not the paths of his idolatrous predecessors. When a conspiracy against him was led by one of his subjects of the name of Shallum, who publickly slew him, and seized the throne, but retained it one month only; being in his turn slain by an individual named Menahem, who treated the portion of the country which did not readily submit to him with nefarious cruelty. Ten years did this wretch reign, and continue to insult heaven by his idolatry; and on an attack on his kingdom being menaced by Pul, king of Assyria, he exacted from his subjects a thousand talents, with the present of which he prevailed on that monarch to leave him in quiet possession of his dominions. By his death these fell to his son Pekahiah, who reigned only two years, imitating during his short enjoyment of the throne the idolatry of his father, and falling by a conspiracy, at the head of which was one of his captains, Pekah, the son of Remaliah. But being now arrived at a period at which the affairs of the two kingdoms of Judah and Israel again became connected, let the reader's attention for a while return to the succession of kings in the former.

B. C. 778.

B. C. 765. Zachariah.

Shallum's usurpation:

Menahem's. B. C. 764.

B. C. 754. Pekahiah.

B. C. 752. Pekah.

On the death of Amaziah, Uzziah, termed in the book of Kings Azariah, was placed by the people on the throne of Judah. The good conduct of this king during the former part of his reign procured him the divine favour, through which he succeeded against all the surrounding enemies of Judah, and again raised the forces of the kingdom to a very formidable army, built fortresses, and greatly strengthened the works of his capital, and furnished them with engines for the discharge of missile weapons; a fact noticed by the sacred historian after a manner so particular as to indicate, that the invention was then novel. Uzziah became rich in cattle, and other wealth of husbandry, which was with him a favourite pursuit. But elated with prosperity, he seems to have considered himself as so

B. C. 808. Uzziah.

CHAPTER I. FOURTH PERIOD

great a favourite of heaven, that he might venture to break through ordinances to which general obedience was prescribed, and he presumed to enter into the temple to offer incense; an office restrained by the divine law to the priests. On this impious intrusion Uzziah was stricken with a leprosy, and continued to labour under it, with some disorder until his death: during which interval his son Jotham administered the affairs of the kingdom.

Jotham becomes regent.

Although from the days of Joshua to those we are now relating, admonitions, directions, menaces, and consolations were, from time to time, sent to His chosen people from God by the hands of various prophets, none had been so marked by the appearance of such, as now began to be the days of increased corruption in both kingdoms; when the menaced judgment of removal from the land which the Lord had given them was nearly approaching. Within the compass of the reigns of Uzziah, Jotham, Ahaz, and Hezekiah kings of Judah, flourished the prophets Hosea, Isaiah, Amos, and Micah; whose books still extant exhibit a picture of the manners of their countrymen, which while it leaves us at no loss to account for the heavy judgments which quickly overtook them, points out particular characteristicks of that people which are still discernible in them: on which account solely those tracts may justly be esteemed curious historical documents. Under four kings, of whom three set a good example to their subjects, the latter were drowned in luxury and sensuality, and in the iniquity and irreligion to which these naturally lead. So that the historian of Jotham's reign, after stating that this king did that which was right in the sight of the Lord, adds, "and the people did yet corruptly." This monarch, however, was blessed with prosperity during a reign of sixteen years, and defeated the king of the Ammonites, reducing that nation to tribute; while in his own kingdom he built cities and fortresses. Still of little use did these prove in the reign of his son, Ahaz, who, far from following the same wise course as his father, apostatized to idolatry; and fiercely then burnt the indignation of the Lord against him. The king of Syria defeated his troops, and carried into captivity a great multitude of his subjects. The king of Israel also overthrew the army of Judah, with the slaughter of no less than an hundred and twenty thousand men in

B. C. 730. Ahaz.

one day, with the king's son, and two of his chief ministers; and of the people he carried off two hundred thousand. But here a prophet interposed, and represented to the army of Israel, that it was for the sins of their brethren against God, that they were delivered into their hands; but that they had shewn great fury in their slaughter of them. He, therefore, asked, whether they themselves had not been guilty of offending? advising them to release their captive brethren, because the divine indignation was impending on themselves. This address availed to induce some of the chiefs of the people to oppose the introduction of the captives into Samaria; and when the army desisted from the attempt, these princes furnished all the prisoners with necessaries, and carried them back to their native province; and even provided the feeble with beasts to ride on.* In the mean time the king of Judah was attacked by other enemies. The Edomites on the one side, and the Philistines on the other, invaded his dominions. Against these Ahaz sought the assistance of the then reigning monarch of Assyria, Tiglathpileser; whose fame must necessarily have reached him; and whose conquests probably were then approaching towards his dominions. But this ally, though he did indeed reduce Damascus, only added to the difficulties of the king of Judah by taking from him a large subsidy, yet helping him not: a mode of procedure not unparallelled in more modern times. These afflictions, it deserves observation, instead of their just effect of humbling Ahaz, and bringing him to an acknowledgment of his offence before God, had only that of rendering him more desperate in transgression; and because the Syrians had been successfull against him, he madly determined to worship their imaginary deities. Having taken this resolution, which can be characterized by no epithet sufficiently expressive of censure, he proceeded to shut up the doors, and to cut in pieces the vessels of the temple of the Lord;

* The reader will be at no loss to discern the reason of his being requested to observe, that this act of munificent charity, not surpassed even in the metropolis of Great Britain, was performed at a time when the people of Israel were more corrupt than even the inhabitants of that metropolis, and when their judgment lingered not.

and in every corner of Jerusalem, and in all the cities of Judah he raised altars to false gods. Yet this was the monarch, who [illegible] the destruction of the two kings hostile to him, those of Syria and Israel, was predicted, and he was told to ask any sign which he pleased of the truth of the prophecy, replied, that he would not tempt the Lord. Thus may some measure of piety at times manifest itself even in men the general tenour of whose conduct is most impious.

Hezekiah. B. C. 714.

The idolatrous Ahaz, after a reign of sixteen years, was succeeded by a son of very different character, the faithfull and devout Hezekiah, who no sooner ascended the throne than he opened and repaired the doors of the temple; and assembling the Levites, exhorted them to sanctify themselves, and cleanse the House of the Lord, and renew the daily service, which had been suspended. After having done this, and having replaced the vessels which Ahaz had taken away, they, by the royal direction also, offered sin-offerings, and made an atonement for the people. The choir, too, which David had with the counsel of the prophet Nathan instituted, was re-established. But so general had been the apostacy, that priests enough were not found to perform the service of the sanctuary. Hezekiah next prepared to celebrate the divine institution of the Passover, and sent to all the family of Israel inviting them to repair to Jerusalem, and observe the feast according to the law: assuring them, that their thus returning to their God would prove the certain means of their being relieved from the adversity which they suffered, and delivered from the enemies which vexed them. But from the greater part of those whom he addrest, he met that return which every man who in the present day speaks religiously of the state of his country experiences from so many, and his messengers were laughed to scorn. Still a considerable number laid his words to heart; and many priests came and sanctified themselves; and such a Passover was then kept, as had not been celebrated since the days of Solomon: and when it was finished, the people destroyed the idolatrous altars and places of worship not only in Judah, but among the tribes likewise of Ephraim and Manasseh. Of so much avail were the exertions of one good man, who supported the cause of truth with all his heart, to impede the progress of

apostacy, vice, and infidelity, among a people even deeply and generally corrupted. Neither did the zeal of Hezekiah stop here. But he proceeded to provide for the continuance of the reformation which he had made, and called on the people to renew those oblations and tythes which were required by the law, but which during the apostacy seem to have been nearly abolished. To this call they so readily answered, that there was soon collected provision in plenty to support the temple service, and those who ministered in it. The benefit of thus returning to the worship of the true God, Hezekiah and his people soon experienced. For when the Assyrians had totally subdued the kingdom of Israel, and carried the people of it into captivity, they thought to have done the same with Judah; against which Sennacherib marched with forces so numerous, and with such success against his fortified places, as seem to have driven Hezekiah in some measure from his stedfastness, and induced him not only to submit to any tribute which he should choose to lay on him, but even to strip the temple of its gold to present to the Assyrian; who, it should be particularly observed, having extorted this from him, like another conquerour who has appeared in our own days, only pushed his hostilities still further against the thus impoverished monarch. Pursuing this nefarious conduct, Sennacherib sent an army against Jerusalem itself, the commander of which detachment did in terms insulting to the king, and in language blasphemous against the God of Israel, summon the people to surrender. In this distress Hezekiah took refuge in the power and mercy of his celestial Patron, and sent to the prophet Isaiah to pray for the remnant of Judah which was left. In return to this application he received through that seer encouragement and a promise of divine protection. Now, too, a letter being sent by the Assyrian to Hezekiah himself, conceived in the same presumptuous language, the latter with devotion the most impressive spread it in the temple before the Lord, and having offered his supplication concerning it, received by the mouth of Isaiah an answer comprized in the most sublime terms of dignified rebuke of the blasphemous insolence of the Assyrian, and denouncing on him a sentence of early and fearfull humiliation. Nor did the subsequent night pass without the execution of that sentence; for by a

miraculous visitation there then died in the Assyrian camp an hundred and eighty-five thousand men. On which their disappointed monarch retreated to his own capital; where he fell by the parricidal hands of two of his own sons: while the fame of the destruction of this mighty host procured much honour to Hezekiah from all nations. Neither was this the only supernatural deliverance which that pious monarch experienced; since at no great length of time from it he was seized with a disorder, which presented all the appearance of ending fatally; and indeed a prophet was sent to warn him of his approaching end. But on his earnest supplication for mercy, the same seer was commissioned to assure him of an addition of fifteen years to his life, and to promise, that both he and his capital should be delivered from the king of Assyria. Of these divine favours the king requested the assurance of a sign; and one most expressive of the seal of the God of nature was granted in the shadow on the dial being brought back ten degrees. This singular and wonderfull occurrence naturally attracted the notice of the parent nation of astronomy; and embassadors arrived from the king of Babylon to congratulate Hezekiah on his recovery. To these the weakness of the latter induced him to display all his royal treasures; for which instance of vain-glory he was afterwards reproved by the mouth of Isaiah, and warned, that those precious stores in which he so gloried, should all be carried to Babylon. This denunciation the devout monarch received with resignation, acknowledging the divine goodness extended to him in the sentence not being executed during his own time; and his humiliation being accepted, he passed the remainder of his life in the highest prosperity, enriching his kingdom, and conferring benefits on his people by publick works: and at the time appointed resigned his soul to his Creatour.

If from Judah our attention be now turned to Israel, we shall see that while the former experienced deliverance and enjoyed prosperity, a very different scene was exhibited in the latter. For Pekah, who after murdering Pekahiah ascended his throne, practised the same abominations as his predecessors; and Tiglathpileser the Assyrian invaded his kingdom, and carried away captive the inhabitants of whole provinces of it. Hosea, too, the son of Elah, returned on

Pekah the same measure which he had dealt to his predecessor; and having slain him when he had reigned twenty years, seized his kingdom. A man obtaining a crown by such means, may, it is known by experience, yet cannot well be expected to behave well, while wearing it. He did not; and Shalmaneser king of Assyria invaded his kingdom. The forbearance of this powerfull enemy Hosea endeavoured to purchase by presents. But after paying him tribute for some years, he attempted to gain assistance from the king of Egypt, and in the hope of that withheld it. Shalmaneser, therefore, took him captive, and confined him in chains; and then laid siege to Samaria; of which he at the end of three years gained possession, and carried away the inhabitants of both the city and the country captive beyond the river Euphrates, as had been so repeatedly threatened by the prophets of the Lord. The posterity of this portion of the descendants of Israel still continue dispersed in the east, yielding manifest testimony to the truth of Revelation, affording undeniable proof of the certainty of the divine judgments, and presenting ample subject of most encouraging reflection for all, who, convinced that the promises of God are no less infallible than His menaces, look forward to that period of consolation and of joy, when He that scattered Israel shall gather them, as a shepherd does his flock. To supply the place of the people thus removed, the king of Assyria colonized Samaria with people from other parts of his dominions; who on occupying the vacant lands of Israel were visited with the ravages of lions for not rendering worship to the true God. They requested therefore the king of Assyria to send them one of the captive priests to instruct them in his worship: yet with that they still retained their idolatry; and this mixed worship continued among the Samaritans, rendering them abominable in the eyes of the Jews, down to the period of the last destruction of Jerusalem.

Hosea slays Pekah, and ascends the throne of Israel. B. C. 732.

B. C. 720. Israel carried into captivity.

Having traced the history of the ten tribes quite to the commencement of their captivity, let us return to the line of Judah. Over this on the decease of Hezekiah, whose unaffected faith and sincere piety had been both the admiration and the defence of his people, his son Manasseh became king; a monarch so widely differing from his father that he appeared to sin with greediness, surpassing in his

B. C. 685. Manasseh succeeds Hezekiah in the throne of Judah.

abominations not only the wicked sovereigns of Judah and Israel who preceded him, but even the nations of Canaan, which for their nefarious practices had been driven out of the land by the children of Jacob. The temple of the Lord, which Hezekiah had cleansed and repaired, Manasseh again polluted with altars to feigned deities, and set up in it a graven image. He made his son pass through the fire, and shed much innocent blood in his capital. For which crimes both he and his subjects were admonished by prophets, that a divine sentence was gone forth against Jerusalem and Judah for such judgments, as should make the ears of every one that should hear them, tingle. These menaces producing no effect, the Assyrian forces came against the impious monarch, and he was carried to Babylon in fetters. This chastisement brought him to his senses, (a blessing for which perhaps he was indebted to the knowledge imparted and the principles at first instilled into him by his father) when, humbling himself before Him whose mercy endureth for ever, his fortune changed, and he was restored to his country and to his throne. On this return to his humiliation and his prayer, he did what might justly be expected, acknowledge the sole divinity of the Lord; and putting away all idols, destroyed the altars erected to them, and repairing that of the true God, he sacrificed peace-offerings and thank-offerings to Him; commanding his subjects also to serve the God of Israel. This transgressing and then penitent monarch, after a reign which in the whole endured fifty-five years, died, and was succeeded by his son Amon, who filled the throne only two years. For copying the evil example afforded him in his father's earlier days, but not like him repenting, he was slain by a conspiracy of his own servants. His death, however, went not unrevenged, since the people slew the conspirators, and placed Josiah, the son of Amon, then only eight years old, on the throne.

B. C. 630. Amon.

Josiah. B. C. 629.

This prince, even at that early age, manifested a pious disposition, and in four years more entered on that zealous course, for the pursuit of which he afterwards became renowned, and destroyed all the idols and their altars, not only from Jerusalem and Judah, but from the land of Israel, as far as his power of doing so extended; profaning the latter by burning on them the bones of their priests:

and in respect to Bethel in particular, he accomplished the prediction of that prophet who denounced to Jeroboam, the first king of the ten tribes, the sentence of the Almighty against the altar which he, in impious transgression of the divine law, no less weakly than wickedly raised before a golden calf. Great was the work which Josiah had to perform, in destroying all the monuments of the apostacy of his predecessors; and such is the catalogue of the remains of their abominations which were brought out to destruction by his orders, that it precludes all surprize at the severity of the sentence pronounced against the nation, which had been guilty of provocations so enormous. How complete their dereliction of the law of Moses must have been, may partly be conjectured from no copy of it being extant, but in the temple only, and from the astonishment expressed by the king, when, on hearing its contents, he perceived the very wide difference there existed between the precepts which it contained, and the conduct which had been observed. To diminish this painfull difference, after having cleansed and purified the temple, the king proceeded to celebrate the passover in a manner so perfect as had not been done since the days of Samuel the prophet: and throughout his reign his own behaviour, as well as that of his people was consistent with their profession of a return to the service of God. Still when this devout servant of the Lord consulted a prophetess named Huldah on the question, whether he and his people might hope for any relief from the punishments threatened in the law on the transgressions of which the nation and its princes had been guilty? he received an answer, that though his humiliation had procured for himself, that he should not see the evil brought on in his days, yet all the curses written in the book of the law should be poured on the land for the provocations which had been committed in it. Nor was the execution of this menace long postponed. For ere Josiah was forty years old, he rashly undertook to oppose the march of Pharaoh Necho, king of Egypt, toward the Euphrates against the king of Assyria; and obstinately persisting in his purpose, though the former monarch declared, that he was not come out against him, he was in an engagement with him mortally wounded, and died on his return to Jerusalem.

Josiah having thus thrown away his life, the people raised to the

CHAPTER I. FOURTH PERIOD

throne of Judah his son, Jehoahaz; but after the space of three months, the victorious Egyptian not only manifested his disapprobation, either of their choice, or of their venturing on such a step without consulting him, by dethroning the young monarch, but levied on the country a contribution of an hundred talents of silver and one of gold. A sum of which the smallness sufficiently indicates the poverty to which that land, which had in the earlier days of the House of David so abounded in wealth, was now reduced. The conquerour made Eliakim, another son of Josiah, king instead of his brother, changing his name to Jehoiakim, and carrying away his predecessor into Egypt. The former chose to follow the example of other kings of Judah rather than the good one of his own father, and consequently found no deliverance from the hand of Nebuchadnezzar, king of Babylon, who attacked and reduced him to tribute. After three years, he made an effort to shake off his yoke, yet bereft of the divine protection he strove in vain; for the Babylonian monarch returned, subdued, and carried him in fetters to Babylon; and together with him he took away the vessels of the temple. To Jehoiakim, whose reign endured eleven years, succeeded his son Jehoiachin, aged eighteen, and even at that early period of life, and within the short space of three months and ten days, he by his ill conduct brought down on himself the divine judgment, and was carried away captive by the same irresistible conquerour that subdued his father, and whose career of victory did at that time extend from the Euphrates to the border of Egypt. With Jehoiachin went into captivity his mother, his servants, his princes, his officers, and the treasures of the temple, and of the palace, and all the craftsmen and artificers of Jerusalem; none being permitted to remain in the land but the poorest of the people. From this deportation is to be accounted the seventy years duration of the captivity predicted by Jeremiah: and from considering the period of which, Daniel, as he himself has informed us, was enabled to calculate the time of the release of the children of Judah from Babylon. An example of calculation which, if accurately followed in enquiring after the period of the future restoration of all the tribes of Israel, will be found to lead to the most important results.

Jehoahaz. B. C. 599.

Jehoiakim.

Jehoiachin. B. C. 587.

carried captive.

The commencement of the seventy years captivity.

On the removal of Jehoiachin his uncle Mattaniah was, by

Nebuchadnezzar, appointed king of Judah, and his name changed to Zedekiah. This followed the weak example of his brother in rebelling against the Babylonian conquerour, and in the ninth year of his reign that monarch laid siege to Jerusalem, and, though for a short interval he suspended his operations against it on the approach of an Egyptian army, at the end of a year and a half it was taken; and Zedekiah, who had fled, was pursued, and made prisoner; and after seeing his sons slain before him, had his eyes put out, and was carried captive to Babylon. Such were the consequences of his obstinately rejecting the divine admonitions sent to him through the prophet Jeremiah. Four weeks after the capture of Zedekiah the troops of Nebuchadnezzar burnt the temple, the palace, and all the principal mansions in Jerusalem, and demolished the walls of the city. The remnant that had been left in the time of Jehoiachin were then carried away, except some of the poorest which the Babylonian commander left to be vine-dressers and husbandmen. All the sumptuous brazen works with which Solomon had furnished the temple, and all which yet remained of the golden and silver vessels, became the prey of the conquerour. And the chief and the second priest, and the commander of the forces and other officers of Zedekiah's court, that were found in the city, were taken to the king of Babylon, and by his order put to death. This was the judgment, and such the desolation brought on the land of Judah and the city of Jerusalem, in execution of those divine menaces which the inhabitants of them had so long set at nought, and in accomplishment of those prophecies which they had accustomed themselves to despise. Nor let the reader here fail to recollect, that when the number of the army of Judah was last particularized in the reign of Amaziah, he was requested to notice its multitude for a purpose which would soon appear; and this was no other than that of obtaining an idea of the vast destruction which arose from the divine judgments which have been now detailed. The men of war of Judah numbered by Amaziah amounted to three hundred thousand; the remnant of the same carried captive with Jehoiachin at the distance of little more than two hundred years was seven thousand; while the sum of the people then carried away amounted but to four thousand more; so

Zedekiah.

This king slain, the temple burnt, and city laid waste.

CHAPTER I. FOURTH PERIOD

wonderfully were they decreased by the hand of God being against them.

Judah being thus carried into captivity, and none but the poorest of the people left to cultivate the land; Nebuchadnezzar appointed a Jew of the name of Gedaliah to be governour of the conquered province; and to him repaired the inhabitants of the land who had escaped the general destruction, with the captains of the forces which were dispersed about the country; and among these particularly one of the royal lineage, who had resided with the king of the Ammonites; and who returned with a treacherous purpose, which the unsuspicious disposition of the governour afforded him an opportunity of effecting by the assassination of Gedaliah, and the slaughter of both the Jews and Chaldeans that were with him: after which the nefarious traitor escaped to the Ammonites. On this the captains of the forces who had returned from their dispersion, together with the rest who had begun to dwell in peace under the government of Gedaliah, dreading the vengeance of the Babylonian monarch, which they feared might make little distinction between the innocent and the guilty in punishing the slaughter of the ruler which he had appointed, placed themselves in a situation convenient for retreating into Egypt; and from thence, though admonished by the prophet Jeremiah to rely on the divine protection, and remain where they were, they went to Egypt; in which country the sword of Nebuchadnezzar again overtook them, and vanquished too the kingdom into which they had fled for protection.

While the land of Judah thus bereft of its inhabitants did, according to the word that had been pronounced over it, enjoy her sabbaths, the bulk of her former people still experienced the never-failing goodness of Him, who even in his wrath thinketh upon mercy. For He gave them consolation by His prophets, who were commanded to impress on them just notions of the duration of their captivity, and to instruct them to render it less irksome by submitting to it with resignation, seeking the peace of the land to which they had been removed, and preparing for a long abode therein; at the same time encouraging them with the most express assurances, that they would be again restored to their own land. Neither were these predictions

of return restrained to the tribe of Judah, or confined to a temporary restoration; but extended to both the portions of the family of Israel, which had been removed from their ancient habitations; and expressly was it signified, that they should at the period pre-ordained by the divine wisdom be again united in their own land under one king, of whose kingdom there should be no end. But as this dispensation could not be carried into effect without involving in it the interests of other states, to the revolutions which should take place among these also was reference made by the Jewish seers, and specifically by him who was raised to a very eminent post in the then sovereign empire of Babylon; that, as it should seem, more influence might thence be secured to the words pronounced by him, the justly celebrated Daniel. Nor was it solely the weight which this extraordinary character acquired at the court of Babylon, naturally tending to ameliorate the condition of his countrymen, that proved for their benefit, but the means by which he obtained influence so great and continued, were in themselves such as to justify the most implicit confidence in his pretensions to a divine commission: and thus did the Jewish people gain through this much favoured messenger of heaven both external ease and internal encouragement to hope for future days of deliverance and happiness. Having, then, brought their history to the eve of their hope of deliverance from Babylon being realized, we are arrived at the end of the fourth grand period which was specified at the commencement of this history, and are in course now to turn to the consideration of what was transacting among other nations during its lapse.

CHAPTER II.

The History of Chaldæa resumed, and continued until the end of the Period—those of Assyria and Persia the same.

CHAPTER II. FOURTH PERIOD

AT the season in which we last quitted the history of Chaldæa, that region still formed a part of the Assyrian dominions. From this condition there is no proof of its emerging until the fall of that ancient empire with its sovereign, Sardanapalus, in the seven hundred and forty-seventh year before the Christian æra; when Belesis, who had been the associate of Arbaces, the Mede, in the destruction of Sardanapalus, and who is better known by the name of Nabonassar, received as his reward Chaldæa. From his reign begins the celebrated æra of Nabonassar; of which prince, however, nothing is recorded, but his becoming from his prosperity and wealth so very effeminate, that an officer was induced to solicit of the Median monarch his removal from a throne of which he appeared so undeserving, and his own succession to it. Nabonassar, however, still retained vigour of mind sufficient to enable him to get his adversary into his power, and to devise a singular mode of revenge. For he had him drest in the attire of a woman, and occupied him in female employments, until he entirely lost all those manly habits for which he valued himself above the Babylonian king. This last is said to have reigned fourteen years, and he was on his decease succeeded by Nadius, who reigned but two, and was followed by Chinzirus and Porus who occupied the throne only five years. The next monarch who wielded the Babylonian sceptre was Jugæus; who

Nabonassar obtains the kingdom of Babylon.

B. C. 733. Nadius. Chinzirus and Porus. B. C. 731. Jugæus. B. C. 726.

after a reign of five years, too, was succeeded by Mardoc Empad, the Merodach Baladan of Holy Writ, who sent to congratulate Hezekiah on his miraculous recovery: and who, after having reigned twelve years, had for successor Arkianus; after whose reign of five years occurred an interregnum of two. At the end of the period now mentioned Belebus mounted the throne. After three years this monarch was succeeded by Apronadius: and he after reigning six was followed by Regebelus, to whom at the end of one year succeeded Mesessimordacus, who reigned four years. After the decease of this last sovereign an interregnum of eight ensued; at the close of which Assarhaddin, the Esarhaddon of the scriptures, and the son of Sennacherib king of Assyria, obtained possession of the kingdom of Babylon; where he reigned thirteen years. During the above space of time he led his troops into Syria, and the land of Israel; and transplanting the remainder of the inhabitants which he found there, supplied their place with others; as has been stated in the history of the kings of Israel. From thence he proceeded against Judah, and taking Manasseh captive, sent him to Babylon. This rapid flow of success encouraging him to push his conquests still further, he marched into Egypt and Ethiopia, both which countries he subdued, and carried great numbers of their inhabitants into captivity, and after a reign of great glory, he was succeeded by his son, Saosduchinus, otherwise named Nabuchodonosor.

Mardoc Empad. B. C. 721.
Arkianus. B. C. 709.
Belebus. B. C. 702.
Apronadius. B. C. 699.
Regebelus. B. C. 693.
Mesessimordacus. B. C. 692.
Assarhaddin. B. C. 680.
Nabuchodonosor. B. C. 667.

This prince appears to have made Nineveh his residence, and therefore his achievements, whatever they might in reality be, (for the account given of them in the Apocryphal book of Judith bears the appearance of being utterly false in so many material circumstances, that it does not seem worthy of the least attention) belong rather to the story of Assyria than to that of Chaldæa. He reigned however, twenty years, and was succeeded by Chynaladan, or Sarac, who reigned over Assyria, as well as Chaldæa, for three and twenty years; but dwelt as his immediate predecessor did at Nineveh. But Nabopallasar, who succeeded Chynaladan in the kingdom of Babylon, tranferred the seat of empire to the city of that name, and rendered it independent on Assyria. He had, it is said, been entrusted by Chynaladan with the command of his troops in

Chynaladan. B. C. 647.
Nabopallasar. B. C. 625.

Chaldæa, and when the Medes were in the very heat of their attack on the Assyrians, he took advantage of a conjuncture so favourable to his wishes of independence, established himself at Babylon, and formed an alliance with Cyaxares the Mede, and in conjunction with him, brought the Assyrian monarchy to a very low ebb. But their proceedings against it were interrupted by an irruption of the Scythians, for, it is asserted, no less than eight and twenty years. This diversion effected by the Scythians encouraged Pharaoh Necho, king of Egypt, to undertake an expedition to the banks of the Euphrates, and attack the city of Carchemish; his success against which occasioned the revolt of Cœlo-Syria and Phœnicia, which Nabopallasar had conquered. A defection which caused the last, now feeling the infirmities of age, to send his son Nebuchadnezzar, whom he had assumed as partner in his throne, with a powerfull army against the Egyptians and the revolted Syrians. Over the Egyptian army at Carchemish, the young prince gained a complete victory; and pursuing his success, he subdued the whole country from the Euphrates to the Nile; including the holy city of Jerusalem, of the reduction of which mention has been already made: but he was recalled to Babylon by the death of his father.

Nebuchadnezzar. B. C. 605.

Nebuchadnezzar, on finding himself sole sovereign of Chaldæa, began to enlarge and decorate the metropolis of his empire; and while employed in this work, his notice was after a very remarkable manner called to his Jewish captives. For having had a dream which left a strong impression on his mind, though he had forgotten the particulars of it, he required his astrologers and magicians, both to tell him what he had dreamt, and to interpret it to him, under the penalty of being put to a cruel death. To this demand the terrified conjurors replied, that no sovereign had ever required such a thing from any magician or wise man whom he had consulted. This answer did not satisfy the impetuous monarch, but imagining, perhaps, and if so, it must be confessed, not unreasonably, that if they enjoyed superior information, and that intercourse with celestial objects to which they pretended, they could as easily tell what he had dreamt, as divine the signification of it, he in great wrath commanded that all the wise men of Babylon should be put to death.

This sentence involved in it the fate of some Jewish captives, whom Nebuchadnezzar had, for their superior understanding and eminent accomplishments, admitted among his counsellors. The chief of these, Daniel, when he heard of the royal sentence against himself and his fellows, having informed himself of the cause of it, petitioned the king for time, and having obtained it, he applied with his brethren by supplication to God for the revelation of this secret. Which prayer being granted, he the next day declared himself ready to impart to the king the information which he required; and being consequently admitted to an audience, he pointedly represented to Nebuchadnezzar, that it was solely from the divine mercy the revelation proceeded. After this caution the prophet proceeded to declare, that the king's thoughts being employed on what might in futurity occur, on falling asleep he had appeared to see a most splendid image of various metals; by which were characterized his own, and several successive empires, that should prevail on the earth, until the God of Heaven should set up one (symbolized in the vision by a stone, which smote the feet of the image, and overthrew it, becoming itself a mountain and occupying the whole earth) that should have none to succeed it, since it should destroy the rest, and itself should never be destroyed. Stricken with the accuracy with which his dream had been brought to his recollection, this haughty monarch prostrated himself before the interpreter in acknowledgment of his divine commission, and, loading him with presents, promoted him to the government of the province, and to be president of the college of the wise men of Babylon. This fact, which is not only so extraordinary in itself, but so interesting to every individual of the human race on account of the intimation it contains, is handed down to us only in the book of the prophet Daniel; yet is supported by a force of testimony, which it would be no less absurd than impious to resist. For had the writer of that book wished by a forgery to gain for himself the character of one highly favoured of heaven, it is not to be supposed, that with all the prejudices of a Jew about him, he would have ascribed the receipt of a communication of the divine dispensations to a Gentile monarch, who had desolated his native country. But, even were all this improbability overlooked, and the

presumption allowed, that he might have invented all the particulars of the vision, the historical truth, that events have for more than two thousand years run in that course which the interpretation of the vision predicted, establishes at once the justice of Daniel's claim to divine commission, and consequently his veracity. For we shall, as we proceed, see, that Nebuchadnezzar was in reality the head of a most splendid empire; that to his succeeded one not quite so grand, which was followed by another well characterized by the material of brass, since the great poet of that country has particularly marked the troops of it by the epithet brazen-coated; that to this succeeded a fourth, equally entitled to be represented by iron, as this from its superior hardness breaks in pieces all other things; and that this being divided into smaller portions has with the remnants of its former strength much weakness mixed, and is in our own days wearing away under those divine judgments by which a way is preparing for a power of supernatural origin to be established in the dominion of all the earth. These facts, it may be repeated, admitting of no denial, leave the truth of the vision in which they were previously pourtrayed incontestable, and we must now view Nebuchadnezzar, as having by his own confession received a demonstration, that the God of Daniel was superior to all that were called Gods, and account as we can for the inconsistency of his subsequent conduct with this faith.

That monarch, in conjunction with the king of Cilicia, now became a mediator between the Medes and the Lydians; and afterwards uniting himself with the sovereign of the former in an attack on the mighty city of Nineveh, accomplished on that haughty metropolis all that the prophets of the God of Israel had so expressly predicted of her ruin, and left her, according to the menace of Nahum, empty, void, and waste. This was the time which Jehoiakim seized as a favourable opportunity for rebelling: but his rebellion, as has been already stated, terminated in his destruction. Three months after which his son Jechoniah or Jehoiachin was brought captive to Babylon, and Nebuchadnezzar proceeded against the capital of Judah a second time, and having plundered it and carried off a number of captives, he appointed Zedekiah king, imposing a tribute

and an oath of fealty on him. After this he subdued Elam; and on receiving information of a conspiracy forming against him between the kings of Egypt and Judah, and the neighbouring nations, he determined first to chastise the king of Judah, and quickly reducing all the rest of his cities, laid siege to Jerusalem itself; under the walls of which receiving intelligence, that the king of Egypt was advancing to its relief, he suspended his operations against the city, and compelled him to take refuge in his own country. After this the Babylonian conquerour returned to Jerusalem, took and plundered it, and then retired with a vast booty to his own capital. Here he was seized with a fancy of erecting a colossal statue of gold, and of insisting upon all his subjects rendering it divine honours. The resistance made by three of Daniel's companions, who had with him been set over the province of Babylon, to this imperious decree, excited the anger of the peremptory monarch: from whose sentence to a cruel death these faithfull servants of the living God were in the presence of Nebuchadnezzar himself miraculously delivered; and the king was again induced to acknowledge the supreme power of the God whom they worshipped, and to promulge a decree of destruction against all who should blaspheme Him.

Nebuchadnezzar erects his golden image:

This extraordinary prince in the twenty-second year of his reign entered on another course of conquests, and by his commanders reducing the nations of Sidon, Moab, and Ammon, and carrying the little remnant of the Jews from off their land, thus completing its predicted desolation, he himself sat down before Tyre; which powerfull and wealthy city detained his army thirteen years, and on its capture yielded little more than an empty town, most of its inhabitants having transferred themselves with their most precious effects to a neighbouring island. From Tyre he proceeded to Egypt, and being favoured in his attack by the internal dissentions then prevalent in that country, he subdued that and the adjoining regions of Lybia and Æthiopia: after which triumphant expedition he returned to Babylon. Here Nebuchadnezzar appears to have employed himself in raising the grandeur of this metropolis to that height which entitled it to be considered as one of the wonders of the world. Of the works in it ascribed to Semiramis notice has been already taken; to these

reduces Tyre, Egypt, &c.

CHAPTER II. FOURTH PERIOD

Description of the new city of Babylon.

this magnificent prince made such additions, and added such improvements (entirely building the new city, which lay on the west side of the river) as induced him to conclude, that he might justly consider himself as the second founder of it. In its walls, which are said to have extended sixty English miles, forming a regular square, were an hundred gates of solid brass: the five and twenty on each side exactly corresponding with the five and twenty on the opposite side; and between every two ran a straight street fifteen miles in length. In the squares formed by the intersection of these streets were built houses each standing separate from every other, and fronting towards the street, and being themselves highly ornamented: while the hollow of the squares which they enclosed, was set apart for gardens, and other grounds dedicated to use or pleasure. In the middle of the city a noble bridge was thrown across that branch of the Euphrates which ran through it, and was there nearly a furlong wide. It accords not with the epitome of history undertaken to be given in this Work to specify all the edifices which Nebuchadnezzar raised in and about this metropolis;* no more therefore will here be particularized, than the stupendous walls with which he embanked the part of the river that ran through the city. These are said to have been in thickness equal to those of the city itself; and opposite to the end of every street which came down to the river, there was placed a gate of brass, with stairs descending to the water; which gates were closed at night.

* Although some have rejected as incredible the accounts given of two particulars, that such accounts have been given the reader ought to be informed. In the new palace, then, which this magnificent monarch built, are said to have been the so celebrated hanging gardens, which filled a square of four hundred feet on each side, with terraces raised one above another until they reached the height of the city walls, that is, three hundred and fifty feet. These terraces were formed by arches most carefully secured, and with a depth of mould laid on them sufficient to admit of the largest trees taking root in it. The city walls themselves, of which the height has just been mentioned, are stated to have been eighty-seven feet thick; while their extent, as has been already said, was sixty miles: a work which unless the populousness of the country at that time, and the cheapness of living for the working part of the community be considered, will certainly appear incredible.

That the lord of these astonishing structures should be elated at reflecting on the proofs of his own power and grandeur with which he was surrounded, is no matter of wonder: but the impressive testimony which he had received of the existence of an infinitely superior Power augmented the guilt of his presumption in not duely humbling himself before the God of heaven. For this aggravated criminality, therefore, a severe affliction was laid on him, and for seven years was he deprived of his understanding: living in the fields and feeding on grass like an ox; until his body was thickly covered with hair, and his nails were grown like claws. On recovering his reason he by a publick instrument acknowledged the almighty power of God, and the justice of the humiliation which he himself had undergone, and rendered praise and thanksgiving to the Most High for the restoration of his understanding and the increase of his honour. During the years of his insanity, it is said, his son Evil-Merodach administered the affairs of the empire, but so badly, that as soon as the ancient sovereign recovered, he ordered him into confinement; where he became acquainted with Jehoiachin, the captive king of Judah. But however this be, Nebuchadnezzar survived the return of his understanding one year only, and was succeeded by the same son. The history of this very eminent monarch must not however be concluded without mentioning, that Abydenus has recorded, that at his death he predicted the subjugation of Babylon by the Medes and Persians; because this is an unintended attestation to the existence of the prophecies of Daniel on this subject; from whom Nebuchadnezzar, if he did deliver any such prediction, doubtlessly learned it, either through the interpretation of his own dream, or some other communication.

B. C. 561.

Evil-Merodach, the son of Nebuchadnezzar, succeeded to his throne, and appears to have laid, ere the decease of his father, a foundation for that animosity of the Medes and Persians which afterwards occasioned the demolition of the Babylonian empire. For in a hunting match on the occasion of his own marriage, meeting with some Babylonian troops, who were going to relieve his father's garrisons in Media, he joined them, and began wantonly to ravage the adjoining region; when Astyages, then king of the country,

Evil-Merodach. B. C. 561.

CHAPTER II. FOURTH PERIOD

attended by his son, and the destined conquerour of Babylon his grandson Cyrus, hastily drew together some troops, and putting the forces of Evil-Merodach to the rout, pursued them with considerable slaughter to their own borders. But of this prince when on the throne nothing is recorded, except his having released the captive king of Judah from a confinement of thirty-seven years duration, and treated him thence-forward as of royal dignity, and after living somewhat more than two years in sloth and vice, being murdered by

Neriglissar. B. C. 559.

Neriglissar, who had married his sister, and who, having thus dispatched his sovereign, filled his vacant throne.

To secure what he had thus usurped against the growing power of the Medes and Persians, Neriglissar endeavoured to excite the kings of Asia Minor, and even the sovereigns of India against those nations. But Cyaxares, who had succeeded his father, Astyages, in the throne of Media, to counteract the effect of these intrigues, called his nephew Cyrus out of Persia, with a body of thirty thousand men, and appointed him commander in chief of all his forces. Three years were spent in preparing for the important contest, which was to decide the fate of these rival monarchies. At the beginning of the fourth the armies of both took the field. The Babylonians were reinforced by the Lydians, under the command of the celebrated Crœsus, and by the Phrygians, the Cappadocians, and a body of Arabians, under their respective princes. The Medes and Persians were led by Cyrus, and assisted by a corps of Armenians. Previous to the commencement of hostilities, an embassy is said to have arrived from India, with an offer of mediation, supported by a menace of joining, on the rejection of it, that party which should appear to have justice on its side; which last, however, seems to have been carried no further than words.

Cyrus first subdued that portion of the kingdom of Babylon which lay next to Armenia, and afterwards came to a general engagement with

Neriglissar slain.

Neriglissar, in which the latter was slain, and his forces put to flight, and the next day the Babylonian camp, with all the baggage of the army, was taken, with great slaughter of the troops and many captives.

B. C. 566. Laborosoarchod.

Neriglissar was succeeded by Laborosoarchod, a wretch addicted to all manner of wickedness, and whose tyrannical conduct occasioned

the revolt of the governours of two provinces. While marching against one of these he was encountered by Cyrus, and driven back to Babylon. When the conquerour found that he could not draw his enemy from behind the walls of that mighty fortress, he returned into Media. The Babylonian being by this retreat released from immediate peril, gave the rein to all his vicious propensities, and so irritated his subjects, that in the ninth month of his reign they conspired against him and slew him. The leader of the conspiracy, Nabonadius, then ascended the throne. He was the son of Evil-Merodach by Nitocris, and is called by Daniel Belshazzar. While this unworthy grandson of the warlike Nebuchadnezzar made use of his power only to indulge his grossest appetites, and to wallow in intemperance, his mother supported the tottering empire, and provided for the defence of the city. But the period now approached, when all that had been uttered by the prophets against this wealthy, voluptuous, and idolatrous capital, was to find a gradual accomplishment. Cyrus, after such a course as was to be expected of him to whom the Almighty had promised to "subdue nations before him, and loose the loins of kings," advanced towards Babylon; when its sovereign ventured into battle with him, but was defeated and driven back into the city; and to this close siege was immediately laid. The strength of the place encouraged the besieged to deride the attempt of Cyrus, and to ridicule him from the walls. Yet after two years, by turning off the waters of the river into a lake which Nitocris had lately dug, he opened a way for his troops into the middle of the city, on the night of a great feast, when the gates leading to the river had been negligently left open; and they, profiting by the general riot, penetrated even into the palace. Here the monarch during his carousal had received a most awfull admonition of his closely impending fate: for on the wall of his banqueting room there appeared to the king's great dismay the fingers of a man's hand, which, having written four words, disappeared. To read and interpret these words Belshazzar sent for the soothsayers and wise men of Babylon. But none of these being able to decypher the writing, he was advised to order in the man who had gained so much fame by interpreting his grandfather's extraordinary dreams. Daniel was

Nabonadius. B. C. 555.

accordingly called in, who, with the courage becoming [illegible] represented to the king the daring impiety of his conduct [illegible] humbling himself, as Nebuchadnezzar did, before the God of Heaven, but bringing the sacred vessels of His temple (for those taken at Jerusalem had that day been brought out to augment the triumph of the feast) to furnish out the tables for his concubines and courtiers, and magnifying the idols of Babylon instead of the God in whose hand was his life; and declared, that the import of the writing was, that God had put an end to his kingdom, and finding him wanting, had given it to the Medes and Persians. After this the alarm of the enemies having entered the palace was given, and the king sallied forth with his sword in his hand to meet them. When Belshazzar was slain and his followers dispersed, and the rest submitting, the Medes and Persians became masters of the city. And thus Cyrus, who more than an hundred and sixty years before had been expressly named by the prophet Isaiah as the conquerour of Babylon, before whom the God of Israel had announced that *the gates should not be shut*, obtained possession of this mighty metropolis by the intoxication of its inhabitants. Thus, too, were the feigned gods of Babylon proved unable to deliver; and the astrologers, the star-gazers, and the monthly prognosticaters of Chaldæa shewn incapable of saving by their counsel, or of directing by their wisdom; and the word of Him whose glory he had denied was accomplished on their king in his sudden destruction.

B. C. 539.

Babylon thus taken, Chaldæa became the kingdom of a Median prince, denominated by Daniel, Darius the Mede, and justly, it should seem, supposed to be the uncle of Cyrus, and the son of Astyages, called by Xenophon Cyaxares. This monarch, who is said to be the first that caused the ancient pieces of money called Darics to be coined, divided the Medo-Persian empire, which had now arrived at a very considerable extent, into an hundred and twenty provinces; over each of which a governour was appointed; and these governours were all rendered accountable to the presidents, of which Daniel was selected for the chief. Nothing material then occurred in the specifick history of Babylon until the death of Darius or Cyaxares, which occurred two years afterwards; when his nephew Cyrus

Cyaxares or Darius the Mede.

B. C. 536. Cyrus.

succeeded to the throne; one of the first of whose measures was the release of the captive Jews: an event that brings us to the close of our present period in the history of Chaldæa; and consequently, to preserve the course already traced, we must here turn to that of Assyria.

History of Assyria.

Of any occurrences in the empire just mentioned during the period now before us we find no trace until the days of that prince under whom it was subverted by the combined forces of the Medes and Babylonians, which nations rebelled against him under the command of their respective governours Arbaces and Belesis, to the former of whom in the division of their conquest fell Assyria itself, and its extensive capital Nineveh. If this, however, be the fact, Sardanapalus, who is represented as the great exemplar of effeminacy, must have been the same monarch with the king of Assyria, mentioned in Holy Writ by the name of Pul; a prince who had at least courage and vigour sufficient to head a military expedition into the kingdom of Israel, when Menahem, then reigning in Samaria, purchased his protection with a thousand talents of silver. But if we call to mind, on the one hand, the very great inconsistency often manifest in human characters, and on the other, the very gross misrepresentations made of the conduct of even private individuals, and much more of that of princes, we shall not find it very difficult to believe, that the same prince was in reality the subject of these widely-differing accounts.

Sardanapalus.

Arbaces. B. C. 747.

To Sardanapalus, then, or Pul, succeeded his conquerour Arbaces, by the sacred historians termed Tiglathpileser, of whom we know no more than what is recorded of him by those historians; which is, that he attacked the kingdom of Israel, and carried the inhabitants of part of it captive into Assyria. Being, too, solicited by Ahaz king of Judah with the prevailing arguments of a present and a tender of homage, to assist him against the kings of Syria and Israel, he marched to Damascus, took the city, slew Rezin its sovereign, and put an end to the kingdom of Syria. This monarch was succeeded by his son Shalmanezer, whose reduction of Samaria and removal of the remainder of the ten tribes of Israel have been already detailed. Some cities under the dominion of Tyre also submitted to him, and

B. C. 728. Shalmanezer.

CHAPTER II. FOURTH PERIOD

he then attempted to reduce that powerfull capital itself, [illegible] the enterprize.

B. C. 714. Sennacherib.

Sennacherib next sat on the Assyrian throne. His expedition against the dominions of Hezekiah, king of Judah, has been already related. But after his commencement of this attack, when the Jewish monarch entered into alliance with the king of Egypt, Sennacherib after taking, by one of his generals, Ashdod, (the city known to the Greeks and Romans by the name of Azotus) marched into Egypt, and overrunning it, carried a multitude of its inhabitants captive, and in his return uttered against Jerusalem those menaces, which, from their blasphemy against the true God, and their defiance of his power, brought down the miraculous destruction of those forces with which the Assyrian had boasted, that he would subdue the holy city. The retreat of Sennacherib from thence was quickly followed by his assassination by two of his own sons: who escaped into Armenia, and left their brother Esarhaddon to succeed to the empire.

B. C. 706. Esarhaddon.

This in the meanwhile had suffered considerable diminution by the revolt of the Medes, who were never afterwards reduced to subjection to Assyria. Yet Esarhaddon some years after his accession

B. C. 680.

to the throne of Assyria added to it that of Babylon. His power being thus augmented, he led an army into Syria, and advancing against the poor remains of Israel, and the kingdom of Judah, he transplanted the remaining inhabitants of Syria and Israel; and from Judah he took the impious Manasseh, whom he sent in chains to Babylon. Esarhaddon after a reign of thirty-nine years died, and

B. C. 667. Saosduchinus.

was succeeded by his son Saosduchinus, the Nabuchodonosor of holy writ. This prince defeated Dejoces the Mede with great slaughter, and having slain him in the pursuit, he made himself master of the capital of the country, which he miserably ravaged. After a reign

B. C. 647. Chiniladan.

of twenty years he was on his decease succeeded by his son Chiniladan, or Sarac, in whose reign the Medes, under their king Phraortes, overran Assyria, and penetrating to the metropolis, laid siege to Nineveh itself. But this attempt at the subjugation of that city succeeded not, Phraortes and his whole army perishing in it. The son of that monarch, however, Cyaxares, took vengeance for this loss by a great defeat of the Assyrians; and afterwards laid siege to Nineveh, but

was compelled to raise it, that he might repair to the defence of his own country against the Scythians.

In the twentieth year of Chiniladan his effeminacy and despicable conduct encouraged Nabopallasar the commander of his forces, who was a native of Babylonia, to seize that kingdom for himself; and fifteen years afterwards forming an alliance with Astyages king of Media, these two uniting their forces laid siege to Nineveh, and after having taken it, and slain the king, utterly destroyed that great and very ancient city; which had for its founder one of the first generation after the Deluge, and was by degrees so enlarged as to become sixty miles in circuit. It stood on the eastern side of the Tigris, opposite the spot where the city of Mosul is at present built: and it was made the subject of several denunciations of the Jewish prophets, which were in the utter desolation of it all accomplished. And now too the great empire of Assyria, which had altogether endured twelve or thirteen centuries, was completely dissolved. Here, therefore, its history will cease to be spoken of, that of the provinces of which it was composed being continued under the story of those empires of which they severally became parts. Yet it must not be left without the reader's being requested to remark, that although for the period which it endured, very limited is the number of facts which are preserved relating to it, its history exhibits a course of fortune very similar to that of other earthly states. Active, brave, and enterprizing, its first sovereigns carried their dominions to a vast extent. Their superiority over the neighbouring nations being firmly established, the possession of unrivaled power induced security, and this led to perpetual self-indulgence and voluptuousness; whence sloth and vice became the characteristicks of the Assyrian monarchs; and little energy manifested itself, except on a change of dynasty, when a family less enervated by sensuality attained the sovereignty. The impulse, however, of individual activity or ambition, though it might for a time suspend, could by no means overcome the operation of national corruption, which is of a nature to communicate itself from the people to the sovereign, as well as from the sovereign to the people. Hence, in the impressive language of the Prophet, the whole head becoming sick, and the whole heart faint, all hope of

B. C. 612.

amendment was lost; and both the prince a[illegible] just judgment of God fell before their enemie[illegible] dissolved. The story of it then being brought to a close, following the course already delineated that of Persia must be now resumed.

Persia.

At what period the Persians recovered, either in part or in the whole, their independence by being delivered from the Assyrian yoke, does not appear. But the second race of their monarchs (and of the uncertainty of what is said of their first, notice has been already taken*) is by the eastern historians carried but two generations higher than that of Cyrus, at which time the western historians represent them as brought into subjection to the Medes; and this they undoubtedly were in the sixth year of Nebuchadnezzar, when that conquerour and his ally Cyaxares the king of Media reduced Persia. Of preceding monarchs of this dynasty, the orientals name but two, Kaikobad and Kaikaus; while by the Greeks, Achæmenes, the head of the only Persian royal family of which they have preserved the name, is said to have lived four generations prior to Cyrus. The number of years, however, ascribed by the former to the two kings whom they name, is much more than would fill the space of the generations which the latter mention. Among the transactions in this time the most prominent are as follow. Kaikobad is said to have been placed on the throne by an eminent commander of the name of Zalzu, who, with his son Rustan, recovered from Apherasiab, or Afrasiab, a Turkish chief who had long infested Persia, the greatest part of its provinces. Kaikobad is represented as a good prince to his subjects, and gratefull to those who had raised him. Rustan he appointed to the command of all his forces, and treated

* Of the kings, however, of which it is said to have consisted, the names, except that of the first, have not been mentioned. These were Siamek, who reigned but a short time on the resignation of Cayumaras, and on whose decease this last monarch resumed the sceptre; Houschenk, Tahmurash, Giemshid, Feredun, Monugjahr, surnamed Phirouz, Nodar, Afrasiab, Zab; and others add, Gustasp the son of Zab. The age of the fifth of these, Feredun, and of the seventh, who was a Tartarian conquerour, is pretty well settled; but the three prior to Feredun are all that are named, and as many perhaps as reigned independently of Assyria, for the space of a thousand years.

his father as his counsellor. The former signalized himself by repeated victories over Afrasiab, and compelled him at last to acknowledge Kaicobad's right to all Iran, and to withdraw the remainder of his own troops from thence. Thus relieved from the interruptions of war, the Persian monarch is represented as applying himself to the internal arrangement of his kingdom, as having built the city of Ispahan, and passed a reign of an hundred or an hundred and twenty years in promoting the comfort of his subjects.*

Kaikobad was succeeded by Kaikaus, of whom it remains undecided, whether he were the son or the grandson of his predecessor. He met with such ill success in his war with the Turks that he was taken prisoner, but released by the victorious exertions of his general, Rustan. After this there are ascribed to him and his general, Rustan, achievements that are so grossly fabulous as may justly form an excuse for not following the Moslem historians any further; returning to the Grecian account for the remainder of the Persian history of this period. Widely, indeed, do the accounts of the last differ from those of the former, which are rendered so suspicious by the mixture of particulars, absurd, inconsistent, and unnatural; yet there may be descried in the Moslem accounts some things which tend to identify Kaichosrau with Cyrus.

* This monarch is said to have first introduced into Persia the usefull practice of placing marks on the roads, at the distance of every four thousand paces, which space the Persians are said to denominate a *pherseng*, whence the Greeks made *parasang*. The Arabian historians, the fertility of whose imaginations at least renders them entertaining, give the following tale of the celebrated Rustan. That in an engagement with Afrasiab, he requested that that chief might be pointed out to him; and no sooner did he see him, than he so impetuously attacked as to unhorse him, when dismounting himself, he tied his hands and feet together with a cord, and carrying him out of the battle, threw him down in a particular place, and there left him. Afrasiab finding himself alone, succeeded in his efforts to get loose; when taking the cord, he tied with it the hands and feet of a dead man, as his own had been tied, and retired to a troop of his own horse with whom he made his escape. After victory had declared in favour of Kaikobad, Rustan in offering his congratulations to him, informed him that the war was now at an end, he himself having taken Afrasiab prisoner. But riding to the place where he had left him, that he might present him to the king, he found only a dead man; when he was obliged to beg the royal pardon, and promised to be more carefull the next time he met Afrasiab.

CHAPTER II. FOURTH PERIOD

Of the last named prince then, we through[illegible] learn, that he was the son of Cambyses, a noble [illegible] married the daughter of Astyages, king of Media. And, though we pass by the well known stories (which, however elegantly related, are in reality little better than childish tales) of this extraordinary prince's birth, and all the pretty conversations between him and his grandpapa, which Xenophon has been so good as to detail, his history may well be regarded with admiration. On the one hand highly celebrated by writers whose works have secured to their own contents the deepest attention, and on the other particularized in Holy Writ as a select instrument of the divine Providence, Cyrus is in truth a character to which very few parallels can be found in the history of the globe. Early were the first proofs which he gave of military conduct and prowess; but it was not until he was forty years of age, that he was called from Persia to take the command of the forces of his uncle Cyaxares, king of Media, to oppose the Babylonian monarch, Neriglissar, who having formed a very formidable alliance with several princes, and particularly with Crœsus, king of Lydia, was preparing to reduce if he could the power of the Medes, conceiving that it menaced the independence of the neighbouring states. To Media Cyrus repaired at the head of thirty thousand Persians. Here he soon found it requisite to enter into action against the king of Armenia, whom the situation of circumstances at that time had encouraged to throw off his dependence on Media. The Armenian king and his family, Cyrus by a stratagem got into his power; and having compelled him to pay the accustomed tribute, and send the number of auxiliary troops due, generously restored him to his throne.

After the two principal powers of those then about to contend for the empire of western Asia, the sovereigns of Babylon and Media, had employed three years in preparations for war, their armies came
B. C. 556. to a general engagement, in which Cyrus totally defeated the Babylonians, whose king Neriglissar was slain; and Crœsus, who succeeded to the command when he fell, was obliged to retreat in confusion. The successor of Neriglissar in his kingdom was likewise defeated by Cyrus; and being soon afterwards murdered by his own

subjects, was succeeded by Nabonadius, the Belshazzar of Daniel. This prince, alarmed at the progress made by Cyrus in the reduction of the fortresses of Chaldæa, roused himself so far from the voluptuous life to which he was addicted, as to conclude a new alliance with the Lydians, and into which were brought other nations of the Lesser Asia, and even the Egyptians. Against the combined forces of these confederate nations, commanded by Crœsus, and amounting to upwards of four hundred thousand men, Cyrus led not quite two hundred thousand; and joining battle with them near B. C. 549. Thymbra, a city of Lydia at no great distance from the capital, defeated them after a well disputed battle, in which the conquerour derived great advantage from the confusion into which his camels threw the enemy's cavalry; yet but for the steady valour and warm attachment of his Persians, he would have been either taken or slain himself. Crœsus after his defeat retreated to Sardis; whither Cyrus marched the next day; and the Lydian monarch sallying from the city to meet him, another engagement took place, but with an event similar to that of the former. After which Cyrus laid close siege to Sardis; and being in the night conducted to the citadel by a Persian slave who had escaped to him, he made himself master of it: and in the morning took possession also of the city without experiencing any further resistance; but promising the inhabitants all personal safety on condition of their surrendering all their gold and silver, which they did, Crœsus himself, who had been taken, setting the example. The equanimity of this royal captive under his misfortunes interested Cyrus in his behalf, and he permitted him to retain the title and authority of king, depriving him solely of the power of making war, and in all his subsequent expeditions he carried him with him as a companion, and a counsellor. Lydia being subdued, Cyrus proceeded to reduce all the Lesser Asia, Syria, and part of Arabia; and then returning to Babylon, he took that city as has been already related: and thus, on the ruins of the Babylonian, established the Medo-Persian empire; thus effecting the first of those six great and consequent revolutions on this globe which it has been noticed were predicted by the prophet Daniel.

Cyrus having, with his uncle Cyaxares, regulated the administra-

tion of their extensive empire, is said to have extended his conquests to the nations bordering on the Red Sea, and to the confines of Æthiopia. And about two years after the capture of Babylon, both Cyaxares, and Cambyses the father of Cyrus, dying, he returned to Babylon, and assumed the sole government of the empire. When he published that edict by which the Jews were released from their captivity, and with which occurrence this period of the Persian history closes.

B. C. 537. Accession of Cyrus and release of the Jews. B. C. 536.

CHAPTER III.

The History of India resumed; That of China, Scythia, Media, Armenia, Cappadocia —Phrygia, Phrygia Minor—Mysia Minor—Lydia—of the Grecian States of Asia—of Caria, Lycia, Pamphylia and Cilicia.

CHAPTER III. FOURTH PERIOD.

DURING the last period the history of India afforded nothing sufficiently authentick to justify the recital of it. The first account which bears the appearance of credible history in it is, that the country was very early divided into three great monarchies, one on the Indus, another on the Ganges, and a third in the peninsula; and that of these the inferior kings held their dominions by a kind of feudal tenure. Some if not all of these, however, must have been subdued by the sovereigns of Iran, as early as the eighth century before our æra. Since it appears, that from the time of Feredun, under whom the first recorded invasion of India occurred, and whom Sir William Jones states to have flourished before the seven hundred and fiftieth year previous to the birth of our Lord, the Indians had been accustomed to pay tribute to the kings of Iran. For a war is said to have taken place between Afrasiab, a Tartar or Scythian prince, who had seized the throne of Iran, and Shinkal, an usurper likewise of one of the principal kingdoms of India; that, it should seem, in the country by the Ganges, in which the latter was vanquished: but saved his kingdom by submitting to a tribute. This king is stated to have reigned sixty four years, and to have been succeeded by his son of the name of Rhoat, of an excellent character. But these particulars, with that of the sovereigns of India continuing

India early divided into three great monarchies:

tributary to Iran.

Shinkal.

Rhoat.

CHAPTER III. FOURTH PERIOD

tributary to those of Iran, until the end of the [illegible] which we are now reviewing, are all that appear to be preserved [illegible] the history of Hindostan, prior to the close of the Babylonish captivity.

History of China resumed. Mo-vang. B. C. 935.

Returning, then, to the history of China, which we left on the decease of Chao-vang or Chau-vang; he was succeeded by his son Mo-vang, who was a virtuous prince, and sat on the throne thirty-five years; in the course of which he defeated some barbarians in the province of Huquang, and afterwards undertook an unsuccessfull expedition against the Tartars, and in the year nine hundred before the commencement of the Christian æra left his dominions to his son

Kong-vang.

Kong-vang. Though this prince threw an indelible blot on his reign by a most unjust and sanguinary act at the beginning of it, such was his conduct during the remainder, that he was deemed one of the best sovereigns of China. But his reign endured only twelve years; at the end of which he was succeeded by his son Ye-vang. This prince proved contemptible for his follies; and after reigning five and twenty years was driven from the throne by his brother Hiao-vang. The last reigned fifteen years, not rendering himself remarkable for any thing but his partiality to flatterers; and was succeeded by his son Y-vang; a prince remarkable for ignorance and stupidity, shewn to still more advantage by a timidity so great as to disable him from transacting any publick business. He reigned sixteen years, and left his crown to his son Li-vang. The prodigality and cruelty of this emperor occasioned an insurrection of his subjects, in which they put to death all his family but his youngest son, whom the prime minister Chaokong had concealed in his own house. The multitude being informed of this, ran thither with great fury to demand the prince; instead of whom this faithfull servant delivered to them a son of his own, very like him in person, whose throat, with all the relentless fury of a mob, they cut, conceiving that they had massacred the prince. From this tumult the emperor himself escaped by flight, and lived in obscurity several years,* during which an interregnum

Ye-vang. B. C. 897.

Hiao-vang. B. C. 872.

Y-vang. B. C. 857.

Li-vang. B. C. 841.

* A ridiculous effect of this prince's suspicious temper is related in the statement, that, fearing his subjects discoursed on his ill conduct, he by an edict forbad them on pain of death to converse together, so that for three successive years, the inhabitants walked in the streets with downcast eyes, not daring to speak one to another.

continued; and fifty-one years after his accession to the throne he died, and was succeeded by his son who had been preserved, and was named Suen-vang.* But he being very young, the government was administered by the faithfull Chaokang, and another minister, for fifteen years. This emperor himself proved an encourager of learned men,† and reduced to their former homage the tributary princes whom the tyranny of his father had driven to revolt. He reigned six and forty years, and was succeeded by his youngest son Yeou-vang. In the sixth year of the reign of this prince, and in the year B. C. 776, occurred an eclipse of the sun. Yeou-vang made himself a slave to one of his concubines, for whose sake he put away his empress, and drove from court his heir, who was entertained by an uncle named Xin, and who on the emperor's making war on him, allied himself with the Tartars, and attacked in the night-time the imperial camp; when the Chinese troops not assembling at the accustomed signal of fires, because they had been repeatedly alarmed by it in vain for the amusement of the favourite mistress, the camp was forced, and the emperor slain after a reign of eleven years; and to him succeeded his legitimate son Ping-vang. This prince, to secure himself from the Tartars, removed the seat of his empire to the eastern part of the province of Honan, which was hurtfull to his subjects, and alienated their affections. In the first part of his reign the western Tartars made several conquests in his empire. But these were expelled by some of the tributary princes; who from that assumed independence, which gave birth to civil wars, that continued several ages. After a reign of fifty-one years, the crown descended from Ping-vang to his grandson Huen-vang. The young emperor

B. C. 828. Suen-vang.

B. C. 782. Yeou-vang.

B. C. 771. Ping-vang.

B. C. 719. Huen-vang.

* The accession of this prince was probably earlier than the number of years ascribed to his predecessors make it, since the time of the great famine will admit it; and then the occurrence of an eclipse in the thirty-second year of his reign, and in the year B. C. 796, will enable us to fix what is probably the true date of the beginning of his reign, that of B. C. 828.

† Among the extraordinary tales related in the history of this singular empire, is one, that in this reign eight wise men flourished, who were all sons of one mother; but their birth is so ambiguously stated, that it may be doubted whether it were intended to assert that they were all produced at one birth, or in pairs.

CHAPTER III. FOURTH PERIOD

endeavoured to reduce the tributary princes to obedience by persuasion; and that failing he made an unsuccessful appeal to arms. Twenty-three years was the duration of his reign; and he was

B. C. 696. Chuang-vang.

succeeded by his son Chuang-vang. He reigned fifteen years, and

B. C. 681. Li-vang.

on his death the crown was placed on the head of a relation of one of the revolted kings called Tsi. This prince was descended from a younger brother of the imperial family surnamed Cheow; and on ascending the throne assumed the name of Li-vang. He reigned

B. C. 676. Hoei-vang.

five years only; when he had for his successor his own son Hoei-vang. He defeated a body of northern Tartars, who had laid siege to one of his cities; and having reigned five and twenty years his son

B. C. 651. Siang-vang.

Siang-vang succeeded him. This emperor recovered authority over the tributary princes, quelled the rebellion of his own son, who had joined the Tartars and assumed the imperial title, and reigned peaceably afterwards, sitting on the throne in the whole thirty-three

B. C. 618. King-vang.

years, and had for successor his son King-vang. Brief was the reign of this monarch, extending to no more than six years; but during these he ruled in such a manner as to endear himself to all his

B. C. 612. Quang-vang.

subjects, and dying much lamented, was succeeded by his son Quang-vang; who with the crown inherited the virtues of his father and the

B. C. 606. Ting-vang.

love of the people; but enjoyed it for a space equally short, leaving it after six years to be worn by his brother Ting-vang. The reign of this prince proved peaceable, and during it he attended to the due enforcement of the laws. In the third year of it was born Lao-Kiun, the founder of one of the principal Chinese sects; whose doctrine is said to have resembled that of Epicurus: whence it found ready admittance among the grandees. The founder is stated to have pretended to the discovery of a specifick which would render men immortal: yet, since he died himself, his remedy does not appear to have acquired much celebrity. Ting-vang reigned one and twenty

B. C. 585. Kien-vang.

years, and was succeeded by his son Kien-vang; a prince who preserved the glory of the empire, which was in his time enlarged by the addition of the province of Nan-kin. After a reign of fourteen

B. C. 571. Ling-vang.

years the crown descended to his son Ling-vang. This emperor had prudence and resolution sufficient to preserve the dignity and dominions of the empire, when all the tributary princes were warring

with each other. In the twenty-first year of his reign was born the celebrated Confucius, who is considered as the prince of the Chinese philosophers. Ling-vang reigned twenty-seven years; and was succeeded by his son King-vang, whose reign was extended to twenty-five; bringing us beyond the end of this period, which closes with the return of the Jews from Babylon in the first year of Cyrus, five hundred and thirty-six before the commencement of our æra.

B. C. 544. King-vang.

The regions to the east of China affording not sufficient materials for history prior to the close of this period to require entering on their story now, our review may next pass to that on the north of the same country, the ancient Scythia, and the modern Tartary. Neither are there in this more than very few traces of transactions in this distant period. Some irruptions into the civilized countries of the western Asia (as others into the eastern have already been noticed in the history of China) are said to have been made from Scythia, (under which general appellation all the provinces of the great tract extending from the eastern shore of the Caspian Sea to the Eastern Ocean were designated) and particularly one already noticed in the days of the elder Cyaxares the Mede, which interrupted his operations against Nineveh; and which, too, detained the Scythians from their own country eight and twenty years. An absence so protracted, that on their return they found their land in the possession of their slaves, and a generation sprung from them and their wives which they had left at home: but from whose hands they after some contest recovered it.*

Scythia.

Leaving, then, the history of this region of the earth to be resumed in a stage in which we shall find it more fruitfull in events, let us enquire into that of Media during the period which we have at

* Of this contest between the Scythians and their slaves a pretty little story is recorded, by no means too sublime for the readers of the venerable Mother Goose. It is this, that the former, finding that they did not succeed against the latter by arms, some, more shrewd than the rest, proposed to treat them as of the servile condition of which they were, and advance against them with scourges. A measure which in the event was attended with all the success expected. For on seeing their masters thus accoutered, the slavish host took to flight; and the Scythians recovered possession of their wives and their country.

CHAPTER III. FOURTH PERIOD

present under consideration: since of the intermediate region of Parthia there is nothing to be stated, but that it existed during this interval only as a dependence of the Assyrian or Median monarchies.

Media.

Media then is said to have continued under the dominion of the Assyrians until the time of Sennacherib, when the inhabitants of it asserted and gained their liberty. But forming no government for themselves, the state of anarchy in which they were, induced an individual of the name of Dejoces to apply himself to the administration of justice among his neighbours. When the inhabitants of the district in which he resided, observing the equity of his decisions, elected him the judge of it. His conduct in the discharge of this office increased his fame and extended his influence. Having therefore differences referred to him from all quarters, he began to complain of having no time left for attention to his private affairs, and craftily absented himself, as being wearied out with the business of other people. On this, rapine and iniquity of every kind increasing, the Medes, in a general assembly of the nation, determined to elect a king, and their choice fell on Dejoces, who with universal applause was seated on the throne. Having thus secured what had all along been his secret object, he strengthened his power by getting a guard appointed for his person, had first a palace erected for himself; and when he had brought the country into some regularity, he built the city of Ecbatana. At length his ambition extending itself as his acquisitions increased, he thought of adding by conquest to the kingdom which he had so dextrously obtained; and invaded Assyria, then under the government of Nebuchodonosor, who meeting him in the plain of Ragau gave the Median army a total defeat, in which Dejoces himself fell, after having reigned fifty three years; and the conquerour pursuing his advantage reduced several cities of Media, among which was the capital itself, which he nearly destroyed. After this Phraortes, the son of Dejoces, ascended the throne of Media, and by the subjugation of several nations enlarged his kingdom to a great extent. Being encouraged by a series of success he ventured to invade Assyria, and having reduced a considerable portion of the country, he proceeded to undertake the siege of Nineveh. But in this bold attempt both he and the greater part of his army perished.

Dejoces elected king, B. C. 709.

B. C. 657.

Phraortes. B. C. 657.

To him succeeded his son Cyaxares; who having brought his army into proper discipline, and recovered what the Assyrians had taken of his dominions, was anxiously desirous of revenging the death of his father by the capture of Nineveh; and marching towards that city, defeated the army of the Assyrians. But when wishing to pursue his victory, information was brought him of a large body of Scythians having advanced to the borders of Media. Thither he marched with all his forces to oppose them, when he was defeated, and the victorious people overran all Media, and the greater part of the Upper Asia. For twenty-eight years the Scythians are said to have holden their conquest; and then were extirpated by a general massacre planned by Cyaxares. This monarch was afterwards involved in a war with Halyattes king of Lydia: during a battle with whom an eclipse of the sun occurring, both parties were terrified, and soon concluded a peace through the mediation of Nebuchadnezzar, king of Babylon, and the then king of Cilicia, for the confirmation of which a marriage was agreed on between Aryenis, the daughter of Halyattes, and Astyages, the son of Cyaxares. The Median monarch was no sooner released from the war with the Lydians, than forming a close alliance with the king of Babylon, he with him resumed the siege of Nineveh, and before these conjoined monarchs that mighty capital fell, and was levelled with the ground. After which the allied sovereigns led their forces against the king of Egypt, who had before taken Carchemish from the Assyrians; and having defeated him, recovered that portion of the Assyrian empire of which he had made himself master, and they afterwards reduced Cœlosyria, Phœnicia, and the land of Israel. After which, separating their forces, Nebuchadnezzar prosecuted his conquests westward; and in the mean time the king of Media subdued Armenia, Pontus, and Cappadocia. When once more uniting their armies, they, by the reduction of Persia and Susiana, completed the conquest of the Assyrian empire. Cyaxares, having thus raised Media to a powerfull monarchy, died in the fortieth year of his reign, and was succeeded in his throne by his son, Astyages, of whose daughter Mandane, married to Cambyses, a Persian, was born Cyrus the great, and that but one year after his uncle, Cyaxares the second, by Daniel deno-

Cyaxares. B. C. 634.

Scythian irruption.

Destruction of Nineveh. B. C. 612.

Astyages. B. C. 594.

CHAPTER III. FOURTH PERIOD

minated Darius the Mede, was born to Astyages. Of the reign of this monarch, though it extended through a space of five and thirty years, little more is recorded than the repulse which he gave the Babylonians under the son of Nebuchadnezzar ;* which has already been noticed in the history of Babylon. To Astyages succeeded his son Cyaxares, who early in his reign became engaged in that bloody war with the Babylonians, which terminated in the capture of Babylon by Cyrus, and the destruction of that empire; to the throne of which Cyaxares succeeded, while Cyrus had the conduct of all the military affairs. And now the Median sovereignty merged in the Medo-Persian empire. Neither after the decease of Cyaxares, who survived the capture of Babylon only two years, are the Medes much heard of.

Cyaxares. B. C. 559.

Armenia.

The history of Media then being thus completed, that of Armenia is next to be resumed. But this through the long period of near a thousand years, affords no other anecdote than the death of a king named Araxes, who having irritated a nobleman of his country by sacrificing two of his daughters, and being in revenge for this atrocity pursued by him with war, was drowned in the river since so called, and thereby gave occasion for its receipt of that name; and the country being in process of time subdued by the Medes, and rendered tributary to their sovereigns, from which event, though continuing to be ruled by its own kings until the reign of Cyrus, it was, in fact, but a province, first of the Median, and then of the Persian empire; under which last its government was administered by prefects.

Cappadocia.

To the history of Cappadocia there occurred nothing to be added during this period, but that having been made a province of the kingdom of Lydia, it together with the latter on the conquest of

* An important omission may be suspected to have been made in the previous part of the history of Media. Since the troops with which Evil Merodach so wantonly ravaged a portion of that country, are stated to have been going to relieve some garrisons in it: yet there is no record of the existence of any degree of subjugation of Media, to the Babylonian monarchs; and still such subjugation is but consistent with the representation which Daniel made of the extent of Nebuchadnezzar's dominion, Dan. ii. 37, 38.

Crœsus by Cyrus, became a part of the Persian empire, and was by the last named monarch bestowed with his sister Atossa on a noble Persian, of the name of Pharnaces, who had rescued him from the jaws of a lion.

Phrygia.

In Phrygia, which was taken as the first region of the Proper Asia in our course, to Midas, at the close of whose reign the history of this country was before suspended, succeeded his eldest son Gordius, to whom is ascribed the erection of the walls of the town of Gordium. Otreus is mentioned as the brother and successor of Gordius. A sovereign of the name of Lityerses is then spoken of as reigning in part of Phrygia; he was a natural son of Midas, and is described as a savage and inhuman tyrant of enormous appetite, and who being a great agriculturist, was accustomed to amuse himself with working at the harvest, and compelling those who chanced to pass by, to join him in his labour. He found too the means of rendering that diversion more gratifying to himself by cutting off their heads, and binding up their bodies in his sheaves. For these and similar enormities he is said to have been slain by Hercules; a title which seems to have been bestowed on a variety of individuals who signalized themselves by delivering the world from monsters.

Gordius.

Otreus.

Lityerses.

Midas, called the second, though by the history made the third king of that name, was an usurper, who having under the pretext of a solemn sacrifice enticed the people of Gordium out of the city, caused a band of men, whom he had disguised as musicians with weapons concealed, to fall on the multitude, and having seized the city, to proclaim him king. This man was succeeded by Gordius the third, who has by some been supposed to be his son, and this last by his own, Midas the third, who is recorded to have been the first foreign prince, who so far complimented the superstition of the Greeks, as to send an offering to the oracle at Delphi. Whether Midas the fourth was the immediate successor of the last monarch or not is unascertained. But in his reign the Cimmerians ravaged Phrygia, and the neighbouring provinces; when Midas, stricken with terrour at the overwhelming host that poured on his dominions, put an end to his own life. In this sovereign ended the line of

Midas the second.

Gordius the third.

Midas the third.

Midas the fourth.

CHAPTER III. FOURTH PERIOD

Phrygian kings, the country becoming after his decease a province of Lydia, and following the fate of that monarchy.

Phrygia Minor. Laomedon.

In Phrygia Minor, in the meantime, Laomedon, who has already been mentioned as having succeeded his father Ilus in the throne of it, erected, it is said, the citadel of Troy, and by his inhospitality brought on himself the vengeance of Hercules, who took and plundered Troy, and slew Laomedon himself, in the war with whom all the sons of

Priam.

that monarch, except Priam, were slain. This prince was at first called Podarces, and was carried captive by Hercules, but being ransomed with a large sum, was placed on the throne of his ancestors. His first undertaking was to surround Troy with a strong wall. He then reduced most of the neighbouring states, and is said to have been considered (but here should seem to be no small exaggeration) rather as the sovereign of Asia Minor, than of Troas only. The most rational tale concerning the war said to have been waged by the confederate princes of Greece against Priam, seems to be, that the father of Helen having recovered his daughter from Theseus, by whom, according to a practice not very uncommon in Greece in those days, or in half civilized countries in any, she had been carried off, made all the suitors whom her singular beauty had attracted, and who were most of the sovereign princes of Greece, bind themselves by a solemn oath to rescue her, in case she should be taken from her husband. And in consequence of this previous engagement, when, after her marriage to Menelaus, the son of Priam stole her, her recovery was made a common cause, and the war which has been selected by Homer for the subject of his wonderfull poem, was undertaken and prosecuted, until at length it ended in the utter destruction of the city of Troy. Still this well meant endeavour to make something rational of the tale, neither reconciles the many inconsistencies, nor obviates the utter absurdities which an impartial and attentive perusal of it discloses; and all we seem justified in concluding is, that there might have taken place some vindicatory expedition of a Grecian force into Phrygia, by which Troy was destroyed, with particulars of time as well as of persons, widely differing from those, which Homer deemed it requisite to detail for

the decorations of his Iliad. Nor is there any incident in the history of Phrygia, after this supposed event, worthy of being mentioned, but that it was in time subdued by the Lydians.

Mysia Major.

Proceeding then to the greater Mysia, the inhabitants of it are said to have possessed themselves of great part of the lands of the Trojans, on the dispersion of that people; and their second sovereign, of whom mention is made, is Teuthras, but when he ascended the throne is not specified. Yet since his daughter is said to have fallen, as his prize, to Ajax, he could not much have preceded the Trojan war. He was, too, succeeded by Telephus the son of Hercules, whom Achilles wounded in that war. This last is by some said to have been followed by his son Eurypylus, and he by his son Arius, who being slain in single combat by Amphialus, this conquerour possessed himself of the kingdom, after whom we read of no other sovereigns of this country until long after the close of the period we are reviewing.

Teuthras. Telephus. Eurypylus. Arius. Amphialus.

Lydia.

In our last notice of Lydia the enumeration of its sovereigns was continued to Marsyas. To this monarch succeeded Jardanus; in whose days all manner of sensuality and licenciousness, being sanctioned by the example of the sovereign, prevailed in Lydia. On the decease of Jardanus, his daughter Omphale was by the unanimous voice of the nobles placed on the throne, and being seated on it, she punished the people for the insults which she had suffered from them during the life of her father. But she herself becoming a slave to the most prevalent of all passions, did but too much sanction their bad conduct by the looseness of her own behaviour with Hercules; by whom she had a son named Alcæus, who succeeded her. After him a Belus and a Ninus are said to have reigned; but most erroneously it may justly be presumed; the errour arising possibly from a tradition of the country having once been reduced under the dominion of the last. Argon, however, the next monarch, is represented as his son; but (which may contribute to correct the errour just noticed, though it demonstrates another) by Herodotus affirmed to be the first of the descendants of Hercules that reigned in Lydia. He was succeeded by his son Leon, and Leon by Adrysus; the duration of whose reign is said to have been thirty-six years. Adrysus

Jardanus. Omphale. Alcæus. Argon. Leon. Adrysus.

CHAPTER III. FOURTH PERIOD

was followed by Alyactes, who reigned fourteen; and this last by Meles, whose reign lasted twelve. Candaules, the son of Myrsus, is stated to have been the last Lydian monarch of this race; and to have lost both his kingdom and his life by most absurdly and inexcusably exposing his wife to the sight of his favourite. Irritated at this insult, the revengefull queen urged Gyges (that was the favourite's name) to assassinate his sovereign, and to take possession of herself and of the throne at the same time: when he, to save his own life complying with her sollicitations, became king of Lydia. Yet his rise is by others differently related, they affirming, that he rebelled against Candaules, and slew him in battle. It is this Candaules who is said to have purchased a picture for its weight in gold: so long ago appears the art of painting to have had its amateurs. Gyges proved a warlike and a successfull monarch. He took the city of Colophon, and reduced the whole country of Troas. After a reign of thirty-eight years, he was succeeded by his son Ardyes; who continued the prosecution of a war which his father had commenced against the Milesians. In his reign the Cimmerians invaded Lydia, and possessed themselves of the city of Sardis, but were unable to reduce the citadel. This king sat on the throne forty-nine years, and left it to his son Sadyattes, who reigned twelve, and was for the greater part of that time at war with the Milesians. To him succeeded his son Alyattes, who was for six years engaged in a sanguinary contest with Cyaxares king of Media, as has been already stated in the history of that kingdom. After the close of this war Alyattes turned all his forces against the Scythians, and after a war protracted through several years, succeeded in expelling them from his dominions. He then engaged in a war equally successfull against the Smyrneans, and rendered himself master of their capital and their whole country. He had endeavoured to do the same with regard to the Milesians; but was through a stratagem of their king induced to conclude a lasting peace with them: and after a reign of fifty-seven years he left his kingdom to his son, the renowned Crœsus.

Alyactes.
Meles.
Candaules.
Gyges.
Ardyes.
Sadyattes.
Alyattes.
Crœsus.

This celebrated monarch, though cotemporary with three very powerfull kingdoms, those of Media, Babylon, and Egypt, so enlarged his dominions, as not to be inferior to either of them. He besieged

and took Ephesus, in spite of the patronage of Diana. And after the reduction of that city, he compelled all the Grecian states of Asia to become tributary to him; and then subdued all the nations which dwelt between Lydia and the river Halys, which divides Pontus from Paphlagonia; and he is said likewise to have obtained a signal victory over the Sacæ, a tribe of Scythians. This course of success so exalted the fame of Crœsus, that Sardis, his capital, became the resort of many inquisitive and scientifick foreigners, and especially of such from Greece; among these, too, of the justly celebrated Solon, whose singular conversation with the Lydian monarch may be seen in the note.* This prosperity of Crœsus was first interrupted by the death of his son Atys, accidentally slain by Adrastus, who had fled to Sardis for refuge from the avenger of another act of unintentional homicide, which he had there the misfortune to commit. For two years did domestick misfortune stop the activity of Crœsus, until the growing power of the Persians, and the approach of Cyrus in his conquests, roused him to endeavour to check a course of victory,

* The tale is this, that Crœsus, after having shewn the philosopher all his treasures, did, in expectation of being pronounced the happiest of mortals, ask him, who was the happiest man he had met with. Solon with his accustomed honesty answered, Tellus the Athenian, who, happy in many virtuous children, and enjoying all the goods of life, had died in the arms of victory fighting for his country. The king then enquired, whom he thought the happiest man next to Tellus, still hoping to be named himself; Solon, however, assigned the second place to two Argives, named Cleobis and Biton; who having gained the prizes at the Olympic games, when their mother the priestess of Juno was once waiting for a yoke of oxen to draw her chariot to the temple, yoked themselves to it, and drew her near six miles; when, being highly applauded by the people assembled at the temple, their mother, delighted at her sons having gained themselves so much honour, prayed that they might be rewarded with what would be most advantageous to them; when, in the course of the day, they both fell asleep in the temple, and in that sleep died. Crœsus manifesting dissatisfaction at these answers, Solon told him, that no man's happiness could be judged of before his death, since it was the end that stampt the character of things. Crœsus afterwards, when taken by Cyrus and put to a stake to be burnt, recollected this observation of Solon, and uttered his name three times; on which the Persian monarch demanded the reason of his so doing, and when he had heard it, stricken with the uncertainty of human prosperity, saved the fallen king, and took him into his confidence.

which, if unimpeded, might at length reach to his own dominions. His operations for this purpose were commenced by consulting the oracle of Delphos; from which he received that fraudfull answer, "If Crœsus passes the Halys, he will put an end to a great empire." The Lydian sovereign, concluding that the Persian was the empire intended, proceeded to form what he deemed the proper alliances, levied a numerous body of forces, and confident of success marched into Cappadocia. Here Cyrus meeting him, a general engagement between these two skilfull and powerfull commanders ensued, and though lasting until night the victory still continued undecided. When, dreading the final effect, Crœsus retreated rapidly to Sardis; and, most strangely for a commander of any experience, concluding, that Cyrus would not without some more decided advantage venture to pursue him, most imprudently disbanded his army.* But Cyrus was no sooner informed of the retreat of the Lydians, than he commenced the pursuit of them, and continued it even to Sardis; in the vicinity of which he appeared, before Crœsus had heard of his approach. The natural consequence ensued, the Lydians, already discouraged by their hasty retreat, and still more disheartened by the dismissal of their allies, were vanquished; the city was reduced, and Crœsus himself taken prisoner. And thus in a manner deserving of peculiar remark, because in it appeared the over-ruling hand of Him who had declared, that He "would subdue nations, and loose the loins of kings before" Cyrus, was an end put to the kingdom of Lydia by its becoming a province of the Medo-Persian empire.

Sardis reduced and Crœsus taken prisoner.

The general history of Lydia having thus been brought down to the close of the period now under consideration, the statement of something more specifick in respect to the Grecian states which latterly formed a part of that monarchy must not be omitted. These

The Grecian colonies in Asia Minor.

* Here presents itself to our observation one of those remarkable measures which have rapidly decided the fates of great kingdoms, through the apparent infatuation of their commander, and which, when duly reasoned on, manifest the interposition of a moral Governour of the world, who, when He sees it fit, confounds the wisdom of the wise, and awards the victory unto kings whom it seemeth good to Him to exalt.

were the Ionians, Æolians and Dorians, who formed Grecian colonies, that migrated in the eighth century preceding our æra. The Æolians were the first that passed from Greece, then at an interval of about fifty years migrated the Ionians, and seventy years after the Dorians. The country of which they took possession they at first divided into petty kingdoms, after the form of government to which they had been accustomed in their mother country. But there are no memorials of their princes; all of whom at length gave way to republican forms of government: and these, of course, opened the way to the rule of demagogues, who usurped the chief power in the several cities, and using it as usurpers are generally wont to do, furnished matter for those tragical declamations against tyrants, with which the works of the Grecian poets and orators so plentifully abound.

Ionia.

Of the regions of which these emigrants took possession, that which has gained the greatest name is that of Ionia; a province stretching along the coast of Asia Minor between the thirty-seventh and fortieth degree of north latitude, and the principal cities of which were united in a league that embraced twelve of them; namely, Phocæa, Smyrna, which previously belonged to the Æolians, Clazomenæ, Erythræ, Teos, Lebedos, Colophon, Ephesus, Priene, Miletus, and the capitals of the two islands Chios and Samos. Of the transactions which passed in any of these, prior to their falling under the dominion of their more powerfull neighbours, very little is preserved. Some of them the Ionians themselves built, of others they dispossessed the former inhabitants. Of the whole number Miletus was the most powerfull. Having brought no women with them from Greece, they by force seized wives for themselves from the Carians. When they had thus established themselves in Asia, they were joined by many other adventurers, who augmented their numbers and increased their power. But the genuine Ionians built a temple called Pan-Ionion, into which none but such were admitted, and in which they held a solemn festival to the idol Neptune. Yet this exclusion, we are told, gave no mortification to individuals of other tribes; since the Ionians soon became so corrupt and vicious, that their very name was considered as a badge of profligacy. Of the very little recorded

CHAPTER III. FOURTH PERIOD

to have passed in the dominions of this league, what appears worthy of notice of the several cities enumerated, shall now be noticed in the order in which they have been mentioned.

Phocæa. Phocæa, then, the founding of which is ascribed by different authors to different nations, was one of the most wealthy and powerfull cities of this part of Asia. The inhabitants of it became expert mariners, and were among the earliest of the Greeks who ventured on distant voyages; and they are said to have founded many cities on the coasts and islands of the Mediterranean: the best known of which in the present day is that of Marseilles in France. Their own city was subjugated by Cyrus in his reduction of Asia Minor; but its inhabitants escaped by sea; and afterwards unexpectedly returning, massacred all the Persians whom they found in possession of it, and then re-imbarking sailed to Corsica, where they lived by piracy, until being attacked by the Carthaginians and their allies, they thought proper to retire, first to Rhegium in Italy, and then to Ænotria, a small island in the Tuscan Sea, which had been settled by their ancestors: while their original country became a part of the Persian empire.

Smyrna. The second city of the Ionian league, Smyrna, at first belonged, as before noticed, to the Æolians, but it was destroyed by the Ionians, who claimed the ground on which it stood: neither was it rebuilt until after the period which we are reviewing, but will offer itself to our notice in the history of the successors of Alexander.

Clazomenæ. Clazomenæ, the next of the Ionian cities, was of force sufficient to hold out against the Lydians, after most of the others had been reduced by Alyattes, who besieged, but could not take it; and its fortifications were strengthened by the league to impede the progress of the Persians. But its inhabitants, terrified at the defeat of Crœsus, and the fall of Sardis, abandoned the city, and with all their effects removed to a neighbouring island; where they built the city of Clazomenæ so frequently mentioned in the Roman history.

Teos. Of Ærythræ nothing is recorded in this age: and of Teos there is only the same to be stated. It may however be noticed, that this was the birth-place of the poet Anacreon, and of the historian Hecatæus.

Lebedos. Nor of Lebedos is there aught handed down, but that it was celebrated for an annual festival to Bacchus, which doubtlessly

produced a scene of the most disgusting ebriety. Colophon, another city of the Ionian league, was rendered more notorious by the skill of its inhabitants in horsemanship. It was, too, one of those cities which claimed to be the native place of Homer; and where that most eminent bard is said to have resided some time. The next city mentioned was that of Ephesus; not that which at a later period became the metropolis of all the Proper Asia, and was termed its ornament; but a city in not precisely the same situation, and the founder of which is uncertain: but which being destroyed by one of Alexander's successors, another city of the same name was built nearer to the famous temple. The first city was originally in the possession of the Carians and Leleges, whom the Ionians under the conduct of Androclus expelled. This leader at first governed the Ionians, as did his descendants, assuming the regal title, and exercising sovereign authority over the colony. A new form of government was afterwards introduced, and a senate was established; yet at what time is not ascertained. But about a generation before Crœsus, a tyrant of the name of Pythagoras expelled the senate, seized the government, and established himself in the seat of it by the most inhuman measures. He was succeeded by Pindarus, a more humane usurper; who, on the city being besieged by Crœsus, gave the inhabitants the sage advice of fastening the wall by a rope to the pillars of the temple of Diana. The city, nevertheless, was taken. But Crœsus, from reverence to the idol, restored to the citizens their liberty; when Pindarus, compelled to lay down his authority, retired from it. Priene, the seventh city named, was the birth-place of Bias, one of the seven individuals of Greece who acquired so high a reputation for wisdom. And Miletus is mentioned under the double character of the old and the new city: the first built by a colony of Cretans; the other by Neleus, the son of Codrus, king of Athens. The inhabitants of it were early navigators, and to them is the plantation of an incredible number of colonies ascribed. Its citizens were celebrated for their number and their wealth; as well as for what was less to their credit, a temple and an oracle of Apollo called Didymæus. Thales the philosopher was a much greater ornament to their city. Miletus was governed at periods by tyrants of its own;

Colophon.

Ephesus.

Priene.

Miletus.

of whom some reigned during the time we are now considering, as Thoas and Damasenor, who were unsparing of the blood of all who opposed them. To these succeeded Thrasybulus, who put an end to the war between the Lydians and Milesians, and acquired great reputation for prudence, yet not perhaps of the most laudable species. Besides Thales, Miletus gave birth to the philosophers Anaximander and Anaximenes. All the cities of the Ionian confederacy on the continent have been now spoken of; those in the islands of Samos and Chios will come under another division of this outline of history.

The Dorians.

As the Ionians had formed twelve, the Dorians divided themselves into six independent cities, but from Halicarnassus being afterwards excluded, the Dorians were from that period known by the name of the five cities.

The Æolians.

The Æolians, like the tribes already spoken of, were divided into independent states confederated together; the land of which they obtained possession, abutting on the north-west end of Ionia, ran in a narrow slip of country towards the north-east, and was bounded by the river Hermus on the south-east, and by the Caicus on the north-west. Though anciently all the coast from Ionia to the farthest part of the Troas was deemed to belong to it, the region to which its name was afterwards restrained contained only eleven cities. Of these Myrina, the most ancient, stood on the coast, and enjoyed a very capacious harbour. Grynium was celebrated for a temple and a grove dedicated to Apollo; whence the epithet Grynæus; and Elæa was the birth place of Zeno, the founder of the sect of the Stoics. But Cyme, or more properly Cuma, was the metropolis of the whole country.

Religion and commerce of these nations.

The religious service of the three nations of which mention has now been made, consisted of the same idolatrous rites as were practised in the country from whence they migrated. Their commerce must have been extensive, as they became very powerfull at sea, planted many colonies, and some even beyond the pillars of Hercules. Neither were they finally deprived of their liberties until the days of Crœsus, in their opposition to whom they had not the same success as against his predecessors, but were compelled to pay him tribute, and to supply him with a quota of land and sea forces.

Their reduction, first by Crœsus, then by Cyrus.

The mildness, however, of this Lydian monarch's sway so far attached them to him, that they readily joined him in his opposition to Cyrus. But ineffectual proved this union of force, and that conquerour treating with equal contempt their resistance, and the haughty language of their Lacedæmonian friends, subdued by his generals all the Grecian states in Asia, with the islands dependent on them.

Caria, Lycia, and Pamphylia. Cilicia.

Of the next provinces, Caria, Lycia, and Pamphylia, nothing is recorded during this period to detain us from proceeding immediately to Cilicia, except that the inhabitants of Lycia, who were first subjugated to a foreign yoke by Crœsus king of Lydia, did on the conquest of this last country make a very determined resistance against the Persian army; opposing it only with an handfull of men; who after destroying their families and their wealth, to prevent their falling into the hands of the enemy, perished to a man in battle. Only two kings of all Lycia are mentioned previous to the Persian conquest, Amisodarus, and Jobates, whose daughter is said to have been married to Prætus king of Argos, while Jobates is reported to have reduced the Tyrinthians in behalf of his son-in-law. Neither of Cilicia itself, has history transmitted any particulars but what have been already noticed, previous to its submission to Cyrus, which was itself voluntary. Here, then, this Chapter may close, and the history of Syria be resumed at the commencement of the next.

CHAPTER IV.

The History of Syria resumed—of Sidon—Tyre.

CHAPTER IV. FOURTH PERIOD

Tabrimon king of Damascus: Benhadad.

Benhadad the second.

THE story of Syria was last suspended at the decease of Rezon, the founder of the kingdom of Damascus. To him succeeded his son Tabrimon, of whom no achievement is recorded. He, too, left his kingdom to his son Benhadad, under whom it appears to have risen to no small degree of potency. This monarch having been applied to by that of Judah to attack the king of Israel, complying with the request, he took from the latter a considerable portion of country. The war on which he had thus entered, his son and successor of the same name pursued with great vigour, summoning to his assistance no less than thirty-two vassal princes: yet not with the same success as his father. For after treating the king of Israel with consummate arrogance, his mighty host was twice defeated; and the last time with the loss of an hundred thousand men in one day. This produced a peace, in obtaining which the Syrians overreached the king of Israel, and finding him so easy, did not even observe the condition to which they had agreed, of surrendering all the cities which had been taken from the latter, but still retained that of Ramoth Gilead, which faithless conduct occasioned another war, in an obstinate battle in which the king of Israel was slain. After this the king of Damascus made several secret attempts against the Israelites, but found himself frustrated in all, by the information of his designs which the king of Israel received through Elijah the prophet. On discovering which he made an absurd attempt to get

that seer into his hands. But the troops which he sent for this purpose were miraculously stricken with a temporary blindness. Yet being thus placed at the discretion of the Israelites were, by the prophet's direction, magnanimously treated with hospitality, and sent home to their master unhurt; who on this ceased to send his predatory bands against Israel. He did not, however, relinquish his purpose of subduing the people; but afterwards laid siege to Samaria; which, after its inhabitants had suffered most severely from famine, was miraculously delivered out of his hands, and the Syrians put to a shamefull flight. After this the Syrian monarch being attacked by disease, was, on hearing that the prophet Elisha was arrived at Damascus, reduced, after all his blasphemies against the God of Israel, to enquire of His servant, whether he should recover? When an assurance of speedy death was returned, though not as a necessary consequence of his disorder. While the officer by whom he sent to enquire, and whose name was Hazael, was told that he should be king of Syria. Excited by this assurance, and impatient to get possession of the promised diadem, he returned with a false report to his master, assuring him that the prophet had said, he should recover; and the very next day he murdered him, and ascended the throne of Damascus, which he had thus nefariously rendered vacant. This Benhadad is said, during his reign, to have ornamented the Syrian capital, and after his decease to have been worshipped as a deity. The Gentiles appearing in several cases to have been led by their great deceiver to the more extravagant folly of worshipping as divinities individuals, who had especially manifested their own impotency by undergoing a violent death, as Benhadad, Romulus, and Cæsar.

Hazael, the new king of Syria, carried that monarchy to its greatest height. For, provoked by a joint attempt of the kings of Israel and Judah, to wrest Ramoth Gilead from him, he first attacked the former, overrunning all that portion of his kingdom which was situated to the east of Jordan, and pursuing his advantage reduced the Israelitish kingdom to a very small remnant of what it had been. After which he attacked Judah, made himself master of the city of Gath, which David had formerly taken from the Philis- Hazael.

tines, and would have assaulted Jerusalem, but for the present with which he was bribed by the then reigning monarch Jehoash, who scrupled not to strip the temple of its consecrated vessels to give to this tremendous conquerour. But this purchased forbearance endured not long, for Hazael soon sent a small body of troops, who made themselves masters of the city, and having plundered both that and the country, sent the booty to Damascus. While the army itself proceeded to the shore of the Red Sea, and reduced Elath. After this course of success Hazael died, and like his predecessor was by his subjects deified. His son, named Benhadad, next ascended the throne, but succeeded not to his father's prosperity. For he lost not only three battles, which he fought with the king of Israel; but all that his father had wrested from that kingdom. Nor has any thing more of his unfortunate reign been transmitted to posterity. These losses the Syrians in some measure recovered during the rapid declension of the kingdoms of Israel and Judah. Their last monarch joined the Israelites in an attack on the latter, and though these allies did not succeed in the grand object of their attack; yet Rezin, the Syrian monarch, in the first campaign, recovered Elath; and in another carried off a great number of captives from Judah. But the king of this last country drained his treasure, to induce the king of Assyria to march to his assistance, (of such antiquity in fact are subsidies) who complying with his request took the city of Damascus, slew its sovereign, and carried off its inhabitants captive. And thus fell the kingdom of Syria according to the word of the prophet Isaiah, and the people were carried captive unto Kir, as Amos had foretold.

Benhadad the 3d.

Rezin.

History of Sidon resumed.

The story of the kingdom of Damascus being thus brought to a close, that of the city of Sidon next demands our attention. But the materials for this are scanty indeed. Jezebel, the infamous wife of Ahab, is stiled the daughter of Ethbaal, the king of the Zidonians; though her father's name appears among those of Tyre; whence it may be presumed, that at that time these two cities were under the same sovereignty. But this excepted, we, from the sacred writings learn nothing of the kings of Sidon, until after the captivity had commenced, when embassadors from the king of Zidon to Zedekiah

are mentioned, but the name of the king who sent them is not. To Tyre, then, our review may now proceed.

Of Tyre.

The history of this city was suspended at the end of the reign of Astartus; who was succeeded by a brother named Astorimus. This prince, having reigned twelve years, was murdered by another brother, called Phelles: who was so himself in the space of eight months, by the son of the brother whom he had murdered; and who held the office next in dignity to that of the sovereign, the chief priesthood of the goddess Astarte, and was named Ithobal, but of the duration of whose reign very different are the reports. He was, however, the Eth-Baal of the Scriptures, and father of the notorious Jezebel, whose very strong attachment to idolatry receives an explanation by this anecdote of her father having been chief priest to an idol. While from his being termed by the sacred historian king of Sidon, it may be presumed that the two cities of Tyre and Sidon did at that period form portions of the same kingdom; which, too, had probably been the case from the time of Hiram, since to him Solomon applied for the assistance of Sidonian workmen. In this reign of Ithobal the Tyrian history notices a great drought, and that on prayer being offered for relief from it, mighty claps of thunder followed. An allusion, there is no reason to doubt, to the close of that drought which occurred in Palæstine during the reign of Ahab, and which ended on the copious fall of rain, which took place after Elijah's triumph over the priests of Baal. And, indeed, the coincidence of this portion of the Tyrian history, with that of the kings of Israel, is well deserving of remark. Ithobal was succeeded by his son Badezor, who reigned six or seven years, leaving the throne to his son Mettinus; to whom there is assigned by one historian a reign of nine, and by another of twenty-nine years. The last of which is probably the true period; because it is indisputably more likely that a transcriber should undesignedly omit a letter that does exist in the book which he is copying, than that he should insert one that does not. The last mentioned monarch, however, left two sons and two daughters; the elder of the former, named Pygmalion, succeeded him. In the second year of this king's reign, his sister Elisa, better known by the name of Dido, is said to have fled on the murder of

Astorimus king of Tyre.

Phelles.

Ithobal.

Badezor.

Mettinus.

Pygmalion.

CHAPTER IV. FOURTH PERIOD

her husband by Pygmalion, and with the ass[illegible] ther brother Barca, and several nobles, to have carri[illegible]es, in hope of obtaining which Pygmalion had stained his hands with blood. These emigrants having first touched at Cyprus, whence they took a large number of young women, proceeded to the coast of Africa, and there founded the city, which in a later age rose to notoriety so great, Carthage. The Tyrian monarch next mentioned

Elulæus.

is Elulæus; who reduced the Philistine city of Gath, which had before been in possession of the Tyrians; and the inhabitants of which applied for assistance to the king of Assyria, Shalmanezer. But he, after marching into Phœnicia, concluded a peace with Elulæus, and retired. Soon after this, Sidon and other towns, revolting from the Tyrians, declared themselves the subjects of the Assyrian monarch. When the war between him and the Tyrians was renewed; and Shalmanezer exerted his power by sea as well as by land to subdue their city. But his fleet was defeated by that of the Tyrians, though this was very inferior in number; which induced him to convert the siege of Tyre, which he had commenced, into a blockade. This the inhabitants supported with great fortitude, for the space of five years, at the end of which they were relieved from it by the death of Shalmanezer. The cotemporary Tyrian monarch

Ithobal the 2d.

reigned thirty years. The next we meet with is, Ithobal the second, cotemporary with the mighty Babylonian conquerour Nebuchadnezzar; which last, laying siege to Tyre, was thirteen years before he could take that city; and when he did get possession of it, most

Destruction of old Tyre.

of the inhabitants had escaped with their effects. The remainder he put to the sword, and levelled the city with the ground, thus executing the divine sentence that had been pronounced against it, and of which he was by the prophet so far acknowledged to be the instrument, as to be promised the conquest of Egypt for the service he had performed against the other idolatrous kingdom. After the destruction of old Tyre the inhabitants of it, who had retired to an island about half a mile from the shore, raised a new city; but which likewise, it should seem, submitted to Nebuchadnezzar; under

Baal in new Tyre.

whom reigned a king called Baal. After the decease of this monarch the government was administered by temporary magistrates deno-

minated Suffetes, a term derived from the title by which those magistrates of the Israelites were known, which in our translation of the holy Scriptures are termed Judges. Baal reigned ten years, and the admininistration of temporary magistrates having lasted some, the regal authority was restored in the person of a king named Balator, who reigned but one year. A prince of the name of Merbal was then invited from Babylon, who sat on the throne of Tyre four years; and was succeeded by his brother Irom, whose reign was extended to twenty; a term that brings us beyond the close of the Babylonish captivity.

Suffetes governing in Tyre.

Balator.

Merbal.

Irom.

The Philistine league, whose history is next to be resumed, did, after the separation of the ten tribes from the House of David, seize on Gibbethon, a city of the Levites at no great distance from Ashdod, and retained it against the attempts of two kings of Israel to recover it. And, though it appears, that they paid tribute to Jehoshaphat king of Judah; they afterwards attacked Jehoram his son, and plundered his palace; slaying, too, nearly all his family, and carrying off numerous captives; some of whom they sold to the Edomites, and some to the Greeks, with the malicious purpose of removing them so far from their own country that they never might return. An instance of oppression which drew on themselves the menaces of divine judgment, by the mouth of the prophet Joel. Nor did the execution of these menaces fail; since in return for their invasion of Judah, when Uzziah had acceded to the throne of that kingdom, he invaded the land of the Philistines, and dismantling Ashdod, Gath, and Jabneh, built forts in the country to secure the submission of the inhabitants. But in the reign of Ahaz, the Philistines again raised their heads, and breaking into Judah took possession of several places. Yet his son Hezekiah was enabled to take vengeance on them, for the evils which they had inflicted on his country, by overrunning theirs. And on the back of this calamity came another, in an irruption of the Assyrians, who under Sennacherib's general, Tartan, besieged and took Ashdod. By this subjection to the Assyrians they not only lost their liberty, but felt the misfortune of having their country become the seat of war. For the king of Egypt formed a resolution to wrest Ashdod out of the hands of its

The Philistine league.

CHAPTER IV. FOURTH PERIOD

conquerours, and spent, it is said, twenty-nine years before the place: during the whole of which time the Philistines must have been exposed to all the ravages of a foreign army. And from henceforward they passed as vassals from one great monarchy to another, until all the menaces of the prophets against them were accomplished, and the name of Philistine ceased to exist on earth.

Reduced to captivity.

Here, then, we must leave Palæstine, and pursuing the course already delineated, take up the history of Arabia at the accession of the monarch, who is mentioned next to that queen who is said to have visited Solomon. The name of this prince was Nasher al' neam, who deriving that title from the greatness of his liberality was also styled simply Malec or king. After him reigned his son Shamer Yaraash. He was succeeded in the throne by his own son Abu Malec; on whose death the regal dignity was transferred to a descendant of Cahlan, the brother of Hamyar, named Amran, the son of Amer: who is represented as a wise man and a prophet. At which revolution the history of this country may be suspended; for though those now enumerated must be far from being all the generations that intervened between the close of Solomon's reign and the return of the Jews from Babylon, and through the little light there is in the Arabian chronology, it cannot be ascertained what prince was cotemporary with the return from Babylon; yet judging from two points of time specified, one that of the existence of the queen who visited Solomon, and the other that of the reign of a king, who is said to have sat on the throne seven hundred years prior to the æra of Mahomet, it seems that we must have already arrived at the period of the deliverance of the children of Judah from their captivity. Neither in the other parts of Arabia are there any transactions to notice during this period.

Story of Arabia resumed.

Nasher al' neam reigns.

Shamer Yaraash.

Abu Malec.

Amran.

Again, then, proceeding to the story of Egypt, which we left at the reign of Psusennes, who is stated to have been the successor of that king whose daughter it is said Solomon married, and the chaos of which some attempt was made to correct by placing Mycerinus his uncle and his father in a much earlier age than they are generally made to occupy, there is nothing sufficiently either authentick or important to state to the reader ere we arrive at the reign of

History of Egypt.

Gnephactus, the time of which can be most nearly ascertained by reckoning backwards from the time of Sabbaco the Æthiopian, by whom his son was slain; whence it appears that he must have sat on the Egyptian throne in the eighth century before our æra. This prince is described as having been eminent for temperance, and is said on finding the benefit of it to have cursed Menes, who is represented as having first introduced excess and luxury. No weak indication, it should seem, that in the history of the latter reference is made to Noah, and to the circumstance of his suffering himself to be overcome with the juice of the grapes which he had reared. To Gnephactus his son Bocchoris is stated to have succeeded. This monarch was celebrated for his wisdom; and introduced many regulations as to commerce and the publick revenue. A shade however was thrown over his character by his avarice, and he is said to have suffered a miserable end; having been taken captive by Sabbaco the Æthiopian, and burnt alive. Of the next king mentioned, it has very reasonably been doubted, whether he was not the same with that last named, though called Asychis. To him is ascribed the enacting of a law to assist credit, at that period much decayed in Egypt, authorizing a man to borrow money on the sepulchre of his father, and to deposit the body as a pledge in the hands of his creditor. He is likewise said to have built a pyramid of brick. The Æthiopian Sabbaco, though he began his reign in Egypt with great cruelty, afterwards acquired an high reputation for clemency, as well as for policy. Fifty years is the period during which he is said to have retained possession of the country, on the close of which he voluntarily retired into Æthiopia: having first left it only in consequence of a dream, in which he was assured, that he should hold the former land fifty years. This amusing tale is protracted by an account of his leaving it, not worthy of repetition. Yet it ought not to be omitted, that while ruling in Egypt he rendered much benefit to the country by his publick works, in raising mounts, digging canals, and making the cities more commodious, and especially that of Bubaste. On his retreat, it is said, that a king who was reigning over a portion of Egypt (which could only be when Sabbaco entered it) and to avoid falling into the hands of the conquerour had retired

Gnephactus.

Bocchoris.

Asychis.

Sabbaco the Æthiopian.

CHAPTER IV. FOURTH PERIOD

into the fens, came forth from his retreat, and assumed the government. His name was Anysis. But by other writers the successor to Sabbaco is termed Sevocus; which affords still stronger ground to conclude, that each of the princes named as such reigned over a part of Egypt only. After these is mentioned a monarch named Sethon, but by some Taracus. He is said to have been a priest, and to have given great and just offence to the military cast; who, when Sennacherib king of Assyria advanced towards Egypt, refused to fight for their sovereign. Yet, it is added, he obtained deliverance by his prayers; the bow-strings, quivers, and shield-straps of Sennacherib's troops being gnawed to pieces in one night by a multitude of field rats; which, luckily for the Egyptian monarch, none of the Assyrian centinels saw, or else thought of driving away. After the death of this king, were he Sethon or Taracus, or more properly Tirhakah, Egypt was, but on what occasion is not stated, divided into twelve kingdoms; and twelve of the principal nobles of the land became sovereigns of them. These lived for some time in perfect harmony, and erected the famous labyrinth to perpetuate their names and their union. But Psammiticus, whose district lay on the coast, having not only accumulated great wealth, but formed powerfull foreign alliances, his colleagues began to envy him; and resolving to reduce his power, ere it became too formidable for them to cope with, all declared war against him. When he, finding himself unable solely to contend with them all, engaged an army of Ionian, Carian, and Arabian mercenaries; and with these not only repelled, but in the end subdued the other kings; after their government had endured fifteen years. Psammiticus, thus possessed of the sovereignty of all Egypt, reigned with wisdom, magnanimity, and splendour. Some report him to be the son of Nechus, whom Sabbaco slew when he conquered Egypt, and to have escaped the same fate with his father by fleeing into Syria. With the foreign troops, from whose assistance he had derived advantage so great, he not only fulfilled his engagements, and presented them with lands on each side the Nile, calling their settlements 'the camp;' but he also employed the Greeks in instructing some of the Egyptian children in the Greek tongue. These Greeks are said to have been the first foreigners permitted to settle in Egypt:

Anysis and Sevocus. B. C. 719.

Sethon or Taracus. B. C. 705.

The twelve kings. B. C. 685.

Psammiticus. B. C. 670.

and through the intercourse which they preserved with their countrymen, the transactions in Egypt henceforth became known to the Greeks. These have mentioned magnificent structures erected by Psammiticus, and it is said, that the attachment to them which he manifested, was so offensive to the Egyptians, that two hundred thousand of the military cast deserted him at once, and migrated into Æthiopia. And the determined resolution which these soldiers manifested in forsaking their native country, because they deemed themselves unworthily treated by their sovereign, accords so well with the spirit said to be manifested by the Egyptians in the army of Crœsus, as to confirm both reports, and to yield good ground for concluding, that the military cast of Egypt did no dishonour to their country. The loss of this large body of subjects did, not unnaturally, induce Psammiticus to apply himself with still more earnestness to the advancement of commerce and the encouragement of foreigners; and with these views it should seem, he either renewed a former, or commenced an alliance with the Athenians, and some other Grecian states. One incident worthy of remark in the reign of this monarch is the siege of Ashdod, or to Grecize the name, Azotus; a town of Palæstine, which having been taken by Esarhaddon, king of Assyria, the Egyptian had sufficient perseverance to besiege for twenty-nine years, and then reduced it. This same king was, too, politick enough to meet the body of Scythians, who in his time over-ran the countries to the north of his, not with opposition but entreaties, and what are with the generality of mankind, perhaps, still more effectual, presents; by which he prevailed on them to retire without attacking Egypt. This, as it appears he may justly be called, great monarch died after a reign of fifty-four years; and, as of the nome of Sais, was buried in the usual place of sepulture of the Saitic kings, the temple of Bubastes. To him succeeded his son Necus, in Holy Writ denominated Pharaoh Necho; a magnificent and warlike prince, who attempted, as has been before noticed, to cut a canal from the Nile to the Red Sea. He built a fleet of gallies in both that sea and the Mediterranean, and sent out some Phœnician mariners on a voyage of discovery; who sailing down the former sea, and through the Straits of Babel-Mandel, coasted the eastern shore of Africa, and

Necus. B. C. 616.

CHAPTER IV. FOURTH PERIOD

doubling the Cape of Good Hope, returned to Egypt by the Atlantick and the Straits of Gibraltar: which voyage is said to have taken up a period of three years. This prince, after having defeated their king, took from the Assyrians Carchemish on the Euphrates, and being in his march thither opposed by Josiah king of Judah, after having in vain admonished that monarch to desist from his opposition, defeated him in an engagement in which the king of Judah was mortally wounded. On his return he took Jehoahaz, the son of Josiah, whom the people had set on the throne of his father, and putting him into chains, carried him into Egypt, and made his brother Eliakim king in his stead, changing his name to Jehoiakim, and exacting a tribute from him. But about three years after his fortune changed. For Nebuchadnezzar, that most puissant conquerour, after his success against the Assyrian empire conceived the design of driving the Egyptians from the Euphrates, and recovering the Syrian and Phœnician provinces, which their monarch had subdued. To prevent this, Necus led a very numerous army to meet Nebuchadnezzar; but was at length defeated with very great slaughter, and lost all his late acquisitions unto the very border of Egypt. The remainder of his reign this monarch spent in his own kingdom, and after having sat on the throne sixteen years, he died, and left the crown to his son Psammis. The six years during which this prince filled the throne of Egypt, were marked by no very remarkable occurrences; and he dying in an expedition against the Æthiopians was succeeded by his son Apries, the Pharaoh-Hophra of the Scriptures. In the beginning of his reign this prince entered into an alliance with the king of Judah, undertaking to assist him against the Chaldeans, and while Nebuchadnezzar was besieging Jerusalem, he left Egypt with an army apparently to relieve that city. On which the Babylonian conquerour immediately raised the siege, and advanced to meet the Egyptians. But these retreated without venturing to engage, leaving unperformed their solemn promises to the Jews. Apries, however, is said to have supported on other occasions a martial character in successfull wars both by sea and land against the Tyrians, the Sidonians, and the Cypriots. The city of Sidon he stormed, and vanquishing both the Phœnicians and

Psammis. B. C. 600.

Apries. B. C. 594.

Cypriots in a naval engagement, he carried off to Egypt a very great booty. After these things, the defeat of an army of his by the Cyrenæans, attended with a shocking slaughter, occasioned murmurs among the Egyptians, which ended in nearly a total defection of them from Apries. When sending Amasis, a man in whom he conceived he could confide, and who was much esteemed by the people, to appease them, this faithless servant so effectually made interest for himself, that he was saluted king. On this, Apries having commissioned another man of high consideration to bring Amasis to him, did, on his returning unsuccessfull, treat him so unworthily and so cruelly, that all the Egyptians went over at once to Amasis; against whom Apries and his foreign mercenaries prepared for war. During these internal distractions, it should seem, Nebuchadnezzar entered Egypt, and ravaged the country, slaying or carrying away captive a great number of its inhabitants. But this irruption put no stop to the civil war. The forces of the two competitors for the kingdom met in the plains of Memphis; where Apries not only was defeated, but fell into the hands of his adversary, and was, on the people's murmuring at his being spared, delivered to them by Amasis, and strangled. This last proved no bad sovereign, though a man of mean extraction, nor free from vicious habits. He was magnificent in his works; and in particular he erected the great temple of Isis at Memphis. He enacted, too, some laws for the better internal regulation of his kingdom; which was now become extremely populous. He proved very friendly to the Greeks; and is said, like his cotemporary, Crœsus, to have received a visit from Solon. But towards the close of his days, he was, but on what account is not ascertained, menaced with an attack from that degenerate son of Cyrus, the furious and cruel Cambyses. But the close contexture of circumstances having led us beyond the end of the period we are considering, the history of Egypt must here be suspended, for the resumption of that of Æthiopia.

Amasis. B. C. 569.

The first anecdote preserved of this country posterior to the age of the separation of the kingdoms of Judah and Israel is the conquest of it by Sesac; the evidence of whose identity with the Sesostris of the Gentile writers, must be confessed to be, if not decisive, yet very

History of Æthiopia.

CHAPTER IV. FOURTH PERIOD

strong. In the civil war, which after the death of that monarch broke out in Egypt, the Æthiopians are said to have assisted in the defence of that country against the Lybians. But ten years afterwards they themselves seized on Egypt, drowning the successor of Sesac in the Red Sea: and together with Egypt, it is asserted, that they obtained possession of Lybia. We next read of a king of

Zerah.

Æthiopia of the name of Zerah, who with an army of a million of men advanced to attack Asa king of Judah; but was totally defeated, and his forces utterly dispersed by that monarch. On this reverse Lower Egypt revolted from the Æthiopians; and its inhabitants, with the assistance of a large body of auxiliaries from Palæstine,

Memnon.

compelled the king of that nation to retire to Memphis; whence he was afterwards obliged to retreat with great precipitation into Æthiopia itself. Yet in the course of thirteen years he returned, and drove out of Egypt those auxiliary forces by which he had been expelled. After the decease of this monarch, whose name is said to

Ramesses.

have been Memnon, his son Ramesses is stated to have ascended the throne. This and the six subsequent monarchs who reigned over Egypt as well as Æthiopia, have been already noticed in the history

Asychis.

of the former kingdom. It was in the reign of Asychis, the last of these, that Æthiopia again separated itself from Egypt. But Sab-

Sabbaco.

baco, or So, as he is by the sacred writer termed, again reduced the latter under the sway of the Æthiopian sceptre, and is said, after a reign of fifty years, to have relinquished possession of it, and to have

Tirhakah.

retired into Æthiopia. Tirhakah, another king of this country, is mentioned as having marched against Sennacherib king of Assyria when invading Judah. The next anecdote preserved of Æthiopia is its subjugation by Esarhaddon, king of Assyria: on whose decease the Æthiopians revolting maintained their independence until the time of Cyrus, who is represented as having conquered, if not all, yet a considerable portion of their country. By which statement the history of it is brought down to the close of the Babylonish captivity.

The Cyrenaica.

The same reasons which justified our carrying our review during the last period immediately from Æthiopia to the Cyrenaica will equally operate to the same purpose in the present. Of this region, then, there does not appear any thing to be known of more early date

than the arrival of a Grecian colony under the conduct of Battus the Theræan,* who built the city of Cyrene. This first monarch of the country was succeeded in the government of it by his son Arcesilaus; of whom no achievement is recorded. But his son and successor, Battus the second, is said to have built the city of Zoa, and to have reigned forty years; and his son, Arcesilaus the second, sixteen. Battus the third, the son of the last monarch, was surnamed 'the happy;' and, being assisted by a large number of Greeks, defeated Apries, king of Egypt, in a great battle. To this Battus succeeded his son Arcesilaus the third; whose brothers are by some stated to have built Barca; though others ascribe the foundation of that city to Barca, the brother of Dido, who accompanied her in her flight from Tyre. Those brothers, however, whether the founders of Barca or not, excited a revolt among the Lybian subjects of Arcesilaus, and totally defeating his army, one of them slew him. Yet was his throne filled by his own son Battus the fourth; whose reign brings us to the close of the period now before us. To Africa Proper our review must now proceed.

Battus.
Arcesilaus.
Battus the second.
Arcesilaus the second.
Battus the third.
Arcesilaus the third.
Battus the fourth.
Africa Proper.

The origin of the most celebrated city in this region, Carthage, is not to be fixed to the time of that appropriate subject for poetry, Dido. Since this city is stated to have owed its beginning to two Phœnicians, named Zorus and Carchedon, fifty years before the date assigned to the destruction of Troy: and in the name of the last of these we recognize that by which the city was known to the Greeks. Yet of its history prior to the time of Dido no more is known. The inhabitants themselves were wont to acknowledge their Phœnician origin. Neither is it unworthy of remark, that one of its Phœnician names was Chaedreaneck, in which possibly an allusion was originally made to that Anack whose descendants dwelt in Phœnicia, and were so remarkable for their gigantick stature; a Greek antiquarian having spoken of a son of Anax, (which last he terms the son of the earth) whose body was ten cubits long.

Foundation of Carthage.

Dido, the daughter of Mettinus, king of Tyre, after her arrival

Dido.

* Of this Battus is related the pretty story of his being cured of a hesitation in his utterance by the fright occasioned by the sight of a lion.

CHAPTER IV. FOURTH PERIOD

with the wealth of her deceased husband from that city, when she had built Carthage, is said to have reigned over it during her life time, but to what period that extended we are not informed. From that time there ensues a chasm in the history of the state for three hundred years; one historian only stating, that during this interval it was agitated by internal commotions. Nor is any further mention made of monarchs. Yet the people, it is said, did about one hundred and sixty years from the foundation of the city plant a colony on an island, named Elusus or Eresus, on the coast of Spain. Nearly two hundred years after this, the Carthaginians having formed an alliance with the Tyrrhenians, appear to have been engaged in a war with the Phocæans, and to have been defeated by them in a sanguinary engagement at sea. And cotemporary with the conclusion of the reign of Darius the Mede, or with the commencement of that of Cyrus, they, under the command of a celebrated general of the name of Machæus, gained some very considerable advantages over the Africans. The same general, too, did the next year reduce to obedience to his country, part of the island of Sicily, with which occurrence this period of the Carthaginian history must be closed. Its story, however, should not be quitted without the addition of a few particulars relating to a city which has made so prominent a figure on the stage of the earth, and which seems to have been harshly dealt with, in the inveteracy of envy and hatred betrayed by its enemies in the destruction of all its records. Their government is spoken of as one of the best constituted which the ancient world exhibited. For which estimate this reason is assigned; that popular commotions had not disturbed the publick tranquillity, nor any tyrant been able to introduce oppression until the age of Alexander the great: and the equilibrium existing betwen the three estates of which the republick was composed, is presumed to have produced this happy result. These estates were the suffetes,* the senate, and the people. The first of these consisted of two annual magistrates,

The Carthaginian constitution.

* It has already been noticed in the history of Tyre, that these magistrates have the same denomination as those, which in our translation of the Bible are termed the judges of Israel.

elected from the noblest families, and when there was no difference of opinion between these and the senate, edicts were established from which there was no appeal. The senate itself was numerous, and the members of it were constituted by election; yet who the electors were has not been ascertained. When the suffetes and senate differed, reference was made to the people. But this, which was in reality an appeal to all the ignorance and folly in the city, was the errour in the constitution that became in time the ruin of the state. For the people acquiring through it a preponderance over the other two estates, the influence of the demagogues naturally increased, and all the mischiefs attendant on faction and popular tyranny ensued: until the weakened city fell under the power of the Romans, among whom the authority of the best part of their state was then in full vigour. The religion of the Carthaginians was like that of their ancestors, the Tyrians, gross and sanguinary idolatry. To Saturn or Chronos, the principal object of their worship, they were accustomed to sacrifice children of the most distinguished families: and once in a season of particular adversity two hundred children of the noblest houses in the city were offered to that idol. The language of the nation retained a great affinity to the most ancient dialects, the Hebrew and the Chaldee. The character of the Carthaginians is represented as tinged with that baseness, which the continued pursuit of profit engenders. But as it has been transmitted to us so much through hostile hands, we must make some allowance for misrepresentation. However, compared with the Greeks they were an unlearned and incurious people, though not deficient in enterprize, especially in maritime affairs. The fertility of the adjoining land, the skill of its artificers, and the happiness of its situation, made Carthage the great mart, not only of the Mediterranean, but of the most distant nations. The Canary islands and those of Britain were known to them; and reasons are assigned for concluding, that some part of America might have been seen by their mariners. The repetition of the principal articles of their commerce may be acceptable to the reader. The exports, then, of these celebrated traders were corn and fruits of all species, various other articles of provision, sauces, wax, honey, oils, skins of wild beasts: all which were the

Religion.

Language.

Character.

Commerce.

natural produce of their own territories. Their staple manufactures were utensils, toys, cables, and all kinds of naval stores, and the colour which from them received the name of Punic. On the other hand they imported from Egypt fine flax and paper; and from the coasts of the Red Sea, spices, frank-incense, perfumes, gold, pearls, and precious stones; from Tyre and Phœnicia, the Tyrian scarlet dye, rich stuffs, tapestry, costly furniture, and some other articles. And in the western part of the world they bartered their commodities for tin and iron, lead and copper. And they appear to have had the chief part of the carrying trade of all the ancient world; whence they accumulated very great wealth, and rose to that degree of power, which was manifested in their contest with that people for whom the temporary sovereignty of the civilized world was appointed, the Romans.

Of the regions still to the westward, there is little now to be added to what was said of them under the last period. The first monarch stated by the Gentile historians to have reigned in Numidia, is Tarbas, to whom the Carthaginians seem to have been at first tributary. Over Mauritania, perhaps, some sovereigns of Egypt or Æthiopia may have extended their sway; and the Carthaginians probably both had disputes with its inhabitants, and at other times drew mercenaries from them. But no transactions with which it would be justifiable to detain the reader, are mentioned of these or any other parts of Africa, previous to the close of the present period. Leaving then this quarter of the world, let us again pass to the more interesting countries of Europe.

Numidia.

Mauritania.

CHAPTER V.

The History of Argos, Mycenæ, Lacedæmon, and the rest of Peloponnesus, of Attica, Bœotia, Epirus, Thessaly, Macedonia, and the Grecian Islands, resumed and continued to the end of the period.

History of Argos and Mycenæ.

THE history of the kingdom of Argos (of which the throne had been transferred by Perseus to Mycenæ, and which history it should seem might as well be now termed that of the latter kingdom) with which our review of Peloponnesus was begun in the last period, was suspended in the reign of Agamemnon. Now this monarch, it is said, was on his return from the Trojan war murdered by Ægistheus, a first cousin of his, who during his absence had formed a criminal connection with the queen, Clytemnestra. This adulterous assassin then took possession of the throne; but was dispossessed by the son of Agamemnon, Orestes, who slew both him and his own mother, and is said, on Diomed's being gone to Italy, to have taken possession of Argos as well as of Mycenæ, and afterwards by marriage of Hermione, the daughter of Menelaus, whose husband Pyrrhus he also slew, gained, too, the kingdom of Sparta. To Orestes succeeded his son Penthilus or according to some Tisamenes. Who after three years being killed in war, the great-grand-children of Hercules are said to have gained possession of the three portions of which the kingdom was composed. Temenus obtaining the city of Argos and its territory, Aristodemus that of Sparta, and Ctesiphontes Mycenæ.

Orestes.

Tisamenes.

Temenus.

On this success of the Heraclidæ, (who, instead of descendants of a fabulous hero, were possibly the remains of a party of wanderers who came to settle a colony in Greece) those emigrations took place

CHAPTER V. FOURTH PERIOD

which laid the foundation of the Grecian states in Asia, and Æolians and Ionians removed from Peloponnesus into Asia Minor. In Peloponnesus itself, however, Temenus was succeeded in the kingdom of Argos by Cisus, and by Lacidamas; on whose authority the people so greatly encroached, that he retained little more than the title of king. And his son Meltas, endeavouring to regain the power possessed by his ancestors, found the people so much too strong for him, that they put a total end to the regal authority, and reducing the government to a democracy, pursued that amiable and righteous course which the majesty of the people has in modern as well as ancient times taken, and put their prince to death.

Cisus.

Regal authority overthrown in Argos.

In the kingdom of Mycenæ, Ctesiphontes was, with his two sons, murdered by a faction of the nobility. His third, named Æpytus, escaping into Arcadia, returned in course of time with assistance sufficient to destroy the usurper of his father's throne; and so ingratiated himself by his munificence with all ranks of his subjects, that from thenceforth the line of kings were from him termed Epytidæ. The largesses with which this favour was purchased, however, so corrupted his subjects, that a contest arose between them and their sovereign, which continued until it terminated in the destruction of the monarchy, and a total change of government.

Ctesiphontes reigns in Mycenæ.

Æpytus.

Destruction of monarchy in Mycenæ.

As for the remaining division of the ancient kingdom of Argos, that of Lacedæmon: this, with a fortune different from that of the rest of Peloponnesus, retained, though in time greatly modified by Lycurgus, that regal government, the origin of which is wrapt in great obscurity; but in which last the kings named in the immediately preceding period, Castor and Pollux, are stated to have been succeeded, in right of their sister Helen, by her husband Menelaus, and this last by Nicostratus; after whom reigned in succession, Megapenthes, Orestes, and Tisamenes, in whose days Eurysthenes and Procles, the sons of Aristodemus, took possession of the kingdom of Sparta. To Eurysthenes succeeded his son Agis; who endeavouring to curb that licenciousness which had been excited among the people by the promiscuous grant of privileges made by his father and uncle, with the hope of securing the attachment of their new subjects, was compelled, in the accomplishment of this purpose, to

Lacedæmon.

Menelaus.
Nicostratus.
Megapenthes.
Orestes.
Tisamenes.
Eurysthenes and Procles.
Agis and Sous.

exercise such severities, as deprived himself of the affections of the people. On the other hand, his co-partner in the throne, Sous, the son of Procles, by his courage and conquests gained their esteem.* Agis, from whom the line of Spartan kings descended from him received the name of Agidæ, was on his decease succeeded by his son Echestratus; and Sous not long after by his, Eurytion, by some termed Eurypon or Euryphon, from whom the line of his descendants took also the name of Eurytionidæ, though called also from his father Proclidæ. During this reign some seeds of discord between the Lacedæmonians and the Argives began to spring up, but were for a time stifled. Yet in the next reign, that of Labotas the son of Echestratus, and Prytanis the son of Eurytion, a war broke out between these two kindred states, which seems however to have been neither of long duration, nor attended with any important consequences. Neither had the Lacedæmonians at that time any further differences with their neighbours. Though this want of employment for their peccant humours seems to have produced jealousies and misunderstandings both of the princes with one another, and between them and the people. Labotas was succeeded by his son Doryssus, and Prytanis by his, Eunonus. Doryssus after a reign of twenty-nine years had for successor his son Agesilaus; and Eunonus, after living to an advanced age, was stabbed in striving to quell a tumult, and was succeeded by his son Polydectes; who soon dying, left his

Echestratus and Eurytion.

Labotas and Prytanis.

Doryssus and Eunonus.

Agesilaus and Polydectes.

* Of Sous is related an anecdote, which, though it manifest great patience and resolution, contains one of those deceptions which Cicero justly censures as inconsistent with integrity of mind. Being surrounded by his enemies in a spot where his army suffered very severely for want of water, he made a treaty with them, promising to restore all the places he had taken from them, on condition that he and all his men should drink of a spring at a small distance from the camp. Which treaty being ratified, he first endeavoured by the offer of no less a reward than his kingdom to prevail on some one of his soldiers to refrain from drinking; but when they all refused, he himself only sprinkled some water on his face, and then, as not having drunk, refused to perform the stipulated condition of restoring the places which he had taken: thus by a base evasion depriving his enemies of the benefit to which they were entitled by permitting him and his army to have access to the fountain to drink, if they would.

CHAPTER V. FOURTH PERIOD

Lycurgus.

kingdom to his brother Lycurgus, the renowned legislator of Sparta; who quickly manifested his justice and disinterested magnanimity by resigning it to his brother's posthumous son, as soon as his widow was delivered. Having paid this tribute to justice, Lycurgus left Lacedæmon to travel, and on his return gave to his native land those laws which the people of Sparta so steadily retained, and under the good effect of which they took and preserved the lead of all Peloponnesus for so long a time. As it was by the calumnies raised against him by his enemies,* and their endeavours to irritate the people against him, that Lycurgus was induced to absent himself from Sparta, so was he requested by his countrymen to return, from a conviction, that his wisdom would correct that distracted state into which, from the turbulence of the people on the one hand, and the

Archelaus and Charilaus.

imbecillity of the kings, (Archelaus, of the line of the Agidæ, and Charilaus the son of Polydectes, of that of the Proclidæ,) on the other, the nation had fallen. To this request he yielded, and on his arrival at Sparta found affairs in a wretched situation, the people mutinous, and the kings timid. To remedy these evils he determined to

Lycurgus begins to legislate.

legislate anew for his country. But being aware of the difficulty of prevailing on parties that were perpetually at variance with each

* At the head of these was the widow of Polydectes, an ambitious and profligate woman, whom Lycurgus had provoked, by rejecting an offer which she made him immediately after her husband's death, of procuring a miscarriage of the infant of which she was then pregnant, and by that means opening to him a way to the throne, provided he would give her a promise of marriage. Fearing for the life of his young nephew, Lycurgus at first only thanked the queen for her proffered kindness, and begged she would not endanger her health, for that he would engage to have the infant put out of the way. The queen conceiving her purpose accomplished, was delivered only in due time, when Lycurgus sending for the child, which proved a boy, presented it to some of the principal persons of the city, with whom he was then at supper, as their king, and laying down the royal authority, which he had exercised for a few months, assumed the title of protector only. This conduct, while it procured him the love and admiration of the people, irritated the queen, with all her family and faction; and thenceforward they endeavoured to excite suspicions of evil intentions in Lycurgus; who, dreading the effects of their malicious insinuations and intrigues, passed into Crete, from thence to Ionia, and then to Egypt, seeking for information in all these abodes of science.

other, to unite in accepting that alteration in their constitution and the new code of laws which he should propose; he first, by reasoning with them, gained over the most eminent men of the state to favour his undertaking, and afterwards to ensure the submission of the commonalty, he repaired to Delphos, and used proper means to obtain from the priestess there such an oracle in his favour as struck great awe into the people. He then ventured, but not without the support of some armed friends, to publish his new regulations. The first and a very important portion of these was the institution of a senate of thirty members, including the two kings; to the measures proposed by which body the people in their general assemblies had merely the power of assenting or dissenting, but were not permitted to deliberate. Having thus secured to himself the influence arising from such a body, Lycurgus found less difficulty in introducing all his purposed alterations. These tended to preserve equality among the citizens, encourage a military spirit and contempt of death, and to prevent the introduction of the luxuries, voluptuousness, and effeminacy, prevalent among other nations. But in directing his efforts to this end, the Spartan legislator introduced laws tending not only to impede mental improvement, but to lessen, if not destroy, some of the most amiable affections in the human breast, and to introduce, as they did, obduracy in vice, and contempt of decency. Self-restraint as to appetite, and sobriety, were much promoted by the course of education and the rules for diet which he instituted. But his regulations for female dress and exercises were such as entirely to destroy all that delicate modesty, which not only is so fascinating in itself, but which tends, if prevalent, so much to purify and elevate the manners of society, and to supply powerfull out-guards, which are ever the most efficient guards, to virtue. Under the notion of promoting military adroitness and patience, undetected theft was not censured; but when the thief was taken in the act, he was most severely punished. Hence the Spartan boys would undergo any sufferings rather than betray themselves. A most excellent mode of training them to become hardened thieves. Great, too, was the cruelty towards slaves which the Lacedæmonian laws permitted. Such gross blemishes were there in this much celebrated code:

Remarks on some of his laws:

CHAPTER V. FOURTH PERIOD

which yet in truth contained many excellent institutions; but with which a desire in the legislator to render his countrymen superior to all others in military prowess, induced him to intermix the banefull particulars now noticed.

In carrying his provisions into execution, Lycurgus, as might have been expected, met with opposition, and particularly in dividing the lands of Laconia into equal shares* among all the Spartans; and he was once obliged to flee from the assembly of the people. By patience and perseverance, however, he overcame all opposition, and his laws were received; but having never been written down, how accurately some of his institutions were complied with, some doubt may be entertained. Indeed there is one instance of their having an addition made to them: and at least the great length of time through which they are said to have been preserved in force, may well be ascribed to their being so adapted to the disposition of the people, rather than to the intrinsick excellence of the code itself. When Lycurgus had accomplished the work of getting his laws received, his next attempt was to secure them from abrogation. For this purpose he took an oath from the two kings, the senate, and the people, that they would observe his institutions until he returned from Delphos; whither, he said, he was going to consult the oracle.

His contrivance to render them perpetual.

* Should it here occur to the reader, that time must soon render nugatory such a division as this, by the irregular increase of families, when the original shares must become very unequally divided, or many go without any portion at all. It is to be confessed, that no perfectly satisfactory account of the operation of this institution is handed down to us. Still it should be observed, that while all increase was partly obviated, on the one hand, by the perpetual wars in which the Spartans were engaged, and on the other, by the murderous provision which has fixed an indelible stain on the character of Lycurgus, that every citizen who became the father of a male child, should carry his new-born son to an appointed place, where the gravest men of his tribe examined it, and if they found not its limbs straight, or that it had an unhealthy appearance, it was thrown into a deep cavern at the foot of Mount Taygetus; so if the citizens at any time surpassed the number of lots, they were to be led out in colonies. Though if the supernumeraries amounted to only a few individuals, we are not told what measure was then to be pursued to provide for them; neither if the number of citizens by any publick calamity fell short of that of the lots, what then became of the unoccupied estates.

When leaving Sparta, he passed the rest of his life abroad; by which stratagem the Lacedæmonians continued perpetually bound by their oath.

After the retreat of Lycurgus, the Lacedæmonian history contains such transactions of their kings, as might be expected to flow from the martial spirit which he had endeavoured to excite. His nephew Charilaus attacked several nations of Peloponnesus, with bad success against the Argives and Tegeans; but recovered from the Achæans the frontier towns, which they had previously taken from the Spartans. His partner Teleclus (for to Archelaus had he succeeded) was slain in a contest with the Messenians; the blame of which each nation threw upon the other. But on whichever side the truth may lie, this seems to have been the beginning of those disputes from whence arose the protracted and bitter wars that ensued between the Lacedæmonians and the Messenians, and ended in the destruction of the latter people. To Charilaus succeeded his son Nicander, in the thirty-fourth year of whose reign was celebrated the first Olympiad; which was synchronical with the three thousand nine hundred and thirty-eighth year of the Julian period, and according to the annals of Archbishop Usher with the year of the world three thousand two hundred and twenty-eight; but by the corrected account twenty-four. This king is stated to have waged war with and wrought much damage to the Argives. To Teleclus succeeded his son Alcamenes, who in conjunction with the other king began in a treacherous manner a war with the Messenians, at entering on which their troops solemnly swore, that they would not return home until they entirely reduced Messenia. This, however, by the prudence and fortitude of Euphaes the Messenian monarch, after having surprized one city, and most cruelly slaughtered its inhabitants, they were compelled to do.

Nicander and Teleclus.

Alcamenes succeeds Teleclus.

An attack of the Lacedæmonians repelled by the Messenians.

Nicander and Alcamenes left their thrones to their respective sons, Theopompus and Polydorus. These princes renewed the war with the Messenians, but met with so brave a resistance that they were content to agree to a truce, and defer the conquest of Messenia to a more favourable opportunity: not ceasing, however, to harrass and plunder the country; which was but employment for them, whose

Theopompus and Polydorus.

CHAPTER V. FOURTH PERIOD

citizens had no other pursuit than that of war, though ruinously hurtfull to the Messenians. On this account the last at length determined to abandon their villages and small towns, which were difficult of defence, and to fortify a mountainous city which might be a refuge in seasons of distress. Some time to respire was however given them, by a war which broke out between the Lacedæmonians and the Argives, in which the former were victors. But at the end of eight years the Messenians were again attacked; when in consequence of an oracle they ventured to engage the Spartans in the field. This proved a drawn battle, yet with the loss of the Messenian king. Their monarch leaving no issue, the people placed on the throne one of the royal family named Aristodemus, who immediately exerted himself to form an alliance with the other states of Peloponnesus, to curb the growing power of the Spartans; which began now to be an object of general apprehension.

Institution of the Ephori.

About this time, it appears, were instituted by the Spartan king, Theopompus, those plebeian magistrates, which by degrees assumed to themselves almost the whole power of Sparta. These were the Ephori, in number five, chosen by the people from among themselves, and sometimes from the very dregs of them; he who could talk to the multitude in the most acceptable manner, being most secure of being elected. The whole state, and all the great measures of it, became gradually subject to their controul; the kings themselves not being exempt from it, nor receiving from them the common mark of respect of rising from their seats at their approach. The

Lacedæmonians again repulsed by the Messenians.

Spartans having now engaged with the Corinthians for some assistance, marched towards Ithome, that city which the Messenians had fortified to be an asylum to the inhabitants of their country in case of invasion, but were encountered by Aristodemus and his subjects, together with their allies, with so much of both courage and conduct, that they were repulsed. On this the Lacedæmonians recurred to the Delphic oracle, which advised them to employ fraud for the reduction of the Messenians; and being consulted by these last, too, gave them an answer which nobody could understand. Such was the most celebrated heathen oracle, and such the infatuation of the people who worshipped its pretended god. The Lacedæmonians

found no objection to this feigned deity's counsel, and endeavoured to get a company of their citizens, whom they pretended to have condemned for treason, as refugees into Ithome. But these were sent back by Aristodemus with the following message to those who employed them, that though their injustice was new, their trick was stale. However, the Lacedæmonians invested the city of Ithome, and Aristodemus in despair killed himself. When after a defence bravely conducted by a general named Damis, whom they had elected on the loss of their monarch, such of the Messenians as had any ground to hope for an asylum in other countries fled thither, the rest submitted to the Spartans; who treated them with great severity, razed their city, gave away a part of their territories, and subjected those who dwelt in the remainder to rigorous conditions. After this war both the kings of Sparta died. Polydorus, who was killed, but for what reason does not appear, by a Spartan of good family, was succeeded by his son Eurycrates, and Theopompus by his grandson Zeuxidamus. During the time of these kings, whose reign is represented to have passed in peace abroad, Phalantus is said to have conducted to Tarentum, in Italy, a colony of the Lacedæmonian Partheniæ, on the anecdotes relating to whom there is no occasion to dwell. Eurycrates was succeeded by his son Anaxander, and Euxidamus by his, Anaxidamus. In their reign the Messenians, stimulated by the harshness of their servitude to renewed resistance, took up arms under a leader of the family of their former princes, of the name of Aristomenes, thirty-nine years after their subjugation, encouraged by the hope of forming an alliance with the Argives and Arcadians, who were then wishing for an opportunity of revenging the injuries which they themselves had received from the ambitious and oppressive people of Sparta. About a year after the re-commencement of the war, an engagement took place between the Messenians and the Lacedæmonians only, which terminated in favour of the former. This ill success drove the Spartans again to the oracle, which advised them to send to Athens for a general. Here it is observable, that the superstition of the Lacedæmonians proved superior to their pride, accepting even such a commander as the contempt and ill will of

Defeated, too, in their stratagem.

Eurycrates and Zeuxidamus.

Anaxander and Anaxidamus.

Messenian war renewed.

Tyrtæus accepted as general by the Lacedæmonians:

CHAPTER V. FOURTH PERIOD

the Athenians sent them in Tyrtæus, a poetical cripple, suspected of having an understanding somewhat deranged. Under this leader they met a large army of Messenians and their allies, which Aristomenes had collected from Elis, Argos, Sicyon and Arcadia; and after an obstinate and sanguinary contest were routed with great slaughter.

his conduct.

This defeat perfectly disheartened the Spartans, when the Athenian general began to display his eminent qualities, and addrest them in such animated strains of poetry, as raised their fallen courage to pursue the counsels which he gave them, to recruit from the choice of their slaves their reduced troops, and recall those virtues for which their country had been renowned. The war was consequently continued with great sufferings on both sides, and with various success, until the Messenians being betrayed by their allies, the Arcadians, whose king Aristocrates was bribed by the Lacedæmonians, lost most of their army, with the chief of their nobility; when Aristomenes with the forces he had yet remaining, fortified himself on Mount Ira, and collecting all the inhabitants of Messenia into that, and two other towns on the coast, he left the country to the mercy of the Spartans. These last now made themselves secure of a successfull and speedy termination of the war; but Aristomenes at the head of a small flying army ravaged all the country that had been cultivated, and part of Laconia itself; to preserve which from his irruptions, the Lacedæmonians suspended the cultivation of their lands, and by this measure introduced famine and dissension into Lacedæmon. On this occasion Tyrtæus again supported their drooping spirits, and by his earnest addresses prevailed on them to continue the blockade of Ira. Aristomenes persisting in his depredations, was at length overtaken by the Spartan army, under the two kings, against which, he, and his little band, made a most vigorous, though ineffectual resistance, and were all slain except fifty, and Aristomenes himself, who were taken prisoners, the last being carried off the field senseless through loss of blood. The ferocious temper and base disposition of the Spartans here betrayed themselves. For though they permitted their brave enemy to be cured of his wounds, when he was recovered they threw him and all his companions into a cavern, the common punishment of the lowest kind of offenders, (another

Aristocrates the Arcadian king betrays the Messenians.

Aristomenes made prisoner:

symptom of the unfeeling barbarity of the Spartans) from whence the former had a most astonishing escape.* After which again arriving at Ira, he soon fell on the posts of the allies of the Spartans, the Corinthians, killing a multitude of them, and plundering the camp, and causing so heavy a loss to the Spartans, that under pretence of some festival being at hand, they agreed to an armistice for forty days. Before the expiration of which term, in faithless breach of the truce, some archers of Crete, a nation noted for perfidy, seized Aristomenes as he was walking without the walls, and carried him off prisoner. But he was quickly released by means of a damsel who intoxicated the Cretans that guarded him, and set him at liberty; when after putting the traitors to death, he returned with his deliverer to Ira, and married her to his own son, Gorgus. Eleven years passed ere this well defended fortress fell into the hands of the Spartans. The confinement of Aristomenes by a wound, and the Spartans accidentally becoming acquainted with the remissness of the watch then kept, delivered it into their hands. But Aristomenes and a small band at the close of a most desperate resistance forced their way through the enemies, and retired to Arcadia. So interesting is the fate of this bright character, that though it be deviating somewhat from the line of the Lacedæmonian history, the reader will easily

and escapes.

Ira taken.

* The circumstances of this are so particular that, though too long to be detailed in the text, they must not be withholden from the reader. The only grace Aristomenes seems to have received in his execution, was, that he was permitted to wear his armour, when precipitated into the cavern. Three days he continued in this dismal hole, lying upon, and covered with dead bodies; the third day, when almost famished for want of food, and nearly stifled with the stench of putrid carcasses, he heard a fox gnawing a body near him, on which he uncovered his face, and perceiving it within his reach, he with one hand seized one of its hind legs, and with the other defended his face, by catching hold of the fox's jaws when he attempted to bite him. Following as well as he could this struggling guide, the fox at last thrust its head into a little hole, and Aristomenes then letting go his leg, he soon made his way through, and opened a passage to the welcome rays of full light, from which the noble Messenian had been so long debarred. Feeble as he was, Aristomenes wrought himself an outlet with his nails, and travelling by night as expeditiously as he could, at length arrived safe at Ira, to the great joy and amazement of his countrymen. Neither could the Spartans credit the tale of his escape till they felt the weight of is arms.

CHAPTER V. FOURTH PERIOD

pardon its being here added, that he was in Arcadia again betrayed by that execrable villain, Aristocrates the king, who, however, and no one will be displeased to hear it, met with the fate which he deserved, and his correspondence with Sparta being detected, was stoned to death by his own subjects. When the remainder of the Messenians, under the command of Gorgus, the son of Aristomenes, and Manticlus, the son of Theocles, a Messenian of great merit who had fallen in his country's defence, passed over into Sicily, and there founded the city now called Messina. While Aristomenes, himself, remaining in Greece, married all his daughters to persons of rank, and at length passed with the husband of the last of them, a Rhodian prince, into that island, and there closed his life. But to return to the Lacedæmonians; the inhabitants of Messenia who did remain under their power they made slaves, and divided their country; thus increasing (for they took to themselves the whole of it, except Methone, which they gave to the Argives) their power, which thenceforward preponderated so in Peloponnesus, as to tempt them to affect the sovereignty of Greece. Their king Anaxander was succeeded by his son Eurycrates, and Anaxidamus by his, Archidamus: princes who passed their lives in peace, and were succeeded by their respective sons, Leo and Aristo; during whose reigns the Lacedæmonians were engaged in a war with the Tegeans; concerning the event of which, the Greek writers differ; whence it may fairly be concluded, that the result was not very important on either side. Of these kings Leo died first, and was succeeded by his son Anaxandrides. During his reign with Aristo, Cyrus conquered Lydia, and therefore, either in the latter end of that or the very beginning of the next closes our present period, and as it appears most probably to be in the former, here the history of Lacedæmon shall be suspended.

Eurycrates and Archidamus.

Leo and Aristo.

Anaxandrides and Aristo.

After having gone through the history of Lacedæmon, trifling will appear the separate anecdotes of the other states of Peloponnesus, and consequently proportionately brief may be the notice taken of them. Arcadia we last left at the close of the reign of Aleus. His vacant throne was filled by his son Lycurgus, who surviving both his own, was succeeded by a great-nephew named Echemus; who

Arcadia. Lycurgus reigns.

Echemus.

assisted in repelling an attack of the Heraclidæ on Peloponnesus. He left his kingdom to a son of Ancæus the son of Lycurgus, named Agapenor, who is said to have commanded the Arcadian troops at the siege of Troy, and being in his return from thence cast upon the coast of Cyprus, settled at Paphos. From this prince the kingdom passed to the line of Stymphalus, the son of Elatus, who was the youngest son of Areas, in the person of Hippothous, the great grandson of Stymphalus; who transferred the seat of the kingdom from Tegea, the ancient metropolis, to Trapeza. He was succeeded by his son Epytus the second, who, it is said, was stricken with blindness for venturing into the temple of Neptune at Mantinea, and dying soon after left the crown to his son, Cypselus. This prince recovered for his grandson Epytus the kingdom of Mycenæ, which had been acquired, not by very direct means, by his father Cresphontes, who with his two eldest sons had been murdered, and the kingdom seized by an individual of the name of Polyphontes. The reigns of the four succeeding monarchs of Arcadia, whose names were Lajus, Bucalion, Phialius, and Simus, passed without any thing worthy of remark, and the last of them was succeeded by his son Pompus. With the assistance of the people of Ægina this prince opened a trade by land-carriage, from his inland towns to the port of Cyllene, to and from which the merchandize was conveyed on mules. So advantageous to his kingdom did this commerce prove, that in gratitude to those islanders, Pompus gave his son and successor the name of Æginetes. This last was succeeded by his son Polymestor, in whose days occurred a furious invasion of the Lacedæmonians, who assaulting Tegea received a repulse, in which even the Arcadian women assisted; and both the Lacedæmonians, and their king, Charilaus, were bound with the chains which they had brought for the Tegeans; however, Charilaus was soon released, on his promise confirmed by oath, that the Lacedæmonians should no more attack them. To Polymestor succeeded his brother Echmis, who assisted the Messenians, the old and constant allies of the Arcadians against the Lacedæmonians, and was succeeded by his own son Aristocrates, a wicked prince who was stoned to death by his subjects for committing a rape on a priestess of Diana at the

Agapenor.

Hippothous.

Epytus the 2nd.

Cypselus.

Lajus, Bucalion, Phialius, and Simus.

Pompus.

Æginetes.

B. C. 848. Polymestor.

very altar on which she attended. Of his son Hicetas, all that is known is, that he was the father of Aristocrates the second, the last of the line of Cypselus, who likewise was stoned to death by his own people, for treacherously betraying the Messenians to the Spartans. With whose death the Arcadians not content, cast his body out of their territories, and left it without burial. Nor do we hear any thing more of this people until after the close of the present period.

Elis.

In the history of the adjoining regions of Peloponnesus, that of Elis has already been traced to the abdication of the throne of it, by Ætolus, on his having the misfortune to kill a son of Jason. On his exile he was succeeded by Eleus, and the last by Augeas, of whom mention was before made, and the introduction of whom here, two generations after the Trojan war, when he who is stated to have cleansed his stables died before it, and he himself is represented to have been one of the Argonauts, is such an anachronism, as throws discredit on this portion of the history of Elis; the whole of which, therefore, shall be summed up, with stating, that after the return of the Heraclidæ, some generations seem to have passed without any occurrences of

B. C. 884.

moment until the reign of Iphitus, who revived the Olympic games, and was cotemporary with Lycurgus. During this period commenced that state which formed the beginning of the Achæan league, that afterwards became so famous in Greece. It appears to have arisen from a conquest made by the sons of Tisamenes, the son of Orestes, who having been expelled from Argos by the Dorians and descendants of Hercules, conquered the small region of Achaia, containing twelve cities, and after taking into confederacy some other Achæans, who had fled from Lacedæmon, formed a kind of aristocracy, under which the freedom of the cities was preserved, and into the league of which successively entered the Sicyonians, and all the other states, not only of Peloponnesus, but those beyond the Isthmus, and at length those of all Greece except the Lacedæmonians.

Corinth.

The only remaining state which now detains us in the peninsula, is Corinth, which after the death of Sisyphus was governed by his son Glaucus, who is said to have received Jason and Medea into Corinth when they had been expelled Thessaly by Acastus, the son

of Pelias, and the fable relating to whom may be seen in the note.* To Glaucus† succeeded Thoas, the son of Ornytion, from whom the crown descended to his son Demophon, his grandson Propidas, and his two great grandsons, Doridas and Hyanthidas. It was in the reign of these that the Dorians under Aletes, one of the Heraclidæ, invaded the kingdom, when their leader compelled the brothers to yield the crown to him. Yet a brave resistance was

* It is, that here Jason and his Colchian wife passed ten years; until Glaucus, by some called Creon, having married his daughter Glauce to Jason, the slighted sorceress Medea was so enraged, that she set the palace on fire, and murdering all the children she had had by Jason, fled to Athens.

† The story of Bellerophon makes so prominent a figure in Grecian fable, that the reader must not be left unacquainted with it. This hero was the son of Glaucus, who having committed homicide repaired to Argos to obtain expiation from Prœtus, at that time reigning there. But the queen of this monarch becoming enamoured with the stranger, and he not returning her advances, she preferred to her husband a false accusation of his attempting the very thing she had been solliciting of him. Prœtus crediting the charge sent Bellerophon to his father-in-law Jobates king of Lycia with a letter, begging him to punish him with death. Jobates, therefore, sent him to conquer an horrible monster called Chimæra; the forepart of the body of which was that of a lion, the middle that of a goat, and the hinder parts were those of a dragon, in which attempt Jobates was assured he must perish. But Minerva stood his friend, and by the help of the winged horse, Pegasus, he returned victorious. After this, Jobates sent him to subdue a neighbouring people, the Solymi, but here again he succeeded; and afterwards at the king's command conquered the Amazons. On his return from this third expedition he was assaulted by a party sent out against him by Jobates, but he destroyed all his assassins; and so satisfied the king of his innocence, that far from seeking any more to destroy him, he gave him his daughter in marriage, and having no male issue, appointed him his successor in the throne. It is added by some, that Bellerophon, proud of his achievements, attempted to fly to heaven on Pegasus, but Jupiter sent an insect, which stinging the horse, made him throw his rider down into the valley of Cilicia, where he died blind. This Chimæra has received various interpretations, one of a volcanic mountain (for it was said to breathe fire) of which the top was infested with lions, the middle frequented by goats, and the foot by serpents; another, of a pirate named Chimarras, who had painted on his ship a lion, goat, and a dragon; but of such explanations there is no end. The famous horse Pegasus must not, however, be dismissed without some further notice. He sprang, it seems, from the blood of Medusa, the Gorgon, and it is added by some, that instead of being stung, it was through fear that Bellerophon fell from him, when the horse flew up to the sky, and was metamorphosed into the constellation that bears his name.

CHAPTER V. FOURTH PERIOD

made by the Corinthians, for whom unhappily Aletes and his Dorians proved too strong, and at length obtained undisturbed possession of the kingdom. It afterwards continued in his descendants for nine generations, when the then prince, Telestes, being very young at the death of his father Aristomedes, Agemon the uncle to whose care he had been left, ascended the throne himself, and not only held it for sixteen years, but left it to his own son Alexander, who reigned no less than twenty-six; but was at last killed by Telestes, who then took possession of his right, and enjoyed it until he himself fell by the assault of a faction. Immediately after which commenced the aristocratical government under annual prytanes. Nor is there any other circumstances in the story of this state during the present, or indeed, the succeeding period, but what will appear in the history of other parts of Greece.

Here, then, quitting for the present the peninsula, let the reader's attention return to Attica, which we left on the expulsion of Theseus.

Attica.

Mnestheus.

Mnestheus, whose hereditary claim to the Attic diadem as grandson to Erectheus the sixth king of Athens was better founded than that of his immediate predecessor, having by the assistance already stated got possession of it, reigned twenty-four years; but being slain, it is said, at the siege of Troy, the crown returned to the House of Ægeus,

Demophoon.

and Demophoon, one of the sons of Theseus, succeeded to the throne of Athens. In his reign was instituted the court of the Ephetæ, consisting at first of fifty Athenians, and as many Argives, for the

Oxyntes.

trying of murderers. Demophoon was succeeded by Oxyntes, whether his brother or his son is uncertain, who reigned twelve years,

Aphydas.

and was succeeded by his own son Aphydas, who ere he had reigned

Thymœtes.

one year, was murdered by his illegitimate brother, Thymoetes; who after a reign of eight years, was deposed by the Athenians in favour

Melanthus.

of a Messenian of braver, though, perhaps, not much honester character than himself. This man reigned thirty-seven years, and

Codrus.

left his kingdom to his son Codrus, who has justly become celebrated for devoting his life to secure the victory to his country: a meritorious deed, which made an impression so deep on the minds of his subjects, that they deemed no one worthy to reign after so magnanimous a prince, and therefore conferred the government of the state on

elective magistrates under the title of archons, that is, rulers: and chose Medon, the eldest son of Codrus, for that new dignity; after whom all the archons that succeeded him, were surnamed Medontidæ; under which government of perpetual archons of the family of Codrus, the Athenians continued more than two hundred years.

Perpetual Archons.

At the time of the first establishment of this new form of government, the country of Attica was so full of people, that it became requisite to diminish the redundant population by sending out colonies. And the very first of these was conducted by the brothers of Medon, with whom embarked a mixed company of Athenians, Ionians, and Thebans, who sailing to Asia Minor founded Ephesus and eleven other cities, as has been already noticed in the history of Ionia. Barren of events was the period during which the perpetual archons ruled. But at the end of the government of the thirteenth of these magistrates, named Alcmæon, the duration of this authority was reduced to ten years; and in about seventy more the Athenians decreed, that for the future the archons should be annually elected from among the citizens most considerable for birth, wealth, and influence; and be, too, nine in number. The first of these nine bore specifically the title of archon, while the second and third were distinguished by other titles peculiar to themselves: though that of lawgiver, to which alone the six last were entitled, was common unto them all. From the circumstance of the Athenians having at this period no written laws, the archons, who were chosen from the nobility, derived no small power; as all causes came before them, and their decisions were formed on their own sentiments. Hence the nobility were enabled to defeat the attempts of the people to get all the power of the state into their hands. But when the deficiency of fixed laws by which to judge began to be felt and understood, the people earnestly called for them; and Draco was selected by the nobility as the properest person to undertake the compilation of a code of statutes. This is the lawgiver, who, though characterized by the ancients as endued with eminent qualities, as learned, virtuous, and a true lover of his country, has been branded as having written his laws in blood. Yet he seems to have proceeded to the severity he did, from the very high estimation in which he held the security

A colony migrates from Athens to Asia Minor.

Decennial archons. B. C. 754.

Annual archons. B. C. 684.

B. C. 614. Draco forms a code of laws.

CHAPTER V. FOURTH PERIOD

of the persons and the property of the subjects of the state. The corrupt manners and vicious principles then prevalent among the inhabitants of Attica appeared to require very strong measures to repress them: hence most probably a man who bore himself a character highly respected, was induced to enact statutes so severe, that in a short time they fell into neglect, and the Athenians stood more in need of laws than they had ever stood in need of Draco's.

Which fall into disuse.

The next event worthy of remark in the history of Athens, is a war with the Mytilenæans for the port and city of Sigeium; which was concluded by the mediation of Periander the tyrant of Corinth, who adjudged the contested place to the Athenians. It is said, that in a single combat which took place during this war, Pittacus, celebrated as one of the seven wise men of Greece, fighting on the side of the Asiatics, craftily introduced the use of the net, which was afterwards employed by some of the Roman gladiators, and by means of it slew his antagonist Phrynon, the commander of the Athenians. Though the nobility of Attica had been obliged to submit to the change made in the government of the country, they did not relinquish all attempts at the recovery of their power. Within a few years after the war just mentioned, Cylon, a man of very ancient family, put himself at the head of a party with intent to seize the supreme power; but was defeated in his purpose, and compelled to flee. When the vengeance wreaked on his partizans, who had taken refuge in the temple of Minerva, was deemed the cause of the ills that affected the republick: an opinion which produced no small effect on so superstitious a people as the Athenians, inducing them to send to Crete for a man of the name of Epimenides to teach them how to expiate their profanation, and purify their city. In the meantime the Megarensians having expelled the Athenians from the island of Salamis, and the losses which these last experienced in fruitless endeavours to recover it, having been very severe, a law was passed, making it a capital offence to propose any more the recovery of that island; when an individual of the name of Solon, of very noble birth, being lineally descended from Codrus, but of little wealth, vexed at the disgrace which his country suffered by being vanquished by the Megarensians, assuming the disguise of pretended insanity,

Cylon attempts to seize the supreme power. B. C. 600.

rushed forth into the city, and mounting the stool used by the publick crier, repeated to the assembled multitude with great vehemence, an elegy, which he had previously composed, with a view of exciting the people to the recovery of Salamis; and in this, with the assistance of Pisistratus, who was nearly related to him, he succeeded; and the expedition, in which both these great men are stated to have born a part, was dispatched, and the island recovered. This, however, led to a war of various fortune with the Megarensians; when the subject of it was at last referred to the decision of the Lacedæmonians; who appointed five commissioners to hear the parties, before whom Solon pleaded so effectually the cause of his country, that Salamis was adjudged to the Athenians. After this Solon ingratiated himself still more with his countrymen by his conduct in a sacred war carried on against the Cirrhæans, who had laid siege to the city of Delphi, with intent to plunder the temple of Apollo, and which by his counsel was brought to a successfull conclusion. Differences among the people afterwards running high as to the method to be taken for mending the constitution, the eyes of all were turned on Solon; and much was he solicited to assume the government of the country. This, however, he refused; and when unanimously chosen archon, the changes which he did introduce were particularly moderate, he leaving unaltered whatever he found tolerably good, while he took great pains to explain the reason of every change which he did make. Still the steps which he took to relieve the poorer citizens from the great weight of debt with which they were oppressed, diminished for some time his popularity. But the generality of his countrymen soon became so sensible of the benefit of his measures, that he was unanimously chosen legislator of Athens, with power to make laws, and model their constitution as might seem expedient to him. Having this authority conferred on him, he abrogated all the laws of Draco, except those by which murderers were punished; thus preventing the mischief of which there is always danger from obsolete laws. He then brought forward a code that was so highly esteemed, that it was afterwards made the basis of the Roman laws; and so may, from the prevalence of this in Europe under the name of the civil law, be said to continue in force to the present day. As

Salamis recovered by the Athenians.

Solon archon, B. C. 594.

Legislates for Athens.

CHAPTER V. FOURTH PERIOD

to the form of the republick, he restored the court of the Areopagus to its former supremacy; but enacted, that no one should be a member of it, who had not served the office of archon; thus securing to it the highest respect. And, though he appointed the assembly of the people for the court of dernier resort, yet by instituting a senate consisting of four hundred members, who previously digested every thing that was to be brought before the people, he in some measure obviated the mischief necessarily attached to the authority of popular assemblies. The number of Athenian citizens being very disproportionate to that of the whole population of the city, caused an high value to be set on the distinct privileges of the former; and there was a law made by Solon to mark more strongly the political inferiority of slaves, which cannot be particularized, but which reflected the deepest disgrace both on the legislator, and on the country, for which it was thought necessary to be made. This blot overlooked, which, it must be acknowledged, Solon had only in common with the generality of idolaters, he certainly was a very eminent character both for conduct and abilities. After having published his laws he sat out on distant travel, to avoid, it is stated, hearing the comments or complaints which the discontented or the foolish might make against them.

Solon leaves Athens to travel.

When Solon had thus left the country, Athens became again distracted by factions, and at the head of that which consisted of the poorest people Pisistratus placed himself, under the pretext generally assumed by those demagogues who wish to establish tyranny in their own persons, that of protecting them from the tyranny of others; and though the laws of Solon were observed, the people appeared uneasy. In the mean time that great man returned, and was solicited to resume his former authority, but declined it; endeavouring at the same time to prevail on the chiefs of the several factions not to prefer their private interest to the publick good. Of all Pisistratus appeared to feel the most from his discourses. But the discerning lawgiver penetrated his design in seeking popularity by every means, and first apprized himself of what he discerned, and then warned others of it. In the days now spoken of, Thespis, the reputed inventor of tragedy, introduced or improved it at Athens to the great delight of

Solon returns.

B. C. 560.

that people.* But Solon was offended at the falsities which he introduced, fearing that the habit of making use of them should spread itself into more serious affairs.

Pisistratus now seeing things ripe for the execution of his project, drove one day into the market-place wounded and lashing his mules, as fleeing from an enemy, and exhibiting his bleeding body besought the people's protection from that persecution, which, he said, he had incurred by his devotion to their interest. A general assembly being immediately called, and it being proposed, that Pisistratus should have a guard, though Solon protested against such a novelty, and suggested what might be the consequences of it, the motion was carried. With this guard Pisistratus soon contrived to invest himself with the sovereignty. In consequence of which, Solon, it is said, left his country again, and though earnestly solicited by the tyrant, who made no alteration in his laws, to return, died in foreign land. The history of the Athenians being thus brought to the close of the fourth period particularized, must here be suspended; the remainder of the continent of Greece affords little worthy of remark during the same time.

Pisistratus obtains a guard, and seizes the sovereignty.

In Bœotia, whether Thebes was destroyed by the confederacy called the Epigeni or not remains undetermined; after the Trojan war, however, it is said, that Tesamenes, a grandson of Polynices, reigned peaceably, and was succeeded by his son Autesion, who was compelled by insanity to retire from the throne. After whose retreat the Thebans raised to the throne Damasichthon, a grandson of Peneleus, whom Homer mentions as commanding the Bœotians in the Trojan war. Damasichthon was succeeded by his son Ptolomeus; and this last by Xanthus; after whose death the Thebans came to the resolution of establishing a republican government, the most material incidents which occurred under which appear in the

History of Bœotia resumed.

Tesamenes.

Autesion.

Damasichthon.

Ptolomeus.

Xanthus.

The regal government abolished.

* These early attempts of Thespis at what has since been the source of so much usefull amusement, and given rise to so many noble compositions, were very rude and imperfect. He went from town to town upon a cart, on which was erected a temporary stage, where two actors, whose faces were daubed with the lees of wine, entertained the audience with choral songs, &c.

CHAPTER V. FOURTH PERIOD

history of those two states, which from this time to the establishment of the Macedonian power did in fact divide Greece between them, the Lacedæmonians and the Athenians. The same observation will hold good with regard to the other provinces of Græcia Propria, which will no more require separate attention, nor need at present detain us from proceeding in our review to Epirus, of which the same may be repeated, and from thence to Thessaly; the story of which, after the tale of the expedition to Colchis, proceeds to state, that after the death of Æson, the father of Jason, and Pelias the brother of the former, Acastus the son of Pelias ascended the throne of Thessaly, and is spoken of only for being a great hunter, and having the misfortune of being linked to an incontinent wife, through whose intrigues he was led to assault Peleus the son of Cacus, and in the contest which ensued lost his own life. The next Thessalian prince was Achilles, the reputed son of Peleus and Thetis a sea goddess, but it was of one only of the four provinces of Thessaly, Pthya, that he was king; the fable concerning whom is so well known to all the readers of Homer's Iliad, (and who in these days has not read it?) that it is superfluous to repeat it. The two most memorable things since recorded of the Thessalians are, their expulsion of the Bœotians from Arne, a small territory in Thessaly, and their constant wars with the Phocians. The former of these happened sixty years after the fall of Troy, and the expelled people possessed themselves of the region then called Cadmeis, giving it from themselves the name of Bœotia.

Epirus.

Thessaly.

Acastus reigns.

Achilles.

Macedonia.

The history of Macedonia begins to assume a regular form under the reign of Caranus, an Argive by birth, and said to be a descendant from Hercules through his son Temenus. Why Caranus quitted his native country is not recorded, but it appears, that he did so at the head of a considerable body of Greeks, and, as usual in such cases, consulted an oracle on the course he should take, when he was told to settle as he should be directed by the goats. Proceeding forward he entered Macedonia in the province of Æmathia, then a small kingdom, having Edessa for its capital. A sudden storm arising, Caranus observed a flock of goats running for shelter to the city; and, recollecting the oracle, commanded his men to follow them, and

entering the city by surprize, seized that, and afterwards the kingdom. In gratitude to his conductors he changed the name of the place into Ægea, and called his people Ægeates, and adopted the figure of a goat for his standard; a particular in the history of Macedonia, which, whether it commenced in this or any other way, well deserves the recollection of the reader. At this time Telegonus, one of the heroes of the Trojan war, governed Pæonia, and other little princes the several regions of which Macedonia is composed. To Caranus* succeeded his son Cœnus, who left his throne to his son Thurimas, it appears, about the year before our æra seven hundred and thirty nine, which disagrees, however, with the computation by Olympiads, yet in no material sum of years. Forty-five years is this prince said to have worn the diadem, and then to have transmitted it to his son, Perdiccas. This proved a monarch of great ability and success. At the expence of his neighbours he extended his dominions, and did so much that fiction has by exaggeration rather thrown his achievements into obscurity. To him succeeded his son Argæus, a prince of great affability and goodness, securing the affection of his people, and reigning with both tranquillity and applause. The Illyrians invading Macedonia with all the ferocity of barbarians, Argæus, whose wisdom and valour were not inferior to his mildness, circumvented them by a stratagem, and put them all to the sword. On his death he left the kingdom to Philip. Of the transactions of his reign little is handed down to us, but he is represented as good and valiant, and having fought courageously in

Caranus seizes the city of Edessa, and kingdom of Æmathia. B. C. 814.

Cœnus. B. C. 786.

Thurimas. B. C. 739.

Perdiccas.

Argæus.

Philip.

* Of this monarch an anecdote is preserved that seems worthy of being repeated, not only on account of the good sense of the maxim which it inculcates, but because it tends to throw light on a part of the conduct of a distant successor of his. Among other princes against whom he turned his arms was Cissæus, sovereign of a small territory south of Ægea; on the conquest of whose country, Caranus erected a trophy in it, but a lion coming out of a forest in the vicinity of Olympus, destroyed it, which the conquerour interpreted as a caution from heaven not to irritate his neighbours by monuments to their shame; and thence made it a rule to himself, and left it as an inviolable maxim of state to his successors, never to treat any vanquished people as enemies, but to receive them immediately into their protection, as if they had been born their subjects.

CHAPTER V. FOURTH PERIOD

defence of himself and his people against the Illyrians, he was by them slain in battle, and the crown devolved on his son, an infant in his cradle. This infant, who was named Æropas, had his dominions ravaged by the Thracians and Illyrians, who succeeded in their engagements with his subjects, until these last, irritated by their sufferings, and ascribing their want of success to the absence of their king, caused the infant Æropas to be carried into the midst of the battle in his cradle; and then, whether encouraged by his presence, or disdaining to leave the child in danger, they fought so resolutely, that they entirely defeated the Illyrians. Of the subsequent fortunes of a prince whose reign commenced with success so singular, history says not any thing, but that, after a reign of forty years, he vacated the throne by death, leaving his dominions to his son Alcetas. Who seems rather to have endeavoured to preserve his dominions in peace, than to extend them, and whose reign brings us to the close of the present period. And here, too, concludes our review of the history of the continent of Greece, whence we must pass to the resumption of that of the islands inhabited by the same people.

Æropas.

Alcetas.

Crete.

The story of Crete was suspended at the death of Minos. To that far famed monarch succeeded his son Deucalion; who renewed the ancient alliance between his country and the Athenians, giving his sister, Phædra, in marriage to Theseus. After Deucalion his brother Creteus, or as termed by others Catreus, ascended the throne, who died accidentally by the hands of his own son, who banished himself on being warned by an oracle that he should certainly kill his father. And if the various tales of this kind with which we meet in history, do not prove the veracity of the reporters, they at least demonstrate the very strong impression prevalent among the sons of men, that human caution and contrivance are totally inefficient to avert the sentence which heaven has once pronounced. To this monarch succeeded his nephew the son of Deucalion, Idomeneus, who is mentioned by Homer, and of whose end inconsistent accounts are given. But he is said to have been succeeded by another of that poet's heroes, Meriones. After whom neither the achievements nor the names of any Cretan kings are mentioned until that of Etearchus, who is supposed to have been a descendant of Minos, and in whom the monarchical government of

Deucalion reigns.

Creteus or Catreus.

Idomeneus.

Meriones.

Etearchus. Regal government ceases.

Crete ended. But from what cause or by what means this revolution, by which it was converted into a republican constitution, took place, is no where recorded. The form adopted by the people, however, was that of a senate, which possessed the principal power; yet the resolutions of this body received confirmation by the suffrages of a board of magistrates, to a place at which the lowest of the populace were eligible, and from which the vacancies in the senate were filled up. Under this government the island continued harrassed with perpetual dissentions and civil wars until beyond that period of time, which is now under our review.

Cyprus.

To what was said of the island of Cyprus during the last period, there is now only to be added, that the principal kingdom in it, that of Salamis, is said to have been founded by Teucer, the brother of Ajax Telamon, who was by his father banished from the island of Salamis, where that king reigned, for not having revenged his brother's death; and the speech ascribed to whom on his departure from his native land by the elegant Horace, no reader who has once perused it can have forgotten; and that this with the rest was subdued by the forces of Cyrus, without leaving any subject for history, previous to the time of the return of the Jews from Babylon.

The kingdom of Salamis founded by Teucer.

Rhodes.

In Rhodes, it is said, that the grandson of Minos, already mentioned as retiring from Crete lest he should kill his father Catreus, and whose name was Althæmenes, did, with many Cretans, settle at Camirus; the inhabitants of which city shewed him great honour, and admitted his followers to all the privileges of the ancient proprietors. But his father, Catreus, being extremely fond of this his only son, came to Rhodes to carry him back to Crete, and landing in the night with a numerous attendance, the Rhodians, alarmed at such an occurrence in a sea where piracy has ever been prevalent, attacked the strangers, and in this conflict he was killed by his own son. Such was the concern of Althæmenes for this misfortune, that he thenceforward avoided company, and wandering in solitudes, at length died of grief. Immediately after this must it have occurred, if it ever came to pass, that Tlepolemus the son of Hercules having conducted a colony to Rhodes, was created king of the whole island, whose reign was signalized by justice. After the Trojan war the

Tlepolemus made king of the island.

CHAPTER V. FOURTH PERIOD

Dorians possessed themselves of the best part of the island, driving out the ancient proprietors, whence the inhabitants of Rhodes used the Doric dialect. When Tlepolemus went to the Trojan war, he left the government of his kingdom to Butas, who arrived with him in the island. After the decease of Tlepolemus a sovereign of the name of Doricus is supposed to have reigned, and then Damagetus his son, who married the third daughter of Aristomenes the Messenian. Which, if Doricus succeeded immediately after the Trojan war, in which Tlepolemus fell, will assign to the former a reign of the tolerable duration of upwards of two hundred years, even placing that war where the æra of it ought to be placed, within our present period. An absurd consequence, not discerned by the compilers of the Universal History; though according to the system of chronology which they have followed, Troy fell above three hundred years earlier, and consequently Doricus must have been blessed with between five and six hundred years of life. After this observation the reader will scarcely be surprized, at the mention of some difficulty in determining where in this line of kings the end of the period is to be placed. Yet as Cleobulus was counted among the seven wise men of Greece, and lived to the age of seventy, if the Rhodian history be suspended at the end of his reign, we shall come as near the truth as circumstances will permit. Of the princes then mentioned previous to this epoch, Damagetus the first, had by the daughter of the great Aristomenes, a son named Diagoras, who succeeded him in the kingdom, and acquired such fame for his equity that the princes who followed were in compliment to him all called Diagoridæ. Of the reign of Evagoras no account remains. Cleobulus travelled into Egypt, where he studied philosophy, and on his return met with great esteem from both his own countrymen and all the Greeks, and on his decease left his kingdom to his daughter Cleobulina, whose disposal of it will be hereafter stated.

Doricus.

Damagetus.

Diagoras.

Evagoras.

Cleobulus.

Eubœa.

The island taken next in our review was Eubœa, and the history of it was suspended at the mention of the banishment of Elephenor, the son of Chalcodon, for accidentally slaying his grandfather. That unfortunate but guiltless prince, is said to have convinced his countrymen of his innocence, as they were preparing for the Trojan war,

when they gave him the command of their forces. In this war, according to Homer, after proofs of great valour Elephenor was slain by Agenor. After the destruction of Troy the Abantes or Eubœans, on their return joined a body of Locrians, and taking possession of a part of the country near the Ceraunian mountains built a city there. For the inhabitants of Eubœa, itself, some state, that in the room of Elephenor, they placed Nauplius, the father of Palamedes, on the throne. Others think, that immediately after the Trojan war, they formed themselves into one or more republicks; when no transactions among them are recorded until after the close of this period.

Of the smaller Grecian islands all the notice has already been taken that can in this abridged work be given them, and therefore, the countries to the north east of Greece, which at this period yield any materials for history, but have not yet been considered, must next be attended to, and with these the ensuing Chapter shall commence.

CHAPTER VI.

Thrace described—the Character, Religion, and Customs of its Inhabitants—their ancient Kings—History of Italy resumed—Origin of Rome as far as known—its History pursued to the end of the period—Notice of the settlements of the family of Gomer.

CHAPTER VI. FOURTH PERIOD

Thrace described. Situation.

THRACE, which lies to the east of Macedonia, is bounded on the north by Mount Hæmus, on the south by the Ægæan sea, the Hellespont, and the Propontis, and on the east by the Euxine, having besides a part of Macedon, a portion of the mountainous chain called Hæmus, with a part of Mœsia to the west. It seems

First inhabitants.

to have been early inhabited by the family of Thiras, the son of Japhet, being originally called from him Thiras, softened into Thiracia and contracted into Thracia. Like other parts of the globe it was at first divided into small kingdoms, no transactions among which worthy of notice are recorded, until it began to receive

Climate.

colonies from more civilized countries. The inland parts of this

Fertility.

region were spoken of by the ancients as very cold and barren, the snow lying on the mountains the greater part of the year; but the maritime provinces as productive of all sorts of grain, and necessaries of life, and altogether so pleasant as to be comparable to the most

Mountains.

fertile and agreeable regions of Asia. The highest of all the mountains of this country is Hæmus, which separates it from the Lower Mœsia. Next to this ranks that which poetical fable has made

Rivers.

famous for the fate of Orpheus, Rhodope. Pangæus fills up part of the line of separation between Thrace and Macedon. The rivers of note are the Hebrus, which springs from Mount Hæmus,

and discharges itself by two mouths into the Ægean sea, opposite to the isle of Samothrace. The Strymon, which rises on Mount Pangæus, and falls into the same sea between Amphipolis and Oesyma. The Nestus or Nessus, springing from Mount Rhodope, and flowing into the sea over against the island of Thasus. The Melos and the Panysus, the first emptying itself into the Ægean, and the last into the Euxine sea. The Thracian Chersonesus is a peninsula, enclosed on the west and north-west by the gulf of Melas, on the east by the Propontis and Hellespont, and on the south by the last and the Ægean sea; being on the north joined to the continent by a neck of land about four miles and a half wide.

The Chersonesus.

The ancient Thracians are represented as brave and warlike, but savage as uncivilized nations in general. In religion they differed little from their Macedonian neighbours; and in their customs resembled other barbarians.* Among one mountainous tribe it was a custom, as each man had several wives, for them on his death to contend warmly, who should be accounted his best beloved, and she who vindicated to herself this honour, after having received great applauses from those of both sexes, was by her own nearest relations slain on the grave, and buried in the tomb of her husband. The Thracians, in general, were wont to sell their children, and to take no care of their daughters; yet they kept a strict guard over their wives, and purchased them of their relations at high prices. To be marked on the forehead (what among modern savages perhaps is termed being tattooed) was honourable, and a man without such marks was deemed ignoble. Idleness was considered an appendix of greatness; husbandry was viewed as unbecoming, and to subsist by war and rapine highly glorious. The funerals of eminent persons among them so far differed from what has been stated as taking place at those of the generality, that the dead body

Thracian character, religion, and customs.

* One very uncommon is mentioned, which seems to have in it more of philosophy than barbarism. When a child was born, his relations sitting round him in a circle deplored his condition, on account of the evils which he must suffer, in the course of his life, enumerating the various calamities incident to the human race; but when any one died, they interred him with great rejoicing, repeating the miseries which he had exchanged for complete happiness.

CHAPTER VI. FOURTH PERIOD

was exposed to publick view for three days, during which they performed their lamentations, and sacrificed to the infernal gods various animals. When the sacrifices were completed, they either burned or buried the body, and having thrown a mound of earth over the grave, they applied themselves to feasting and the celebration of combats and sports round the place. The ancient Bysantium, the present city of Constantinople, is said to have been founded by one Bysas, at the head of a colony of Greeks, before the period assigned to the Argonautic expedition. The names of some of the princes of one of their tribes, the Edones (among whom Thamyris, the renowned musician,* is said to have been born) are mentioned by the Greek and Roman writers, which are these, Dryas, Lycurgus, Dryas the second, and Pittacus; the last of which reigned later than our present period. Among the Pieres, too, originally a Macedonian tribe, are said to have reigned an Atlas, a Tharops, and an Œager, who is said to have been the father of Orpheus.† In the Chersonesus

Ancient kings.

* He is stated to have been the disciple of Linus, and cotemporary with Orpheus, and so eminent for his skill in musick, that he is fabled to have challenged the Muses themselves, who accepted his challenge, and covenanted with him, that the party conquered should be entirely at the disposal of his victorious adversary. He was vanquished, and the Muses (Tantæ ne animis cælestibus Iræ?) deprived him of his eye-sight and his melodious voice, and broke his lyre.

† Of this celebrated character, Grecian Fable reports, that he touched his lyre with an hand so masterly, that even the most rapid rivers ceased to flow, the beasts of the forests forgot their wildness, and the mountains moved to listen to his song. He married a nymph named Eurydice, who fleeing from one who pursued her, was mortally bit by a serpent in the foot. So severely was Orpheus grieved at the loss of her, that he determined to recover her, or perish in the attempt. With his lyre in his hand he entered the infernal regions, and gained an easy admission to the palace of Pluto. That king of hell was charmed with the melody of his strains, and according to the elegant phraseology of the poets, the wheel of Ixion stopt, the stone of Sisyphus stood still, Tantalus forgot his thirst, and even the furies relented. Pluto and his queen were affected at the sorrow of the musician, and consented to restore Eurydice to him, on condition that he forbore looking back at her till he had come to the extreme borders of hell. Orpheus gladly accepted the condition, and was already in sight of the upper regions, when he could no longer refrain from taking a glance of his but half-regained Eurydice. He saw her, but she instantly vanished from his eyes. He attempted to follow her, but was denied a second admission; and the only consolation that remained to him, was to soothe his grief

kings as early as this period are mentioned. The first of these, Polymnestor, married Ilione the daughter of Priam, king of Troy; and was accused of treacherously murdering Polydorus, one of Priam's sons, after the fall of that city. Two others, Eusorus and Acamas, are mentioned by Homer as allies of the Trojans. Little else is delivered down of Thrace previous to the reign of Cyrus. Yet from it Greece derived some of its population, and no inconsiderable portion of its civilization; since Linus, Orpheus, Musæus, Thamyris, and Eumolpus, by their eloquence and musick first prevailed on the Greeks to exchange their savage for a social life, and to cultivate those arts, their improvements in which afterwards entitled them to that high rank which they bore among polished nations.

Greece partly civilized by Thracians.

Having thus carried our review as far eastward as the scanty materials for history in this period will justify, deferring all account of the nations, however numerous and widely spread, which wandered over the vast regions of the north until their intercourse with civilized society offers them to our notice, and calls on us to investigate their origin and early transactions, let us now turn our researches westward, and resume the story of Italy.

History of Italy resumed.

To preserve the connection of it the better, the history of the two leading nations in this country prior to the extension of the Roman dominion, has already been brought down far beyond the close of the last period, even to their merging in the Romans; of which people the specifick history must now be commenced. The obscurity and uncertainty in which the origin of the Roman state is enveloped, have been already noticed. The derivation in which the Romans themselves seem most to have gloried is that from Troy. But the reality of this is rendered very doubtfull, by the suspicions started of such a war as that of Troy not having occurred. Still there might

---

with his lyre in grottoes or on the mountains. He totally separated himself from human society; yet unhappily in his rambles fell in with some Thracian bacchanals, who, provoked at his apparent intrusion into their orgies, attacked and tore him to pieces, throwing his head into the Hebrus, down which it floated into the Ægean Sea, still articulating the name of Eurydice. Such is the story of Orpheus, whose very existence, it is said, was denied by no undiscerning judge, Aristotle; yet the fable is amusing.

CHAPTER VI. FOURTH PERIOD

have arrived in Italy from Phrygia a leader of a colony, whose name was Æneas; and of such a one some relicks might have existed in the Greek islands and in Epirus. But if, from the attempts made to impose on modern antiquaries, we may infer the practice of similar endeavours on the ancient, all the testimony in favour of this Trojan hero is slight indeed. It is, however, of little importance whether the Julian or any other Roman family came originally from Phrygia; nor is it of much greater who first gave a name to the scattered huts raised on Mount Palatine. And, therefore, having no better to accept instead of it, we may, though with much reason to suspect it, yet with not sufficient proof of its entire falsehood absolutely to reject it, proceed with the popular tale. The two grandsons of Numitor, then, listening to the advice which he has been already stated to have given them, to found a new city, proceeded with his assistance, and accompanied by their own particular followers, together, it is said, with some of the best families of Alba, to lay the foundation of that which was in time to become the metropolis of the world. The place selected for this was some land near the Tyber given them by the king; and the number of colonists appearing too small for the commencement of such a settlement as they projected, the two brothers contrived to add to it the inhabitants of two small towns in the neighbourhood, Pallantium and Saturnia. The men who were to be employed in preparing for the erection of the new city, were divided into two companies, one under the command of each brother; when considerable jealousy quickly made its appearance between the two parties, in a dispute who should determine the exact site of it; and Romulus having been guilty of a deception to secure that honour to himself, the contention between the brothers and their separate adherents came at length to blows; when Remus fell, as it was commonly reported, by the hand of the unprincipled Romulus; who having thus got rid of his competitor for fame proceeded to build the city from himself called Rome. Still this account of the origin of the renowned capital which so long ruled the world, seems not worthy of being implicitly relied on; since it has been ascribed to various others, while that account which attributes the foundation of it to the Greeks, is in some measure supported by that being

Descent of the Romans from the Trojans not certain.

Popular account of the origin of Rome:

not to be implicitly relied on.

evidently the language whence was derived its name, which itself imports strength; the very property for which the præpollent empire of which it afterwards became the head, was especially noted in both the revelations concerning the succession of the leading kingdoms on the earth made to the prophet Daniel. Neither is the precise time of the foundation of Rome much less controverted than its founder. It seems, however, to have taken place about the middle of the eighth century before our æra. At that time Romulus is said to have commenced on Mount Palatine, with many superstitious ceremonies, the erection of his new city; which at first consisted of about a thousand huts irregularly placed. After the completion of the buildings of this settlement, the determination of its form of government was referred to the inhabitants, when they declared Romulus king. On this the new monarch assumed an habit of distinction, and borrowed from the Hetrurians the custom of having twelve officers precede him, each carrying an axe tied up in a bundle of rods; so that these lictors, for such was the name of the officers, were ever prepared to execute either a capital, or any less penal sentence pronounced by the sovereign; an imposing attendance, which was continued under the consular government, and in the freest days of the republick. He next proceeded to arrange his subjects in three tribes, which at first consisted of eleven hundred men each. These were severally subdivided into ten curiæ, and these last into ten decuriæ, each of them under proper officers, denominated tribunes, curiones, and decuriones. After this the attention of Romulus was turned to the division of his territory; which he divided as its inhabitants into three parts; but these were not equal. One was dedicated to the support of religious service, another was set apart for the royal revenue and the expences of the government, and the third, which was the most extensive, was divided among the thirty curiæ. The next measure adopted by Romulus was the introduction of a distinction among his people as to birth and dignity, by dividing them into patricians and plebeians. To the first he assigned the care of the rites and ceremonies of religion and all dignities both military and civil, while the cultivation of the land, the exercise of trades, and the pursuit of commerce were devolved on the

Signification of its name.

Rome founded. B. C. 753.

Romulus chosen king.

Regulations introduced by him for the government:

for the revenue.

Romulus divides the citizens into patricians and plebeians.

CHAPTER VI. FOURTH PERIOD

last. But here to secure the inferior ranks from oppression was introduced a very particular institution, through which it might have been expected, that the patricians and plebeians would have been holden in stricter concord, than it appears from their history they really were. Every plebeian was allowed to choose a patron from among the patricians, who was to assist him both with his interest and substance, and to defend him from the oppression of his superiors; to be both his adviser and advocate in legal matters, and to protect him as his offspring. While, on the other hand, the clients were bound on some occasions to assist the patrons with money, to ransom them if taken captive in war, to contribute to the marriage portion of their daughters, and to the expences of their publick employments. Thus united, these parties were never to accuse or bear witness against each other, under the penalty of being deemed guilty of treason, and becoming liable to death from any one who should choose to inflict it.

Relation of patron and client.

The above-mentioned regulations being established, Romulus next thought of the appointment of more particular departments. He directed each tribe and each curia to elect three patricians for senators, he himself likewise naming one, who was termed the prince of the senate, and completed the number of an hundred,* and the descendants of these became the prime nobility of Rome, and have by some been deemed the only patricians. He then proceeded to raise a guard for himself, directing for that purpose each curia to send him ten men from among themselves. Of these he formed a body of dragoons, to which from the rapidity of their motions he gave the name of Celeres. In settling the privileges of the several orders of his state, Romulus is reported to have paid great attention to the aggregate power of the community; leaving to the body of the people the election of the magistrates, the enaction of laws, and the power of deciding on any war which the king should propose: though to ratify these determinations of the people the approbation of the senate was made requisite. Neither did he omit to introduce

Institution of the senate.

Other regulations:

military,

civil,

* These were called Fathers, either on account of their age, or of their fatherly care of their fellow citizens.

into his new city some regulations respecting religion. He instituted an order of priests, who were to hold their offices for life, and to be exempt from civil contributions and from military service. Each curia was to have a several temple and idols, and he appointed certain festivals when the people were to feast in common upon the sacrifices; and left to each curia the free election of their priests and augurs and aruspices.

The prominent figure which Rome has since made in the history of the globe has formed the inducement to dwell thus particularly on the commencement of that eminent state; on subsequent circumstances relating to it, it will be necessary to be more concise. Romulus, then, to augment the number of his subjects, opened on an adjoining hill, on which the capitol was afterwards built, an asylum for every kind of fugitive, whether he became so from distress or from crime; and in time enlarging his city brought this hill within the walls of it, and reduced under the civil laws the lawless rabble which was collected there. But as females were wanting to this number of inhabitants, he caused to be proclaimed around the adjoining country a festival, to be celebrated with publick games: which naturally enough produced the attendance of a considerable number of women; when these unsuspecting visitants were seized on by the Roman youth, and forcibly carried off from their parents, and without further violence kept until the next day, and then by Romulus's direction married to an equal number of his subjects. This violence having been offered to the women of that nation principally has given cause to the transaction being termed the rape of the Sabine virgins. In the wars which arose in consequence of it, Romulus was at first very successfull; and by razing the towns which he vanquished, and transplanting their inhabitants to Rome, increased the number of his own citizens. But at last the contest he had with the Sabines themselves was so severe as to render doubtfull the event of it, when (probably to the great satisfaction of both armies,) the women themselves who had been carried off interposed, and prevailed on the two nations to agree on a peace. In consequence of this pacification Titus Tatius the Sabine king and his people united themselves with the Romans, when the two kings reigned jointly; and the Roman

An asylum opened.

Rape of the Sabines.

Sabines and Romans united.

CHAPTER VI. FOURTH PERIOD

senate was enlarged with an equal number of Sabines: and as Rome drew its name from Romulus, so it was agreed, that the people should be called Quirites, from a Sabine term conjectured to signify a deity of war.* The two kings reigned in great harmony for five years. At length Tatius was assassinated in Lavinium, and honourably interred by Romulus. This monarch was in his succeeding wars uniformly prosperous, enlarging both the extent of his dominions, and the number of his subjects. During the concluding years of his life Romulus was employed chiefly in legislating for his people; but becoming less attentive to his senate, assembling them only for form's sake, and venturing to pursue measures of his own without their consent, they conspired against him, and seizing a favourable opportunity so dispatched him, that his body was never more seen. This happened in the thirty-seventh year of his reign.

Romulus slain by a conspiracy. B. C. 717.

After an interregnum of a year, the vacant throne was filled by the election of a Sabine of the name of Numa Pompilius; a man of retired life, who had applied himself to the study of philosophy, having lost his wife, who was a daughter of Titus Tatius, the Sabine king. The attention of this new monarch was turned to the emendation of the manners of his subjects. For this purpose he introduced many

Election of Numa B. C. 715.

His various reformations.

* The Sabines, according to the opinion which some entertain, were a colony from Lacedæmon, and the two nations seem to have born a considerable resemblance to each other. The Sabine was a pretty extensive state, compared with those in its neighbourhood; but the people lived mostly in villages, either open entirely, or enclosed only with palisades. The Sabine senate, which Tatius instituted in imitation of the Roman, at first met separately from the last at the house of their own king. But afterwards they agreed all to meet together near the temple of Vulcan, in a place which, because the senators of both nations went thither to form one assembly, was called Comitium, which was a part of the forum at Rome, at the foot of the Palatine hill, and over against the capitol. At this time also were formed the three centuries of Roman knights called Rhamnenses, Tatienses, and Luceres, probably from the name of the three several tribes out of which they were raised, and which received their denominations, the first from Romulus, or rather from the colony he led from Alba, who were called Ramnenses, the second from the king of the Sabines, and the third from the grove where the asylum was, and where those of this tribe at first dwelt. These three bodies of cavalry were incorporated into the Roman legions.

religious institutions,* improved the laws, gave encouragement to agriculture, and distributed the people into distinct companies of

* Numa's religious institutions make so prominent a figure in the history of his reign, that they must not be passed by without some further notice even on this account, while the important effects which afterwards resulted from the influence of such an hierarchy, make its nature and extent still more worthy of attention. Of ministers of religion his establishment embraced no fewer than eight classes. First the Curiones or particular priests of each curia, amounting consequently to thirty in the whole. Secondly, the Flamines, priests of particular gods whose name they took, as Flamen dialis, who presided in the worship of Jupiter; these were chosen by the people and consecrated by the Pontifex Maximus, to whom they were absolutely subject; their wives likewise were priestesses, on whose decease they lost their sacerdotal dignity. They had, too, under their care some girls and boys to assist in the sacrifices, whose fathers and mothers were to be living. The number of Flamines were at first three, which were afterwards augmented to twelve, and to fifteen. The third class were three hundred Sacrificers. Which ministers Numa appointed from the three hundred Celeres raised by Romulus, which the peacefull king would no longer keep as guards. The Augurs, whose prophetic functions were very extensive, and whose ministry was employed by both private and publick persons, formed the fourth class. The fifth was that of the Vestal Virgins, in number four, but afterwards increased by Tarquin the elder to six, which last number was never augmented. To them belonged the care of the sacred fire, always burning in the middle of the temple, and to permit which to go out, was not only deemed an unpardonable offence, but at it, as a fearfull omen, the whole city was alarmed. As the punishments of the vestals were very severe, so were the honours paid them very eminent. After thirty years service they might quit the office and marry: but this few did. The sixth class established by Numa were the Salii, derived originally from Arcadia, and whose office at first was only to dance in a kind of military dance at the sacrifices; but to a company of whom, amounting to twelve, Numa committed the custody of the shield he feigned to have fallen from heaven, having made eleven others so like it as not to be distinguished from it, under the pretext of securing it from being stolen. The festival which they chiefly celebrated by dancing in commemoration of a contagious distemper having been stopped by the miraculous descent of the shield, began on the first of March and continued several days, each of which was closed with most costly repasts. The seventh class of ministers were the Feciales, who on account of the importance of their employment, greatness, and duration of their authority, were chosen from the best families. These were in fact publick heralds employed to demand reparation of injuries from other nations, and with certain ceremonies declare war on a refusal. The eighth and most revered of all the different religious classes was that of the Pontifices, by whom were decided all causes relating to religion, and to whom was assigned the superintendence of all inferior priests, of the publick worship, and all sacred institutions and rites; the college at first consisted only of

CHAPTER VI. FOURTH PERIOD

tradesmen; thus mingling more closely the individuals of the two nations of which the inhabitants of Rome principally consisted. Lastly, he reformed the kalendar; bringing his year to so accurate an agreement with the course of the heavenly bodies, that had the priests on whom he devolved the care of intercalating the proper days at due periods, faithfully attended to his directions, there would not have ensued that degree of confusion, which afterwards crept into the Roman year; so that the festivals fell in seasons very different from those in which they were at first instituted.

Numa dies. B. C. 672.

After a reign of nearly three and forty years this prudent and unambitious prince died. His peaceable reign so softened the manners of the Romans, that they felt gratefull for the tranquillity which they had enjoyed under his government, and lamented with unfeigned sorrow the loss of a prince so deservedly esteemed. The only descendant he left was one daughter, named Pompilia, who

---

four; to these, in something more than as many hundred years, were added four more of plebeian families at the request of the people, and to these Sylla added seven more. The president of this body had the title of Pontifex Maximus, and his office was one of the most honourable in the commonwealth. The Pontifex Maximus was always chosen by the people in their comitia, but he was generally taken from the other pontifices. From the time of Augustus the emperors assumed this dignity, and continued to bear it until the time of Gratian, who absolutely refused it; while the bishops of Rome have resumed the title. This review of the heathen hierarchy in the metropolis of the world will demonstrate to the reader, that Christianity had a most powerfull body of interested enemies, to oppose its early progress among the Gentiles. Here, however, it should in justice to Numa be added, that he himself acknowledged an invisible and intelligent First Cause, forbad the Romans to represent God in the form of man or beast, and we are told that there was no painted or graven images in their temples and sanctuaries, for the first hundred and sixty years. The same monarch prohibited all bloody sacrifices; and appointed loaves and meal to be presented to the gods, with libations of wine and milk. Neither need it be remarked to the reader that this inconsistency of Numa of acknowledging the supreme majesty of the divine nature, and yet giving the honour due unto the Deity alone, unto departed spirits or imaginary beings, neither was nor is peculiar to him; thousands have disgraced themselves by the folly and criminated themselves by the impiety of it. Nor even after what has been said above of no images being in the temples, is it to be concluded, that Numa was quite guiltless of countenancing idolatry, since he instituted a festival in honour of the Dii Termini, when the land marks themselves became honoured as deities.

being married to Numa Martius gave birth to a future sovereign of Rome. A short time after the decease of Numa, the people of Rome chose, with the assent of the senate, a man of a Latin family, named Tullus Hostilius, for his successor. In his martial disposition this monarch resembled Romulus more than his own immediate predecessor. Alba after the death of Romulus having become independent on Rome, her king Cluilius, jealous of the increasing power of this city, which, we are told, was already become equal to any then in Italy, soon after the accession of Tullus gave occasion for a difference between the kindred cities, in which both sovereigns seem very readily to have embarked, and which was determined by a combat between three champions on each side; both bands consisting of that number of brothers, and in which the Romans proving successfull, Alba became subject to her own colony. But the fidelity of its people in preserving this subjection lasted not long, and the discovery of their treachery when Tullus was at war with two neighbouring states, led to the slaughter of its chiefs, the removal of its inhabitants to Rome, (the buildings of which were on that occasion extended to Mount Cœlius) and the total erazure of the city. The remainder of Tullus's reign corresponded with this commencement, and was spent in wars, for the most part successfull, with the neighbouring states; and after sitting on the throne thirty-two years he was burnt with his house and family, in a manner not sufficiently explained, nor leaving his successor quite clear of suspicion.*

The difference with Alba determined by the combat of three champions on each side.

Demolition of Alba.

Tullus burnt. B. C. 640.

* One account given of this occurrence was, that Tullus having in his latter years grown very superstitious, and studied magic, he had hidden himself in a private place to perform a magical sacrifice, in order to raise Jupiter Elicius; but that omitting some part of the necessary ceremonies, the god in a rage set his palace on fire by lightning. On this tale a modern historian of Rome has very gravely remarked: "The art of raising some dæmon, under the name of Jupiter Elicius, was known in Italy, from the times of the old kings of the Aborigines. We are assured that Faunus and Picus practised it in their time; and that by their enchantments they forced this pretended divinity to appear to them by the side of a spring in Italy, and were by him enabled to raise a storm of thunder and lightning when they pleased." So worded is this note, as to excite in the mind of the reader a suspicion, that the writer of it really credited what he repeated. The similarity between this superstition and some that have appeared lately on the continent of Europe, will hardly fail to strike any one versed in the tale of our own times.

CHAPTER VI. FOURTH PERIOD

Ancus Martius chosen king.

The place of Tullus Hostilius was soon supplied by the unanimous choice of both people and senate falling on Ancus Martius, the grandson of Numa. This new monarch at first affected an inclination to the arts of peace; but this encouraging his neighbours, and particularly the Latins, to attack his dominions, he gave way to his natural disposition, and by a course of victories added to his subjects through the policy of destroying the cities of the enemy, and transferring their inhabitants to Rome; and, besides the Latins, several other small nations felt the power of his arms. The addition to its citizens which Ancus had thus made led to the enlargement of his city, and the Aventine and the hill Janiculum were added to it; and the king, having extended his dominion over part of the country of the Veientes, brought his territories to the coast: where he built the city of Ostia at the mouth of the Tyber. It is remarked, too, that this monarch built the bridge Sublicius over the Tyber, in the part where it washes the foot of the Aventine hill. The last part of his reign having been employed in thus improving and enriching Rome, Ancus died, after having reigned three or four and twenty years; and left two sons, of which the elder was under fifteen, to the guardianship of Tarquinius.

Ancus dies. B. C. 615.

The Tarquinius just mentioned was born at Tarquinii, one of the most renowned cities of Hetruria, but was by descent a Corinthian Greek, who, frustrated in the ambitious desires of both himself and his wife at Tarquinii, had removed to Rome; where being admitted a citizen he assumed the name of Lucius Tarquinius, and having rendered himself through his polished address, his liberality, his military exploits, and his ability in council, a favourite with both the king and the people, on the decease of the former, he by canvassing and bribery procured himself to be elected king in preference to his ward, the heir of Ancus. Having by such means obtained the diadem, he endeavoured to strengthen himself by adding to the senate one hundred new members selected from his own partizans, and of plebeian families: who were therefore called, though not so denominated by any publick act, 'senatores minorum gentium.' Great was the new monarch's success against the Latins, though that people were supported by that portion of the Sabine nation which had not migrated to Rome, as well as by the Hetrurians. In this war Tar-

Lucius Tarquinius chosen king.

quin not only enlarged his dominions, but also acquired spoils sufficient to enable him to build a circus for publick games at Rome. Being, then, attacked by the whole Hetrurian league, who took the city of Fidenæ, he recovered that place, and for the treachery of its inhabitants he destroyed it, dividing their lands by lot among the Roman soldiers. After this he so completely defeated the Hetrurians, that they submitted entirely to him, and surrendered to him their regalia in acknowledgment of their dependence. This submission of so powerfull a nation relieving Tarquin from the toil and expence of war, he applied himself to the improvement of his capital; walling it round with hewn stone, and making those sewers, which have by the greatness of the work since occasioned so much admiration. After finishing these, he next engaged in a war with the Sabines; which was supported with great resolution by that brave people. But their enemy at length prevailed so fully, that they were compelled to give him possession of their country. This war being ended, Tarquin in performance of a vow laid the foundation of the celebrated temple of Jupiter Capitolinus. As this sovereign was now apparently declining, the sons of the late king seeing Tarquin was endeavouring to secure the diadem, to which they thought that they had a better claim, to his son-in-law Servius Tullius, they procured the assassination of the ancient monarch; but by the prudent management of his wife, Tanaquil, were disappointed of their purpose, and the king's death was concealed until Servius Tullius had secured his throne to himself. Tarquin had arrived at the age of eighty when he was murdered, and had reigned thirty-seven years.*

Tarquin's success against the Latins and Hetrurians.

Rome walled with stone.

The Sabines subdued.

Tarquin assassinated.

* For the sake of brevity, the publick works of this king having been but slightly noticed in the text, the reader, it is presumed, will not be displeased at the mention of some further anecdotes here. The circus was probably built in imitation of those of Greece, Tarquin being of a Greek family. It had four fronts, one where the posts stood round which the chariots were obliged to turn; one at the opposite side, whence the chariots started; and one on each side where the spectators sat in two great galleries. Though from its form it was not entitled to the name of Circus, that front where the goal stood, described a portion of a circle: and it is probable the opposite front whence the chariots started was semicircular. But these two were divided from each other so far as to render the length of the circus, which was

CHAPTER VI. FOURTH PERIOD

Servius Tullius secures the throne to himself. B. C. 578.

His origin, and marriage to the daughter of Tarquin.

Servius being thus seated on the throne, fortified himself in the possession of it by a powerfull guard, without waiting for the consent of the people to his succession; with whom, however, he had before both by his military services and eminent abilities rendered himself a great favourite. This successfull usurper was the son of a beautiful female captive, but his father is uncertain. Tarquin and his wife, (to the latter of whom it has been said the former presented Ocrisia, the mother of Servius, when taken at Corniculum after the death of her husband, a warrior of high extraction,) had conceived a strong attachment to Servius when young, and educated him as carefully as if he had been their own offspring, and this care was repaid by the amiable manners and great qualities which appeared in the object of it: and at length after the decease of a first wife which they provided for him of illustrious birth, they gave him their own daughter, Tarquinia, in marriage, after which the king placed in him the most unlimited confidence. The circumstances of his birth did not contribute to diminish that disgust which the manner in which he had seized on the sovereignty had excited in the patricians, and a plan was soon formed by the senate to compel him to resign his usurped authority. But Servius, by courting the populace, paying their debts, and recovering the publick lands of which individuals had taken wrongfull possession, and dividing them among those citizens who were yet unprovided with any; by reviving old and making new laws in their favour, strengthened his party so much as to render the design of the patricians abortive. This favour of the people toward himself the new king further augmented by his success in a long war with the Veientes and other Hetrurians, who, attempted to shake off the yoke imposed on them by Tarquin; but whom Servius subdued, and

somewhat more than three furlongs, more than double its width. The sewers which this king made had their arches of hard stone, and such was their height and breadth, that a cart loaded with hay could easily pass through them. But the chief difficulty of the work consisted in conveying the waters into the Tyber. For this purpose it was necessary to cut through hills, and under the city through rocks a channel large enough for a navigable stream, and covered with arches strong enough to bear the weight of houses, which were often built upon them, and stood as firm as on the solidest foundation.

took from the former and two other lucumonies, Cære and Tarquinii, their lands, giving them to the unprovided Romans. But Servius was not easy with the title which he had yet made to the diadem, and therefore procured a formal election by the people: and though this was never ratified by the senate, by Tanaquil's advice he satisfied himself with the confirmation which his title had already received. After having reduced the Hetrurians again, to the five hills to which Rome already extended, he added the Esquiline and the Viminal, which completed that number which was ever after considered as so characteristick of Rome, and was so strongly regarded by her poets. He added, too, a fourth tribe to the original three, terming it the Esquiline; and as the publick taxes were raised by certain sums imposed on each tribe, hence arose the word tribute; the use of which has since been so widely extended. By ordering a small sum to be paid on every birth, death, and arrival at maturity, this considerate prince contrived to establish a mode of ascertaining the number of his subjects, and by confining the Romans to the tribes in which they had been born, and instituting an annual festival at which man, woman and child paid a distinct piece of money, he accurately computed the number of inhabitants which the country contained. In the district inhabited by each tribe of those who dwelt in the territory of Rome, all of whom Servius had arranged in tribes, he directed that there should be made a strong place of resort for the country in case of sudden invasion, which being called Pagi had each their peculiar tutelary dæmons and magistrates; and from villagers thus having acquired the title of Pagani, who became converts to Christianity later than the residents in large towns, unbelievers have since obtained the general name of pagans.

Servius formally chosen king by the people.

While Servius was making these regulations, the two grandsons that Tarquin had left were grown to maturity; to attach them, therefore, to his interest, he married them to his own two daughters. After having subdued another insurrection of all the Hetrurians, and by repeated defeats compelled them to submit to the same conditions which his predecessor granted them, he applied himself to the further improvement of the civil polity of Rome, by a very able arrangement both relieving the burthens and counteracting the too great weight

Servius marries his daughters to the two grandsons of Tarquin:

corrects the inequitable mode of levying both men and money.

CHAPTER VI. FOURTH PERIOD

of the mass of the plebeians in the government of the city. The pecuniary supplies requisite for the publick service had hitherto been raised by a most inequitable poll tax, rich and poor paying the same sum, and likewise serving equally in war at their own expence. These unequal contributions justified the poorer sort in claiming equal authority in the comitia, which led to universal suffrage; and thus the choice of magistrates, and the decision of many important questions, were confided to the populace, ever easy to be misled from their ignorance, and not more difficult to be corrupted from their indigence. To obviate these evils, Servius took a general census of all the citizens and their property, distributing the former into six classes, according to the value of their estates; and dividing the classes themselves into very different numbers of centuries, so proportioning these numbers, that the centuries of the first class exceeded the aggregate of all the other five; and then levying both men and money by equal quotas, not from the classes but from the centuries. Hence it necessarily resulted, that the first class of citizens furnished the majority of the Roman troops and money: and the elections being also made by centuries, both the defence and the conduct of the state were put into the hands of those who had the greatest interest in it, and consequently might be expected to be most earnest for its well-being. To give more solemnity to these regulations, Servius instituted a feast of purification; when the centuries all appearing in their proper order in a plain on the banks of the Tyber called the Campus Martius, or Field of Mars, had a sacrifice offered for them all, of a swine, a sheep, and a bull; and ordered the same ceremony to be repeated every five years, when a new census should be made of the people; and this being called a lustrum gave rise to the Roman custom of reckoning by lustra or periods of five years: the name itself being derived from that of a feigned deity, to whom the king dedicated a temple, and who was called Lua; of the cause of which title itself, however, different accounts have been given, nor is it certain, whether it was derived from a word signifying 'to pay,' or from one importing 'to wash,' this act being a material part of all rites of expiation. It is thought by some that Servius now coined the first money ever struck at Rome, stamping on it the figures of the

The Lustrum instituted.

First Roman money coined.

animals which were sacrificed in the lustrum, whence it obtained in the Latin tongue the name of 'pecunia,' from the cattle called 'pecus' stamped on it. But this mode of marking coin, there is reason to believe, is of a date much prior to this monarch, or the city over which he ruled; and consequently the name for such money may likewise be much older. After this Servius formed of those inhabitants of the city who had been slaves, but had gained their freedom by faithfull service, four new tribes; admitting these unfortunate people to the rights of citizens, though they were still called by their old name of freed-men. He resigned, too, to certain of the senate the cognizance of suits which had hitherto been reserved for the royal decision, keeping state crimes only for his own judgment. He next proceeded to cement the union between the Romans, the Sabines, and the Latins, by prevailing on them to build in common a temple to Diana on the Aventine Mount, which temple was to be considered as a sanctuary of the three united nations, and where a festival was to be annually celebrated by them all, and a general council holden for the amicable settlement of all disputes which might arise among them: and to secure the attendance of the common people, it was agreed, that a fair should then be kept, where the various articles of which they might stand in need could be purchased: and the rules for these assemblies were engraved in Greek letters on a pillar of brass, which continued to exist to the end of the republican state of the Romans.

Four new tribes formed.

Servius unites more closely the Romans, Latins, and Sabines.

While Servius was meditating the grant of further franchises to the Roman people, a plot for depriving him of both his throne and his life was forming, by his own youngest daughter and the eldest of his sons-in-law; the similarity of whose dispositions had induced first a very great intimacy between them, then an adulterous connection, afterwards the murder of the husband of one, and of the wife of the other, and at length their own union in marriage. This course of crimes was followed by intrigues against the king, the disturbances excited by which at last ended in the seizure of the throne by Tarquin, and the murder of the ancient sovereign in the publick street, whose detestable daughter ordered her chariot to be driven over her father's deserted corpse.

L. Tarquinius and Tullia enter into their nefarious conspiracy.

Servius Tullius dethroned and murdered. B. C. 534.

CHAPTER VI. FOURTH PERIOD

Thus ended the reign and life of Servius Tullius, after his having sat on the throne of Rome forty four years, and when on it conducted himself with so much equity, and attention to the publick good, as to gain the sincere affection of his subjects. One portion of these, the slaves, ranked him after his decease among the gods, celebrating an annual festival to him in the temple of Diana Aventina: a mode of honouring deceased favourites which has with very little variation been practised at Rome ever since.

About two years previous to the end of this reign the release of the captive Jews from Babylon occurred, while the empire to which they were afterwards to become subject, and which was the intended instrument of heaven to inflict its last great chastisement on them, was increasing in power and rising to dominion. Here then must the course of the Roman history be suspended, and the reader's attention called to that of some other countries, which had since the separation of the kingdoms of Judah and Israel become inhabited, or whose inhabitants had at least commenced an intercourse with the civilized world.

Little, indeed, can be detailed of any transactions in those extensive regions which lie to the north of Italy, during this early period; the greater part of them having been covered with forests scarcely penetrable, and from the uncleared state of the country labouring under great severity of climate. Yet it seems expedient here, briefly to state the migrations of the one great family which seems after rising from Asia to have overspread them all, that so the connection of it with the rest of the human race may be manifest. No doubt then can reasonably be entertained of the ancient Celts, Gomerians, Cimmerians, and Gauls, being all one family, derived from Gomer, the son of Japhet, which in the early days of their migration passed between the Euxine and the Caspian Seas, and spread themselves westward into Europe; the name not only of their great ancestor being still traceable in the more modern appellations of Cambrians and Germans, but that of his grandson (by Ashkenaz) Tuisco in that of the Dutch, while this last was honoured by the ancient Germans as their chief father. This great family then overspread much the greater part of the

Northern parts of Europe peopled by the family of Gomer:

and great part of the southern.

northern countries of Europe, and no small part of the southern, since Britain and Ireland, Gaul, Spain, and the upper region of Italy were peopled by them: and from it are descended those nations which have made the most prominent figure in modern history; and which have colonized the new world, and carried their arms and their commerce into every region of the globe. So wonderfully hath God enlarged Japhet. The geography of the several regions which this family by degrees peopled, will be with more perspicuity viewed, when the specifick countries possessed by each are spoken of. Here need only be noticed, that in the names imposed on the great features of the country, the ancient Celtic language often manifests itself most evidently; as, in the names of the mountains Alps and Apennines, the former derived from Alp or Alb, white, on account of their being covered with snow; and the other from pen, or head, on account of their height, and which word is used to express the same kind of head in Wales. Remarkable is the similarity, between some of the institutions of this people, and those of the Orientals who have mixed least with other nations; a fact not to be so reasonably accounted for by any means, as by presuming a common origin: which supposition, however, will induce the necessity of granting, that several specifick observances traceable among both, are of a date prior by much to that which is generally assigned to them. The affinity of their language (still partly a living one in the Welch tongue) to the Hebrew, and its dialects in the most material parts of its construction, strongly enforces the same conclusion. No records, however, exist of the particular achievements of these tribes, or of what took place among themselves for many centuries. The first specifick act by which they made the more civilized part of the species better acquainted with them, was an irruption into Italy in the time of the first Tarquin, during whose reign a large body of the subjects of Ambigatus king of the Celts, were sent by that king, whose dominions were overstocked, to seek new settlements, when those under the command of Bellovesus, one of that king's nephews, burst into the territories of the Hetrurians, and dispossessed this nation of

Symptoms of their having a common origin with the eastern nations.

First irruption into the dominions of the Hetrurians.

CHAPTER VI. FOURTH PERIOD

the present Piedmont and Lombardy: while another body, conducted by another nephew of the same monarch, settled in Bohemia, whence being afterwards expelled by another tribe of Gomerians, they removed to Bavaria. And this is all that is known of the history of this people, before the close of the period now under consideration. Neither does there now remain any thing else to notice previous to the return from Babylon. Here, then, must again be resumed the history of the leading nation.

Close of the period.

FIFTH PERIOD,

OR

THAT OF PREPARATION;

CONTAINING FIVE HUNDRED AND THIRTY-SIX YEARS.

Preliminary Observations.

PRELIMINARY OBSERVATIONS FIFTH PERIOD.

THE reader who recollects, that previous to the return of the Jews from Babylon, the prophet Daniel had announced the specifick time at which the Messiah should be cut off, computing the course of years which he particularized from the going forth of the commandment to build Jerusalem, will, it is hoped, deem the denomination bestowed on the period into the history of which we are now about to enter, justly applied to it. Since as the brief yet bold prophetick sketch which he gave of the history of the scene of revelation until the appearance of the promised Saviour, tended to prepare the faithfull for that most interesting event, so among both Jews and Gentiles, various other circumstances now occurred, which operated specifically to render the season, in which it should take place, most appropriate to the revelation of truths important to the whole human race, and to suggest, that the providence of the divine Guardian of the world had arranged events for the most effectual appearance of this His last great Messenger to mankind. The Jews, by what they had suffered for their apostacy from the worship of the true God, and their neglect of the laws which He had given them

Reasons for the denomination of this period.

By what means the Jews were now prepared for the appearance of the Messiah.

by Moses, were rendered, after that recovery of their ancient dwelling-place which was requisite for the appearance of the Messiah in the spot predicted, more cautious of listening to all who pretended a divine mission. While the regular sabbatical service now introduced into their synagogues, of which the reading of the law and the prophets formed a part, by making them much better acquainted with those sacred writings than their ancestors had been, furnished them with the readiest means of deciding on the justice of the claim which any one might prefer to the character of The Christ; and consequently rendered it more difficult to impose false pretensions on any who were really guided by the words of the Scriptures. The settlements which they made in so many different cities disseminated the knowledge of their particular tenets, and presented to various parts of the world the doctrine of one true God, who, acting as the judge of all the earth, would in due time fully manifest to all mankind the reality, the righteousness, and the mercy of his own government; and that communication which the individuals of which those settlements consisted, were by the law obliged to preserve with Jerusalem, facilitated enquiry into any occurrences asserted to have taken place in the last city. Nor should it pass unnoticed, that the transactions of this period brought forward the Jewish nation to the knowledge of the sovereigns of Syria and Egypt, as well as to that of the state by the power of which these were at length overwhelmed, the Romans themselves. While the translation of their sacred writings and national chronicles into the Greek language enabled the nations among whom they were dispersed, to examine the grounds of their claim to be a people separated from all others for the promotion of the moral dispensations of its divine Governour on the earth, and to discern the excellence of their theology over the fancifull and profane hypotheses prevalent among the other inhabitants of the globe.

Such are some of those particulars relative to the nation in which the Messiah was to appear, that conspired to increase and fix their expectation of His appearance, to render them carefull in examining the credentials to which he might appeal, to inform them what these should be, and to give to their own people such notoriety among the

surrounding nations as to render a doctrine promulgated and causing much disputation among them, an object of enquiry to thinking persons of those nations, and furnish them with the means of pursuing that enquiry after a reasonable manner.* As for the Gentiles themselves, the progress of science among them opened their minds to sublime speculations. The views which were taken of the faculties of the human soul, the consciousness that was excited of the darkness with which they were surrounded, the hope which was admitted, that relief would be vouchsafed in this point;† the conclusions drawn by the best of the philosophers, from the wonderfull constitution of the natural world to the existence of an omnipotent, wise, and benevolent Creatour; and the speculations which were pursued with regard to the immortality of the human soul, all conduced to prepare for the reception of that doctrine, which accorded with their justest notions of the Deity, confirmed their most pleasing hopes, and removed the veil of obscurity which discouraged them in the most vigorous sallies of their understandings. Neither was the improvement which these last received, by the cultivation of literature during this period, without its use for the same purpose of preparation, since it gave ability to investigate and decide on the proffered evidence of a divine revelation, while the sum of the discoveries made, evinced that little was the satisfaction to be obtained by the speculations of what was termed philosophy; though on the nature of the Deity, on the immortality of the soul, and on the means of alleviating the evils of human life, subjects on which Revelation hath given the most important information, were the enquiries of the

Circumstances of this period which contributed to make the Gentiles so.

* If the reader give this point the consideration it merits, he will discern the particular result with regard to the speedy notification of the gospel to the nations, which the existence of Jewish synagogues in so many cities of the empire produced, and that not only on account of the facility of communication which it afforded to the preachers of Christianity, a point which will offer itself to attention in another place, but through the disturbances to which the persecutions raised against them by the unbelieving Jews in every city gave occasion, and by which, it from fact appears, the attention of the Gentiles was more strongly called to the new doctrine, and the examination of its merits was more powerfully solicited.

† On this subject may be consulted the extraordinary words put by Plato into the mouth of his master, in the dialogue entitled Alcibiades the second.

ancient moral philosophers employed from the age[illegible] the days of Tully. During this period, too, all the lea[illegible] of the earth being reduced under one empire, the interc[illegible] the inhabitants of different regions became easy; [illegible]ne preachers of the Gospel afterwards encountered less imp[illegible]diment in conveying from region to region the message with which they were entrusted, and those to whom they repeated the wonderfull works of Jesus, had less difficulty in making enquiry into the truth of their allegations. The prevalence of one language likewise, and that too most accurate in expression, presented to the Apostles and Evangelists a mean of communication by which they could most advantageously deliver, expound, and enforce the lessons of their divine Master.* These circumstances, so manifestly beyond the reach of human contrivance, most aptly prepared that part of the e[illegible] which was most capable of communicating it to others, for the p[illegible]mulgation of the Gospel throughout it; nor need more be sai[illegible] the principal characteristick of this period.

Geographical knowledge extended.

The Greek and Roman conquests made during this interval c[illegible]siderable additions to geographical knowledge, and from the Bri[illegible] islands to the northern borders of China in longitude, and fr[illegible] within a few degrees of the northern polar circle to the south of t[illegible] equator in latitude, became known, though very imperfectly, to the civilized world: and as within these bounds the beneficial curiosity of scientifick conquerours, such as Darius the son of Hystaspes,*

* Of the utility of the accuracy of the Greek language in not only correctly expressing, but in contributing to preserve the meaning of the sacred writers, a remarkable instance occurs in a text which, from a difference in the copies, has formed a subject of prolonged controversy; that of the 1 John, v. 7; on which the question really is, whether certain words have been omitted or interpolated? and where the agreement in gender of some of those words which remain in copies, in which those in dispute are left out, with those which have been omitted, demonstrates at once which is the alteration that has really taken place from the autograph of the apostle: the cause of which alteration too, has lately been very satisfactorily pointed out by an able and learned writer, in the British Critick for February 1814.

† This monarch built a fleet at Caspatyrus, a city on the upper part of the Indus, and sent Scylax, a Carian, down that river to the ocean, on a voyage of discovery, who returned by the Straits of Babelmandel and the Red Sea, and landed in Egypt in the thirtieth month from his sailing, in the year B. C. 509.

Alexander, and Cæsar, enquired into the particulars of the topography of some regions, and had their discoveries recorded for general use, so others were explored for the sake of commerce; and the Carthaginians pushed their researches further into Africa than the moderns have penetrated; while the expedition of the great Macedonian himself extended not so far eastward as the personal enquiries of private travellers.

Prevalent empires of this period.

The prevalent empires of this period were those of prophecy only, the Medo-Persian, Greek, and Roman; in perusing the history of each of which it should be presumed, that the reader will observe the correspondence of its character with that which had been previously assigned to it by Daniel. Neither can the particular predicted of the last of these powers, that in it the kingdoms of this world will end, fail to excite more interest in its history. The recollection of this specifick statement of the prophet above-mentioned, will tend too to obviate much misapprehension of the language of the apostolick writers, when speaking of the last times, and the latter days; the explanation of all which expressions is to be found in the Kalendar of prophecy, in which the Roman empire being specified as the last empire of this world, the times of it were properly characterized as the last times, though themselves extending through many centuries. Ignorance of this reference of the writers of the New Testament hath emboldened many sceptics to maintain, that the Apostles thought that the consummation of all things was at the time of their writing immediately to be expected; while inattention to it hath made the replies of those who have formed juster ideas of their sentiments unsatisfactory. The division of the whole duration of these last times into two portions specifically characterized will hereafter present itself to our notice. Here it is sufficient to remark, that when the Romans had brought into subjection the dominions of Alexander's successors, the establishment of the last of the four great empires had taken place; and consequently, the birth of the Christ fell in the last times.

State of arts and sciences.

By the notice taken in these preliminary observations of the state of the arts and sciences, it is rather intended to point out what the reader will find most worthy of his attention in the progress of them

during the period, than to dilate on particulars which [illegible] properly considered in the course of the history.

Those which are specifically termed the fine arts, [illegible] period advanced nearer to perfection than they have either previously or since been carried among the sons of Adam. The region in which they principally flourished was the provinces inhabited by the Greeks, and their metropolis was incontestibly Athens. Hence they were translated, but by Grecian artists, to Italy, as well as practised by such in Syria and Egypt. Architecture, as well as sculpture, is an art, individual specimens of which will for ages bear testimony to their own excellence; and thus of the strength, symmetry, and unparalleled grace of Grecian architecture and sculpture, proofs are even to this day extant. The same season and soil, the reader will see, proved highly favourable to the culture of the sciences also. Towards the middle of this period, that which is necessary to the attainment of certainty in so many others, the science of mathematics was greatly promoted by the labours of the renowned Euclid of Alexandria. The study of ethicks found a powerfull advocate in the midst of a very corrupt city in the discerning Socrates; his disciples Plato and Xenophon cultivated the same science; and the capacious mind of Aristotle left the principles of neither that or logic or physics, or politicks or œconomicks unarranged. The popular governments of Greece and Rome held forth peculiar encouragement to the cultivation of eloquence, and so numerous were the instances of ample success attending it, as to encourage those who wish to become eminent in states which have in their constitutions any mixture of democracy, to omit no exertion to render themselves powerfull orators. The effect of words on the human mind is difficult to be accounted for, and scarcely to be appreciated. The extent of it has been manifest in the closet, in the field, and in the publick assembly; and while the prostitution of speech to evil purposes has occasioned mischiefs the most lamentable, who shall presume to estimate the beneficial impressions of that eloquence, which occasioned the observation, "Never man spake like this man!"

The endeavours of Darius the son of Hystaspes to promote the intercourse with India were not confined to the above-mentioned

Of navigation and commerce.

voyage of discovery on which he employed Scylax; he resumed the great work which Pharaoh Necho had begun, of cutting a canal from the Nile to the Red Sea, but left it still unfinished. In a later part of this period, however, it was pursued again by Ptolemy Philadelphus, who succeeded in completing this great and very usefull work, in a convenient part of which he built a lock to keep up the water, and let through vessels, as occasion might require. The length of this canal was four days sail, and the breadth such that two vessels of three ranks of rowers might sail abreast in it. Strabo says, that it was of sufficient depth to admit a vessel of the greatest burthen; Pliny more definitely, but less credibly, that it was forty feet deep. The vessels used in this period appear still to have been of slight construction, if compared with modern ships; since it should seem, that vessels of war would be built at least as stoutly as those for trade; yet what must those have been of which no less than an hundred and twenty could be built and fitted out in the space of only sixty days from that of the timber being felled?—a work that was accomplished by the Romans in the first Punic war. The reader, too, will see, that after this, in the naval engagements between the rival powers of Rome and Carthage, fleets of a thousand sail, and even more, fought on each side; many of the vessels of which could carry some hundreds of soldiers and mariners; yet when several hundred of such vessels were destroyed, a few months sufficed for building a similar number; premises sufficient to justify the conclusion, that the ships of the ancients were very unequal in point of firm compacture to those of the moderns. Yet there are some instances on record of war gallies of a prodigious size. Such is the capacity of one said to be sent by the city of Heraclea on the Euxine Sea to the assistance of Ptolemy Ceraunus, as induces a suspicion that there must be some mistake in the statement. For it is represented as having required eight hundred rowers on each side, and carrying twelve hundred soldiers. The huge vessels said to have been constructed by the orders of Ptolemy Philopator, king of Egypt, and of Demetrius Poliorcetes, seem to have been built through ostentation rather than for use. But the most wonderfull of the famous vessels of the

*

ancients, was constructed under the direction of the justly [illegible] Archimedes, for Hiero of Syracuse. On its decks were [illegible] magnificent apartments but even gardens. The machines [illegible] it were large enough to hurl stones of three hundred pounds weight, and arrows of above two and twenty feet long. Of this wonderfull vessel Hiero made a present to the king of Egypt. With the ship of another monarch of Syracuse the reader will scarcely wish to be detained, after he has been apprized that it was said to be capable of holding six hundred thousand persons. Here, then, quitting the vessels, a few lines may be subjoined on the course of the richest commerce of this period.

The enterprizing and comprehensive genius of Alexander having founded the city denominated from himself on the coast of Egypt, with the view of making it the centre of intercourse between India and the countries lying on the Mediterranean; his successors in the sovereignty of Egypt, it will appear, pursued the plan he had sketched; and especially Ptolemy Philadelphus, the second of them, achieved the conversion of the trade of the East, before carried on by the Tyrians, through his own dominions.*

That not only some Indian commerce was still continued through the Persian Gulf, but that it increased after the coast had been explored by Nearchus, little doubt can be entertained: while through the provinces which extend along the northern frontier of India, merchandize was conveyed to the river Oxus, or directly to the Caspian Sea, whence it was transported to the Euxine, probably by the same route followed after the interruption of Indian trade caused by the establishment of the Ottoman empire on the Red Sea and Persian Gulf, that is, by ascending the Cyrus as far

* Among all the articles of luxury which this commerce supplied, the Romans seem to have given the preference to pearls, for one only of which Cæsar is said to have given the enormous sum of forty-eight thousand and odd pounds, that he might present it to Servilia, the mother of that Brutus who afterwards assisted in his assassination; and the famous pearl ear-rings of Cleopatra are said to have been worth more than one hundred and sixty thousand pounds.

as it is navigable; whence by a short land carriage it reached the Phasis, down which it went to the Black Sea. Silk being one of the richest commodities of the commerce of the east, and having been first brought into Europe during this period, the following short notice may be here taken of it. The Seres were the first manufacturers of this substance. From them the name, as well as the thing itself, came to the Persians, and from these the Greeks and Latins obtained it. It was on the conquest of Persia by the Macedonians, that silk was first imported into Greece, whence it came to Italy, while the Roman empire was in its glory. But the Persians reserving the manufacture to themselves, and not permitting the silk worms to be carried into the west, it continued there, till long after the close of the period on which we are now entering, very dear, being bartered for its weight in gold.

State of morals.

While the state of morals naturally varies with that of society, the reader will find it to have been during this period bad indeed. Among the Jews, he will see, were prevalent irreligion and apostacy, extortion, uncleanness and hypocrisy. And for the Gentiles, among the Persians the drunkenness, the incest, and the treachery practised in the court, will, as manners generally descend, leave him but little ground to conclude, that those of inferior ranks were not proportionately corrupt. Of the Asiatic Greeks, as it has been observed, that at the very commencement of this period they had attained greater proficiency in both the usefull and the agreeable arts, than any portion of the Grecian name, so it has been added, that they had also sunk deeper in voluptuousness and luxury. Their poetry, it has been said, which still remains, attests alike the refinement of their taste and the corruption of their morals. The effeminate vices for which the Ionians were thenceforth in all ages infamous, seem to have taken deep root in this; and it is probable that at length, with their poetry, musick, and painting, they communicated also dissolute and artificial appetites to the Greeks of Italy and Sicily. Grosser iniquity seems never to have been practised than in the families of the successors of Alexander; and that the bulk of the people, educated generation after generation in idolatry, should follow the

example of those whom they were taught to worship [illegible] is no matter of wonder. Easily, therefore, may we [illegible] said by their own writers of either the European [illegible] Romans in their corrupted state, and conclude [illegible] only Scepticism, but Atheism, pervaded much of their reason[illegible] so impurity and licenciousness of every kind prevailed in their practice.

CHAPTER I.

The Jews released from their Captivity; and the History of Judæa, continued from their Return to it, to the end of the Period.

THE description which Tacitus has given us of the Jewish people while under the dominion of the Assyrians, the Medes, and the Persians, by applying to them the phrase *despectissima pars servientium*, exhibits a very observable instance of the manner in which an historian can, by a careless dash of his pen, throw a veil over all the testimony furnished by a long course of established facts. For manifest it is from the authentick records of Holy Writ, that this people received not from the Assyrians only, but from their successors in the empire of Asia, peculiar marks of favour. Since as their countryman Daniel was promoted to the highest official situation in Babylon, under the Medo-Persian government, as well as under the Assyrian, so their captive monarch was by a sovereign of the last named line released from his confinement, and honoured with precedence, before all the kings subject to the Babylonian emperor. Neither in Cyrus only, did the whole nation find a bountifull patron, but the prince under whose authority Ezra and Nehemiah acted, extended to them favours more substantial than mere approbation and applause. And even the aspiring conquerour of the east, whose boundless vanity terrestrial honours could not satisfy, treated not the inhabitants of Judæa with contempt. So falsely is the estimation in which this people had been holden by those more immediately connected with them, reported by this Gentile historian. An instance of misrepresentation which suggests

Case of the Jewish people misrepresented by a Roman historian.

the propriety of caution in receiving the statements that a[illegible] other parts of the story of the descendants of Israel, b[illegible] passed their lives in regions far distant from their c[illegible] were in some measure witnesses to the afflictions [illegible] people were visited for their transgressions of the div[illegible] they had received; but of those marks of heavenly favour [illegible]ey had enjoyed, they had heard only by report, or seen them [illegible]ed in their sacred books; and the magnitude and singular nature of them, compared with the apparent insignificance of the people, for whose sake they were said to have been wrought, appear to have precluded them from all credit. Hence the miracles of Moses were treated as imaginary, and the credulity of the Jews was considered as proverbial, although a closer investigation of the asserted wonders would have demonstrated, that this despised nation were a people selected from the inhabitants of the earth by the providence of the Supreme Being to shew forth His praise, and be His chief instruments in the moral dispensation carried on on this globe. Neither would the particulars of that return from captivity, which is now to be related, have failed to contribute testimony of no small weight to the same truth. For extraordinary as was the fact of a nation once transplanted by its conquerour being restored to their own land, to this was added the still more remarkable circumstance of such restoration having been made the subject of prediction. A particular which, it has been suggested, did in all probability contribute to Cyrus's determination to restore the Jewish people to their own land; since this purpose was executed in a manner which indicated the operation of motives far more powerfull than those of common policy. And though the ingenuity of scepticism may suggest, that the name of this monarch might have been craftily inserted in the prophecies of Isaiah with the view of inclining him to such a measure, every reflecting mind will discern, that by a prince of his character an imposition of that kind could scarcely have escaped detection, when instead of making him the friend of them, it would have rendered him adverse to the people; the just fear of which would naturally tend to prevent any attempt at such a deception. This consideration will justify the conclusion, that the great kindness which Cyrus

extended to the Jews in returning the spoil which Nebuchadnezzar had brought from their temple, and in supplying them with means for rebuilding that sacred edifice, and restoring their city, was founded on his conviction that their pretensions to the divine favour were just. Yet this conviction, it should seem, could not have been produced, unless he had been satisfied, not only of the authenticity of the predictions relating to himself, but of the truth of the very singular things reported of Daniel; the establishment of whose character as a prophet of the most high God was necessarily connected with and yielded complete confirmation of the truth of the Israelites being under the particular patronage of the Supreme Being. And under this persuasion the great conquerour of Babylon did in the first year of his sole reign issue and record a proclamation acknowledging the God of Israel for the God of Heaven, and calling on all His people to repair to Jerusalem and build the temple of the Lord, and exhorting all his own subjects to assist them with voluntary contributions toward the work. In compliance with this royal edict the chiefs of the two tribes that had been brought to Babylon, with the priests and Levites that were among them, assembled together for their return; receiving no small assistance from the people among whom they had been dwelling, in presents of various articles requisite for the great work to which they were called. Neither did Cyrus himself omit to promote the undertaking which he had proposed, by a magnificent largess, which extended to thousands of vessels of gold and silver which had been laid up in the temple of Bel at Babylon, from the time when Nebuchadnezzar had transported them from the first temple at Jerusalem.

Cyrus issues a proclamation for the release of the Jews, B. C. 506.

Now the number of Israelites which on this occasion returned to the land of their fathers, amounted, we are specifically told, to upwards of twenty-nine thousand, besides servants, of which the number was seven thousand three hundred and thirty-seven. Whence it is manifest, that, according to the hope which had been vouchsafed them,* the nation, instead of being diminished by the hardships of

The number that returned.

* See Jeremiah, xxix. 6.

CHAPTER I. FIFTH PERIOD.

captivity, had increased during their stay at Babylon. For, the whole number of captives recorded to have been led away with Jehoiachin, by Nebuchadnezzar, amounted to no more than ten thousand; and though the number transplanted when the city and the temple were burned is not handed down to us, yet if we suppose it even equal to this (which computation we can scarcely in justice exceed, since they are particularly denominated the remnant) then those brought to Babylon did not amount even to two-thirds of the number which came from thence. So greatly had the people increased in the space of only seventy years. Neither has the never-failing providence of Him who brought it to pass, permitted this extraordinary event of the return of His people to the region which He had assigned them, to be unattended with evidence the most impressive of its reality. For in addition to the incontrovertible proof of their having returned, if they ever were carried captive to Babylon, arising from their having since dwelt in Judæa, and the testimony of their national records, (which is in other cases deemed sufficient evidence of what has befallen a people) there is extant in a beautifull little elegy bearing the strongest internal marks of its own authenticity, a most unaffected testimony to the reality of this captivity. This elegant document is no other than the hundred and thirty-seventh Psalm, in which the most easy and natural allusions are made to a custom not uncommon among the people of the East, to the nature of the country in the vicinity of Babylon, and to the feelings of the captives, when reminded of the contrast between the then humiliating condition, and the former glories of their own land. So that this poetical effusion of an individual comes forward in corroboration of the circumstances of the history with no less propriety than those of Virgil and Horace may be produced in proof of the reality of the person and of the truth of the character which in the Roman annals is ascribed to Mæcenas. But in stating this return of Judah and Benjamin, it should not be omitted, that a large number of persons of the other ten tribes, which had been carried into captivity by the kings of Assyria more properly so called, who reigned at Nineveh, connected themselves with the Jews in the land of their common captivity; as many of the same tribes who had escaped the

Proofs of the reality of such a return.

hands of the Assyrians, had before done in their own country, and been transported with them to Babylon; and these all returned with them to Judæa.

The leaders of the Jews.

The whole company thus formed had for their principal leaders, the right heir of the throne of Judah, Zerubbabel, the grandson of that Jehoiachin who was carried prisoner to Babylon by Nebuchadnezzar, and Jeshua (the same name with Joshua or Jesus) who by lineal descent from the family of Aaron, inherited the office of high priest, and to these were added the elders of the people, whom the Jewish writers consider the chief men of *the great synagogue:* by which term they express that assembly of elders which after their return from Babylon sat at Jerusalem for the re-establishment of their affairs both ecclesiastical and civil, and of which they speak with great deference. Of twenty four courses of priests which went into captivity, four only returned. But each of these afterwards dividing themselves into six, and the new ones thus formed assuming the names of those which remained in Babylon, still preserved the original titles; and thus we afterwards hear of priests of courses not named among the four that returned, as Zacharias, the father of the Baptist, of the course of Abia. Yet ere the history proceeds to the transactions of those who returned, it should be further observed as to the above noticed increase of the people, that even the numbers mentioned by no means ascertain the amount of it, since many were those who declined taking advantage of either the proclamation set forth by Cyrus, or of the edicts uttered by his successors for their release. And according to the report of the Jews themselves, these were of the superior part of the nation, who having acquired possessions both personal and real, in the land of their captivity, felt little inclination to partake in the unpleasant task of re-settling a country which had long lain desolate. Hence it arose that during the whole space of time through which the second temple stood, and several ages after, the Jews in Chaldæa, Assyria, and Persia, were so numerous, that it was presumed, that they exceeded in multitude those of Palæstine itself.

To return to what passed among those who chose to revisit their ancient land. Having arrived in Judæa, they dispersed into

CHAPTER I. FIFTH PERIOD.

their several cities according to their tribes and families, rebuilt their houses, and recommenced the cultivation of their lands, after they had lain waste a number of years equal to that of the sabbatical years, which the nation had before the captivity neglected to observe, according to the menace denounced by Moses, and recorded in the book of Leviticus ;* an instance of the certainty of divine retribution which ought not to be passed without remark. Between the giving of the law to the infliction of this punishment on the transgression of it, a thousand years elapsed, yet was it not antiquated, but the penalty of breaking it was in full measure exacted.

The restoration of the temple worship commenced.

When they had been in the country six months, all the people repaired to Jerusalem to celebrate a festival on a commencement of the new civil year, which began about the autumnal equinox, and with the first of their months Tisri; and here they remained during the two subsequent sacred seasons, of the great Day of Expiation on the tenth, and the Feast of Tabernacles, which lasted from the fifteenth to the twenty-second of the same month, exerting themselves in the restoration of the rites of divine worship, and contributing no less a sum than upwards of seventy-five thousand pounds sterling, towards that gratefull work. Nor did they withhold their offerings when the building of the temple was complete; since afterward the sum of half a shekel, amounting to about eighteen pence of our money, was contributed annually by every Jew, wherever dispersed over the earth, toward keeping in repair, and supporting its daily service. At the time now spoken of they first restored the altar for the burnt-offerings, that the daily sacrifice might be renewed, though the temple itself should require a length of time for its restoration. To prepare for this, they during the first year collected materials, and contracted with artificers for the work: and in the second the foundation of the house was laid with great solemnity. But so little appearance did the commencement of the purposed edifice yield of its equalling that which the Babylonians had destroyed, that the old men who recollected the grandeur of that, wept aloud, when the foundation of this was laid, on thinking

The foundation of the temple laid.

* Chapter xxvi. verse 54.

how far it was from being comparable to the former, and how inadequate their means were to the erection of a building so sumptuous as that had been. To console them under this vexation, a prophet was commissioned to remind them, that the same Almighty Being who had bestowed on David and Solomon riches sufficient to adorn with silver and gold the former temple, was able, if He pleased, to have given whatever was requisite to render this equally splendid: but that he had appointed for it a very different and a greater glory, through the future presence of that person in whose coming all the nations of the earth were interested.

The work impeded by the Samaritans.

As the work proceeded, the Samaritans expressed a desire to co-operate in it, pleading that since the days of Esarhaddon, king of Assyria, they had worshipped the God of Israel; and on the chiefs of the Jews declining their assistance, they endeavoured to interrupt them in the work, and by hired advocates at the imperial court strove to render their conduct suspected by the Persian monarch, and raise obstructions to the progress of the restoration of Jerusalem, and its temple. Through this opposition the building rose but slowly; and these hostile attempts produced the beginnings of that rancorous dislike which hath ever since subsisted between the Jews and the Samaritans. On the succession of Darius, the son of Hystaspes, the Jews took no advantage of the death of the monarch who had prohibited their proceeding in the construction of the temple, but manifested so ungratefull an apathy to the unfinished state of the sacred building, that their land was smitten with barrenness, both the harvest and the vintage failing. The cause of this judgment was explained to them by the prophet Haggai, when they again exerted themselves in the preparation of materials for proceeding in the fabrick, and after three months thus employed, commenced the work itself, on which they received a message of encouragement by the same prophet. Yet little had they proceeded in it, ere the Samaritans applied to the præfect of Syria and Palestine, complaining that the Jews were acting without authority, and to the prejudice of the sovereign. This governour, however, named Tatnai, thought proper to enquire personally into these allegations, and repairing to Jerusalem received from the Jews themselves an

CHAPTER I. FIFTH PERIOD.

account of the decree of Cyrus, under which they had all along acted, when he deemed it proper to suggest the measure of searching the records of Persia for that decree, and the alledged instrument was found, and confirmed by Darius; who ordered assistance to be given to the Jews, and issued a sentence of capital punishment against all who should impede the execution of his decree, and anathematized all, both princes and people, who should attempt to destroy this sacred edifice. With this sanction and assistance the work was continued, and by the divine encouragement given through the prophets Haggai and Zachariah, the people completed the temple in the sixth year of the same monarch, when it was solemnly dedicated. It should not be passed unobserved, that the decree of Darius, which finally promoted this happy completion of the work, arrived at Jerusalem in the fourth year of his reign, and through its strong and decisive clauses in their favour, the publication of it may well be accounted the full restoration of the Jewish state, occurring exactly seventy years from the burning of the city and temple, by the Chaldæans, which completed the desolation of Judæa; as the seventy years which commenced at the period mentioned by Jeremiah, (that of the captivity of Jehoiachin) terminated exactly in the first year of Cyrus. And thus the space of time from the commencement of their being carried into captivity, to the beginning of their return, and that from the completion of the overthrow of their state, to the full restoration of it, formed each a period of seventy years. So exact is the divine Providence in accomplishing the words of the messengers of the Lord; and such are the hints of divine superintendence given to men, that they may reason on them.

Re-commenced, and promoted by a decree from Darius: Completed.

That the then existing generation of the Jews considered the decree of Darius as completing their restoration, a very remarkable testimony is extant in the account given by the prophet Zechariah of a deputation being sent by those of the nation who remained at Babylon, to ask the advice of the priests and the people at Jerusalem, whether they should continue to observe those four fasts, which from the time of the destruction of the temple and the city, the Jews of the captivity had been accustomed to observe in commemoration of the calamities with which their nation had been visited. One in

memory of the day on which Nebuchadnezzar first laid siege to Jerusalem, which was the tenth of the tenth month; another on the anniversary of the day in which the city was taken, which was the ninth of the fourth month; the third on that of the day on which the city and temple were burnt, the tenth of the fifth month; and the last on that of the day when Gedaliah was treacherously slain, and the remainder of the people were finally dispersed, and expelled from their country.* In the statement given by the prophet Zachariah, in the fifth verse of his seventh chapter, that the fasts of the fifth and seventh months had been observed seventy years, there is disclosed a very observable and perfect correspondence between the sacred and profane chronology; since from what the Jews account the nineteenth of Nebuchadnezzar, in which Jerusalem was destroyed, to the year of the full restoration of their state, the fourth of the reign of Darius, the son of Hystaspes, there intervened, according to the canon of Ptolemy, just seventy years.

Correspondence between the sacred and profane chronology.

The assignment made by Darius of the tribute of Samaria, toward rebuilding the temple of Jerusalem, and providing sacrifices to be there offered, was considered by the Samaritans as an indignity offered to themselves; and therefore, as soon as the temple was finished, under pretence that it had been assigned only for the rebuilding of that (though the out-buildings still continued unrenewed) they withheld their payments. On which the Jews dispatched a deputation to the court, on whose representation Darius issued an order to the royal officers at Samaria, strictly requiring obedience to his former edict: after which no more opposition arose on this point for a course of years.

In the third year of Xerxes, the son of Darius, died Joshua the high-priest, having filled that office fifty two years, and in which Jehoiakin his son succeeded him. Great as was the deliverance which the children of Judah, and all the Israelites who had joined them, had received, and multiplied as were the signal blessings which their God had bestowed on them, these repeated instances of

Joshua the high-priest dies. B. C. 484.

* Of these fasts Dean Prideaux writes, "the Jews still observe these four fasts even to this day, though not exactly on the same days in their present calendar as in the former."

CHAPTER I. FIFTH PERIOD.

His mercy and bounty to them, availed not to make them carefully attentive to His law, as is evident both from the reproofs of the cotemporary prophets for their various transgressions, and from the state in which they were found by Ezra on his arrival at Jerusalem.

Ezra's commission.

For this priest, who has left us the historical book which bears his name, had sufficient interest at the court of Persia in the time of Artaxerxes Longimanus (whether, as has with no small degree of probability been conjectured, through the mediation of his country-woman, Esther, the queen, or by other means) to obtain a commission from that monarch, and his counsellors, to return to Jerusalem, with all those of his nation who were inclined to accompany him, and authorizing him to settle the state, and reform the church of the Jews, and to govern both according to their own laws. Ezra was, it appears, a descendant of the high-priest who was slain by Nebuchadnezzar, when he burnt Jerusalem, a man of learning, and particularly conversant with Holy Writ. This man Artaxerxes dismissed with considerable presents for the use of the temple, and with orders to supply himself with every thing else that might prove requisite for the service of it out of the revenues of the country to the west of the Euphrates; as well as with authority not only to teach his countrymen the divine law, but to chastise, even with capital punishment, those who should be disobedient to it: and together with him, went to Jerusalem between seventeen and eighteen hundred priests, Levites, and Nethinims. On their arrival in the holy city, complaint was made to Ezra, that in direct violation of the law of Moses, many of the people, and some even of the princes, had taken to them wives of the surrounding heathens.

He prevails on the Jews to put away the wives they had taken from the Gentiles.

Of the greatness of the provocation of which they had thus been guilty, this zealous priest soon convinced them, and with ready obedience did they put away the idolatrous partners which they had so unadvisedly taken.

For thirteen years did Ezra preside at Jerusalem, and he employed them in recovering the Scriptures which had been so much neglected as to appear almost lost, in instructing the people in the laws which they contain, and in bringing into its due course the celebration of divine worship, and in making a complete

reformation in every other point. From the date of his commission, for proceeding in this important work, by which the Jewish ritual was so restored as to prepare the nation for the appearance of the Messiah, are to be reckoned the seventy weeks which, it was revealed to the prophet Daniel, were determined upon his people and his holy city, to finish the transgression, and make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy, as is amply shewn by the learned Prideaux in his Connection.* Nor shall we be at a loss to discern sufficient reason for this particular period having been made so signally the subject of prophecy, if we reflect, that had not the ancient scriptures been brought forward to the notice of the people, as they were by Ezra, and those arrangements made, which he made for their instruction in the contents of them, the testimony which the law and the prophets bear to the character of the Messiah would have been lost in oblivion, and consequently no expectation of His coming would have remained. And, therefore, in the connected course of events pre-ordained by the divine Providence for preparing for the manifestation of the salvation of God to the human race, Ezra's receipt of authority to restore the Jewish polity was of specifick importance, and though the centuries of this period make but little figure in the history of Israel, and are perhaps very slightly noticed even by the majority of believers, during them various regulations were introduced into the Jewish church, which were afterwards adopted into the Christian ritual; and which have by their utility been found of most essential benefit in contributing to both the propagation of the Gospel, and the preservation of the knowledge of it in the world.

Commencement of the seventy weeks of Daniel.

Importance of Ezra's ministry.

In the twelfth year of Artaxerxes Longimanus, died Jehoiakin the high-priest, and was succeeded by his son Eliashib, and in the same year another zealous Israelite, Nehemiah the son of Hachaliah, who enjoyed an appointment of high honour, and enviable influence at the Persian court, obtained permission from that prince to see to

Death of Jehoiakin the high-priest. B. C. 453.

* See the first part of that work, B. 5.

CHAPTER I. FIFTH PERIOD.

the repairing of the wall of Jerusalem, which had suffered from the depredations of the neighbouring people, eager to prevent that city's recovery of its former power and renown. Provided with the king's letters to the proper officers, to give him all necessary assistance in the work he had undertaken, Nehemiah proceeded to Jerusalem, and in spite of the vexatious attempts made to frustrate his executions, he completed the repairs of the walls of the city, and secured it from future invasion by the surrounding nations. Under his authority, and with his most cordial assistance, Ezra and the elders of the Jews united with him continued the work of restoring the observance of the law according to the usages which previous to the captivity were in practice under the direction of the prophets, as well as that of collecting and setting forth a correct edition of the holy Scriptures; in the performance of both which works Ezra bore so eminent a share, that the Jews esteem him a second Moses, saying, that if the law had not been given by Moses, Ezra was worthy of its being given by him. And in fact it appears, that he was the great instrument of its being again promulgated among the people. For as he himself did at their desire read it to them, as is recorded by Nehemiah,* so this led to the practice of having it regularly read in the cities every Sabbath day, and to the same being again introduced on the erection of synagogues for that purpose.

Nehemiah receives authority to superintend the building the wall of Jerusalem.

Ezra collects the sacred writings, and reads them to the people.

But while these two faithfull servants of their God, and true friends to their country, characters which can never be separated, were labouring in its restoration, the poorer portion of its people had been severely suffering under the exactions of the richer, to whom they had been obliged to recur for loans to procure the necessaries of life for themselves and their families, and by whom, in direct transgression of the law, they were required to pay an interest of twelve per cent. on what they borrowed. On the report of this, Nehemiah, in a general assembly of the people called on the occasion, represented the nature and greatness of the offence, as the law had prohibited all the House of Israel from taking usury of their brethren; and caused it to be enacted by that assembly, that

The people delivered from usury.

* See Nehemiah, Chap. 8.

restoration should be made of whatever had been exacted by usury, and every thing returned that had been taken by mortgage.

The accounts of the transactions among their countrymen at this period given by the later Jewish writers, are highly unsatisfactory, as they represent successive leading men among them as co-temporary, and betray the deepest ignorance of the succession of sovereigns in the throne of that empire to which they were subject; neither is the history even of Josephus free from gross anachronisms. But the treatise of our own countryman already quoted, a work of deep research and indefatigable labour, has thrown great light on the whole period intervening between the return from Babylon and the commencement of our æra; and of this the freest use will be made in the present succinct account of it.

The defects of the Jewish writers supplied by the labours of Prideaux.

It was after arriving at Jerusalem the second time, and being furnished with a new commission from Artaxerxes, that Nehemiah turned his attention to replenishing with inhabitants the city which he had secured with sufficient defences. For this end he prevailed on the great men to erect in it mansions for their own residence, which induced others to follow their example; and then he took by lot every tenth man of the rest of the people, and called on them to build houses, and settle with their families in Jerusalem. With this call a ready compliance was manifested, since the city now afforded a secure asylum from the insults of those enemies and the incursions of the thieves and robbers by which they were previously molested. By these means the city soon recovered no small portion of its ancient lustre, and became a metropolis of great note in those regions; in so much that Herodotus compares it under the name of Cadytis with Sardis the metropolis of all the Lesser Asia.* It has been noticed above, that the reading of the law in the capital occasioned the introduction of the same beneficial practice into the other cities of Judah; and since for this purpose the synagogues were afterwards instituted, and an acquaintance with the nature of the service performed in these, will throw considerable light on many passages of the apostolick writings, it may here be properly added,

Nehemiah takes measures to render Jerusalem populous.

* Herod. L. 3. sub Initio. cited by Prideaux, Connect. part 1st, b. 6.

The service of the synagogue.

that this service consisted of prayers, reading the scriptures, and expounding and preaching on them. The prayers used by the Jews are contained in liturgies, the rubrick of which prescribes all the form of synagogue worship. The reading of the Scriptures consisted first of that of certain particular passages;* and this is prescribed to be daily repeated by every male of free condition, either in or out of the synagogue; and of that of the law, and last, of the prophets. The exposition of the Scriptures was given at the time of their being read: and the preaching took place, when the reading of both the law and the prophets was concluded. Their usual days of attendance in the synagogue were three in a week, Monday, Thursday, and the Sabbath. On the other days the law was read only in the morning, but on the Sabbath in both morning and evening. The reflecting reader will easily discern, that the service of the Christian church has been formed after this model. Nor in a sober mind will the knowledge of this tend to diminish the regard or the reverence entertained for the sacred institutions; but will rather increase them by the consideration of their antiquity in the family of the Lord, and the natural manner in which they have been transferred from one branch of it to another. For since the first preachers of the doctrine of Christ were Jews, when they had to establish an ecclesiastical polity, where could they so naturally look for a pattern, after which to proceed, as among their own nation, the only people on earth among whom idolatrous rites were not established, and to the scribes of whom they had been instructed by their divine Master Himself to pay attention, as to those who had succeeded to the authority of the lawgiver of Israel? The practices, therefore, which they found among them worthy of being retained, they hesitated not to adopt and introduce into the congregations of their converts to the Gospel: displaying in this mode of proceeding a singleness of heart devoid of that vanity which is flattered with the ostentation of novelty, and a sobriety of understanding which

Christian service copied from that of the synagogue.

* These were from the beginning of the 4th verse of Deut. vi. to the end of v. 9, and from v. 13 of Chap. xi. to the end of v. 21, and from v. 37 of the xv. Chap. of Numbers, to the end of that chapter.

stedfastly adheres to what is good in itself, however familiar it may have been rendered by long usage; and leaving to their successors in the care of the churches an example, which was wisely and faithfully followed by the reformers of that of England, when the great corruption of the Roman church compelled them to correct the liturgy, into which so much superstition and idolatry had gradually been admitted. As the service of the synagogue was totally independent on the ritual worship of the temple, neither priests or Levites were required to minister in it, but for the preservation of order, established ministers were appointed to superintend the religious duties performed in it. Now these ministers consisted, first of the elders of the synagogue, who governed all the affairs of it. But to what number these amounted is not ascertained; it appears, however, that there were more than one. Next to these, but whether one of their number or not, is not known, was the minister of the synagogue, who offered the publick prayers of the congregation; after whom were the inferior ministers of the synagogue who were denominated overseers, and being fixed ministers, had under the rulers the charge of all things in it, the sacred books, and whatever utensils belonged to the synagogue. But to return to the thread of our history.

Ministers of the synagogue.

Nehemiah having with great justice administered the government of Judah twelve years, and supported the dignity of this office with a very expensive and hospitable magnificence, all supplied from his private property, returned at the close of that period to the Persian court. Having made here a certain stay, he repaired a third time to his own country, and found that the Jews had again contracted alliances and familiarity with the heathen; that by these last the temple was defiled, and the Sabbath profaned. The support of the Levites it appeared had been neglected, and in consequence of this they had been induced to desert the service of the temple, while the priests manifested the greatest irreverence in their ministry. All this Nehemiah again set himself to rectify; and appears to have received support in his attempt by the preaching of the prophet Malachi, whose reproofs are pointed against offences similar to those, to which Nehemiah endeavoured to put a stop. In this work of

The third journey of Nehemiah to Jerusalem.

CHAPTER I. FIFTH PERIOD.

reform he persisted during the life of his patron Artaxerxes, and the brief reigns of his two immediate successors, and into that of his son who at length obtained the throne for a continuance, Darius Nothus: in the eleventh year of whose reign died Eliashib the high priest, after holding the office forty years, and was succeeded by his son Jehoiadah. It was, too, in the reign of the same king of Persia, that Sanballat obtained permission to erect a temple on Mount Gerizzim, near Samaria, like that at Jerusalem, whence Samaria became the retreat of all the Jews that apostatised from the Mosaic rites. A particular which by no means tended to assuage the animosities previously existing between the nations, or to diminish the aversion which the Jews had conceived against the Samaritans, whom they characterized by the name of the people who were transplanted thither by Esarhaddon, Cutheans, converting this into a term of reproach; though the Samaritans now became a very mixed people, and having among them so many renegade Jews [illegible] temple, ceased to worship their ancient gods in conjunction [illegible] God of Israel, and conformed themselves to the law [illegible] while they received that, they did not [illegible] Jewish canon.

Eliashib the high-priest dies. B. C. 410.

Temple built by the Samaritans.

When the man who had been thus active [illegible] church as well as in restoring the city, died [illegible] Jerusalem, or returned to the Persian court [illegible] his reformation, is uncertain. But it was at this [illegible] the first period of Daniel's seventy weeks, that [illegible] were to be passed in restoring Jerusalem, amo[illegible] years, ended, in the fifteenth year of Darius N[illegible], having commenced in the seventh of his father. Here, to[illegible] ceases that light which has attended the progress of this history from the creation to the period at which it is now arrived from the volume of Holy Writ. But the records of Gentile history having by this time assumed considerable regularity, there is the less need of it to throw a light on the story of the world in general; while the particular history of the nation under consideration at present is continued by Philo Judæus, Josephus, and the apocryphal writers, unto the time of the appearance of the Gospel.

End of the seven weeks of Daniel and close of the history of the Old Testament.

After Nehemiah there seems to have been no more governours of Judæa, but this country, being added to the præfecture of Syria, was from that time entirely subject to the governour of that province, and under him the high-priest seems to have been entrusted with the regulation of the affairs of the nation, which itself followed the fortunes of the province in which it was situate; and when the Phœnicians revolted from Darius Ochus, it shared in the vengeance taken for their revolt by that monarch, who marched into Judæa, took Jericho, and sent a great number of the captured Jews into Hyrcania, and planted them on the shores of the Caspian sea. Previous to this, however, the high-priesthood had once more become vacant by the death of Joiadah, in the thirty-second year of Artaxerxes Mnemon; to whom succeeded his son Johanan, and this last, after holding that sacred office thirty-two years, was succeeded also, by his son Jaddua, in the eighteenth year of the reign of Darius Ochus. In the days of Jaddua, whose high-priesthood continued twenty years, it was, that Alexander, the son of Philip of Macedon, having taken Tyre, and summoned the inhabitants of Judæa to submit, on their pleading their having taken an oath of fidelity to the Persian king, became greatly enraged at them, and marched towards Jerusalem with intent to deal no more leniently with that city than he had dealt with Tyre. The Jews, as usual in their distress, recurred to devout addresses to their God, and His never failing mercy interposed for their deliverance: and the high-priest going forth in his pontifical vestments, accompanied by the priests in their appointed habits, and all the people in white garments, and meeting the conquerour in this solemn manner, Alexander, it is said, prest forward at the sight, and saluted the high-priest with much reverence; and on surprise being expressed by his general, Parmenio, at the king's paying such testimony of respect, Alexander is reported to have answered, that while he was in Macedonia deliberating with himself how he should proceed in his war with the Persians, the image of this very high-priest appeared to him in a dream, dressed in the same habit, and promised that God would guide him in his expedition, and give him the Persian empire; and that in the person of that priest he reverenced

Darius Ochus invades Judæa and transplants a number of its inhabitants. B. C. 341.

Alexander's arrival at Jerusalem, and behaviour there. B. C. 332.

CHAPTER I. FIFTH PERIOD.

Him who he was confident would assist him in his [illegible] Darius and his empire. Having embraced Jaddua [illegible] Jerusalem, and offered sacrifice in the temple [illegible] Jaddua, shewing him the prophecies of Daniel, in which [illegible] the conquest of the Persian empire by a Grecian king. [illegible] confident of future success, having first granted [illegible] the privilege of living according to their own laws, and [illegible] from tribute every seventh year. When after the decease [illegible] lived conquerour his kingdom was divided, Palæstine [illegible] of Ptolemy. But when he came to take possession of [illegible] having previously sworn fealty to another sovereign, [illegible] to submit to him; on which he besieged and took Jerusalem [illegible] on a Sabbath-day, and treated the inhabitants of [illegible] Judæa very severely, carrying into Egypt more than [illegible] thousand captives; in whom, however, [illegible] confidence, on reflecting on the [illegible] exhibited, and selected from them thirty [illegible] placed in Cyrene and Lybia, which he had [illegible] whom descended the Cyrenean Jews spoken of [illegible]

Ptolemy Soter takes Jerusalem.

From this time the Jews changed their [illegible] the successors of Alexander prevailed; and, allured [illegible] offered them in Alexandria, great numbers [illegible] during the reign of the first Ptolemy, and [illegible] number of several thousand families. During the years [illegible] the above transactions were passing, that is in the third year of Aridæus, the nominal successor of Alexander, to whom on his accession was given the name of Philip, Jaddua the high-priest was on his death succeeded by his son Onias, the first of that name, who filled the office until the fifth year of Ptolemy Soter, when he was succeeded by his son Simon, surnamed the Just, who held it nine years. About this time Seleucus Nicator gave settlements to great numbers of Jews (for to a multitude had they increased beyond the Euphrates) in several cities which he built on this side of it, by which means they became dispersed over all Syria and the Lesser Asia. In the thirteenth year of Ptolemy Soter, Simon the Just, dying, left only an infant son, and therefore, Eleazar, the brother of

B. C. 320.

B. C. 300.

Colonies of Jews settled by Seleucus Nicator.

B. C. 292.

†

Simon, succeeded to his office. This Simon is the same that is mentioned in the fiftieth chapter of the Book of Ecclesiasticus, and is supposed to have completed the canon of the Old Testament by adding to the books already put together the two books of Chronicles, and those of Ezra, Nehemiah, Esther, and the prophecies of Malachi, and was the last of those whom the Jews call the great synagogue. To the close of his time the Scriptures constituted the only rule of faith and manners among the chosen people; but after that, the traditions began to receive great attention, until their authority overpowered that of the Scriptures. The collection of these traditions is termed the Mishnah, or the second law, and those who taught them, are denominated the Mishnical doctors. Their time commenced from the decease of Simon, and they continued to be known by that name, until R. Judah Hakkadosh collected all the traditions together, compiling of them the book called the Mishnah, about one hundred and fifty years after the commencement of our æra. From among these doctors were chosen the members of the courts of Sanhedrim, both of the great of seventy two, the authority of which extended over the whole nation, and of those of twenty-three, which sat in every city; and of these were the scribes and lawyers so often mentioned in the history of the Gospel. During the high-priesthood of Eleazar is said to have been made that translation of the writings of the Old Testament into Greek, which goes under the name of the Septuagint; all the marvellous tales about which may be considered as merely the products of fiction.

The commencement of the authority of traditions among the Jews.

On the death of Eleazar he was succeeded in the high-priesthood by Manasseh, the son of Jâddua, and uncle of Simon the Just, who, after having holden the office for twenty-six years, by his death made way for its return to the posterity of Simon the Just, in the person of his son Onias, who had been twice set aside on account of his nonage. During the reign of Ptolemy Philadelphus he rebuilt a celebrated port in the west of Palæstine, originally bearing the name of Ace, on which he bestowed that of Ptolemais, but which is now by the Turks denominated Acre, and has of late years been one of the numerous places marked as a scene of British heroism; and on the eastern side of the same region, he restored that mentioned in

B. C. 276.

B. C. 250.

Ptolemy Philadelphus rebuilds and imposes new names on the cities of Ace and Rabbah.

CHAPTER I. FIFTH PERIOD.

B. C. 219.

the wars of David as Rabbah of the children of Ammon, which [illegible] his own name he called Philadelphia. On the death of On[illegible] high-priest that office devolved on his son named Simon; [illegible] whose high-priesthood Ptolemy Philopator, after the victory he had gained at Raphia over Antiochus the Great, endeavoured to ob[illegible] himself into the inmost part of the temple of Jerusalem; [illegible] Simon opposed the profane attempt of the presumptuous monarch, who, it is said, was carried out of the temple stricken with a supernatural terrour. In the contests which perpetually arose between the monarchies on which they bordered, those of Syria and Egypt, the inhabitants of Palæstine suffered much, sometimes being reduced under the power of the one, and sometimes subdued by the other. The Jews at Alexandria, too, were at one time severely persecuted by Ptolemy Philadelphus in revenge for the resistance which he experienced at Jerusalem. This, with some other ill-treatment from the Egyptians experienced by those in Palæstine, alien[illegible] affections of the Jews, who had before prefer[illegible] kings of Egypt to that of the Syrian [illegible] and the indications of this wh[illegible] Antiochus the Great [illegible] prince had conceive[illegible] Israelitish people, an[illegible] from Babylonia and [illegible] purpose of quelling som[illegible] tranquillity in them; [illegible] produced that multitude [illegible] the time of the promulgation of th[illegible]

Judæa passes under the dominion of the Syrian monarchs. B. C. 205, and 198.

B. C. 195.

The high-priest, Simon [illegible] was on his decease succeeded by his own eldest son On[illegible] the third, who after having filled that office twenty years, was, by Antiochus Epiphanes king of Syria,

B. C. 175.

under whose dominion, through the conquest of Antiochus the Great, Judæa then was, displaced and removed to Antioch by the intrigues of his own brother, who gave Epiphanes a very large sum for raising him to the office in his stead; and finding the king so accessible by presents, he purchased from him licence to erect at Jerusalem a Gymnasium and Ephebeum after the manner of the

Greeks. This introduction of Gentile customs naturally induced neglect of the divine law, and of the worship of the true God; to estrange himself from which, it should seem, as much as possible, this impious wretch, who sacrificed his religion as well as his brother, to his ambition, assumed the Greek name of Jason; having before born the honoured one of Jesus. The office which he had so iniquitously gained he did not long enjoy. For in the third year of his occupying it, his brother Menelaus, whom he had sent with the tribute to Antioch, supplanted him by the same means by which he supplanted Onias, and purchased the office of the Syrian king. But on returning with his grant to Jerusalem, the party attached to Jason proved so powerfull, that Menelaus was obliged to return to Antioch. Where by an avowal of total apostacy from the law of Moses to the Gentile worship he so gained the favour of Antiochus, that he was sent back to Jerusalem with assistance too potent for Jason to resist. On this the latter fled into the territory of the Ammonites, and his brother took possession of his office: not with intent to practise any part of the Jewish worship; since both he and Jason had purchased it at so high a price for the sake of the temporal authority, which was attached to it under the Macedonian kings, as it had been before under the Persian, rendering the high-priest both in temporals and spirituals the governour of the nation. Menelaus, when compelled to pay the money which he had promised for his preferment, took many of the golden vessels from the temple, and by the sale of them raised not only sufficient to pay Antiochus, but to secure himself patrons among his courtiers, and being reproved for his profanation by the old high-priest Onias, still kept at Antioch, he procured the murder of him. The sacrilege committed at Jerusalem excited the indignation of the inhabitants of that city against Lysimachus, another brother of Menelaus, who had been his instrument in it; and in a commotion which took place in consequence of the general resentment, Lysimachus was slain near the treasury of the temple.

Jason introduces heathen rites into Jerusalem.

Jason is supplanted by Menelaus. B. C. 172.

In the following year, on a report of the death of Antiochus, Jason appeared at Jerusalem with a small force which he had raised, and his own party in the city joining him, he compelled Menelaus to take refuge in the castle, and then wreaked his

Jason returns to Jerusalem.

vengeance on all his opponents which he could get into h[illegible] by every species of cruelty. A proceeding which proved th[illegible] of very great additional calamities to his suffering country. news of this reaching Epiphanes, he concluded, that th[illegible] nation had revolted; and marching hastily from Egypt, w[illegible] then was; much irritated by a report that the Jews had re[illegible] the rumour of his death, he took Jerusalem by assault, an[illegible] course of three days slew forty thousand of the inhabitants, [illegible] as many more for slaves. The temple he then profaned, [illegible] by entering the Holy of Holies, but by sacrificing a sow on the altar of burnt offerings. He afterwards plundered both that and the city; and left a cruel Phrygian, of the name of Philip, as his governour of the last; continuing Menelaus in the office of high-priest. As for Jason, having fled into the land of the Ammonites, he was driven from thence, and wandering f[illegible] to place, an object of general detestation, at length perish[illegible] not even befriended with a burial.

The cruel and impious conduct of Epiphanes.

The merited end of Jason.

Two years had scarcely elapsed after [illegible] Jerusalem and the temple, than the same [illegible] at being stopt in his ambitious projects ag[illegible] ference of the Romans, vented his malice [illegible] one of his generals to destroy their cap[illegible] was the name of this instrument of [illegible] malicious craft entered on the execution of [illegible] of his master, and falling on the citizens when engaged in the devotions of the Sabbath with all his forces, spared not a male that he could find; and permitted the women and children to escape only that he might sell them for slaves. The city he plundered of all its remaining wealth, set it on fire in various places, demolished the houses which he did not burn, overthrew the walls, and with the ruins of the desolated city built a strong fortress on an eminence in the portion denominated the city of David, which commanded the Temple, and placing a garrison in it, stored it with provisions and ammunition, and there laid up the spoil he had taken from the city. By the assaults of the garrison of this new fortress the people were compelled to desist from repairing to the temple to worship, and

The desolation of Jerusalem by Apollonius.

Interruption of the daily sacrifice.

consequently all the sacrifices ordained by the law were omitted, until the recovery of the city, or rather its former site, from the dominion of the Syrians. Not satisfied with the sufferings which he had thus inflicted on the Jews, Epiphanes determined to abolish, if he could, the character by which the Israelites were principally distinguished from all the rest of his subjects, by compelling them to renounce their religion. For this purpose he issued a decree, that all his subjects should in their religious worship conform themselves to that practised by himself. With this edict a ready compliance was manifested by all the nations but the Jews. Even the Samaritans, to their indelible disgrace, dedicated their temple, in which they had hitherto worshipped the true God, to the Grecian Jupiter. The non-compliance of the Jews, however, caused a body of troops to be sent into Judæa to enforce the royal edict; a statue of the Olympian Jupiter was placed on the altar of burnt offerings; the people were prohibited from circumcising their children, obliged to adopt the Pagan rites, and observe their festivals.

Antiochus attempts to compel the Jews to apostatize.

This presumptuous tyranny, however, soon excited zealous resistance; which was commenced by a priest of Modin, of the name of Mattathias, a descendant of another of the name of Asmonæus, from whom the family were denominated Asmonæans. This firm servant of the God of Israel, supported by his five sons, opposed the endeavours of the Syrian officers to drive the Jews to apostacy, and being joined by numbers who were determined not to renounce the God of their fathers, a very sanguinary contest commenced, of the most cruel persecution on the one hand, and the most resolute resistance on the other; in which the Jews under the command of Mattathias and his sons, and especially under that of his third son Judas, surnamed Maccabæus, whom their father on his death appointed to be their leader, performed acts of the most eminent heroism, and received most impressive indications of the assistance of the Almighty Patron for whose worship they so zealously contended. The origin of the surname bestowed on Judas, and extended to all who fought under his standard, was derived from the inscription placed on it, the initial letters of which formed the word

B. C. 168.

His tyranny resisted by the Maccabees.

CHAPTER I. FIFTH PERIOD.

Maccabi,* a title afterwards applied to all the Je[illegible] for their faith under the kings of Syria or Egyp[illegible] names of the books in which the story of these suf[illegible] The success which attended the Maccabees in d[illegible] monuments of idolatry introduced into their countr[illegible] their supporters, provoked Antiochus to send an a[illegible] with orders to extirpate its ancient inhabitants, and [illegible] among strangers. But neither the efforts of his com[illegible]

Their success in this resistance.

multitude of his forces were of any avail. Judas a[illegible] men defeated them all, regained possession of what was either left or rebuilt of the holy city, cleansed and repaired the temple, and restored the divine worship to the regular course in which it continued until the final demolition of the temple by the Romans. The neighbouring nations, looking with a jealous eye on the restoration of Jerusalem, persecuted all the individuals of the nation, that were found among them, for which Juda[illegible]verfully retaliated on both the Idumeans and the Ammonites.

The death of Epiphanes.

While these things were passing, the bit[illegible] Jews, Epiphanes, was cut off by a very ma[illegible] his acts born witness to the truth of that [illegible] had endeavoured to abolish, through the [illegible] to the predictions which the prophet Danie[illegible] him.† His son Antiochus was left to th[illegible] Philip; but another individual named [illegible]

* This inscription was taken from the 11th verse of the 15th Chapter of Exodus, running, in English, "Who is like unto Thee among the gods, O Jehovah?" Nor has this practice of forming artificial terms from the initials of all the words of a sentence been uncommon among other nations beside the Jews. On their standard the Romans used the same kind of abbreviation, as S. P. Q. R. for Senatus Populusque Romanus.

† Of this accomplishment the learned Dean, of whose very valuable work so much use has already been made, has given a full explanation and more than ample account. Neither need be here repeated, especially too, as the former has been, from the testimony of the same original authors, detailed by the learned bishop Newton. But some reason may be expected for the terms applied to the last. It is, that in it predictions are referred to Antiochus, which do not at all relate to him, as those of the viii. Chapter of Daniel, which are evidently most correctly descriptive of the

had until then been, on hearing of the death of Epiphanes, placed him on the throne, and, regardless of the directions of the deceased monarch, assumed to himself the tuition of his person, and the government of his kingdom. On this change of government, in respect to Judas and his countrymen, the same course continued both with the bordering people and the Syrian governour, in which too, the same success did in most cases attend the Jewish arms. Lysias, who had given to his pupil the title of Eupator in addition to his name Antiochus, after making an ineffectual attempt to subdue Judas, came to an agreement with him, by which the decree of Epiphanes was rescinded, and liberty was granted to the Jews to live every where under their own laws. It is on the negotiation of this treaty that the Jews seem first to have had any communication with the Romans; the embassadors of these last to the court of Syria, Q. Memmius and T. Manlius, giving them very friendly assistance towards the conclusion of it. Little, however, was the respite which the Jews gained by this; for the inhabitants of Joppa renewed hostilities, by the murder of two hundred of the Jews that dwelt with them; and the Syrian governours of the neighbouring provinces adhered not to the treaty made by Lysias. They suffered, however, by the prowess of Judas and his followers, who at length attempting to take the fortress of Acra at Jerusalem, still having a Syrian garrison, this was relieved by an army headed by Antiochus Eupator in person, and his guardian Lysias, by whom the temple itself was attacked. But Lysias being compelled by the state of affairs at Antioch to return thither, he concluded a treaty which was both advantageous and honourable to the Jews; under the conditions of which Antiochus entering the temple, and being

The edict rescinded.

Hostilities renewed.

A treaty concluded with Antiochus Eupator, who immediately infringes the conditions of it.

great Arabian impostor, Mahomet; and those from the 30th verse of the 11th Chapter inclusive, relate to the Roman power: the very admirable accuracy existing in the description of the place from which the forces of that, marched against Jerusalem, is, indeed, obscured in our translation, but if the words were rendered as they ought to be in the beginning of verse 31, "and from his portion forces shall arise," Antioch is manifestly referred to as the portion of Antiochus, and from that city marched both the armies that desolated Judæa, and destroyed its capital, that under Cestius Gallus, and that under Vespasian.

CHAPTER I. FIFTH PERIOD.

surprized at the strength of its fortifications, he, in breach of the treaty to which he had so lately sworn, caused them to be demolished, and then returned towards Syria.

Menelaus, who still held the office of high-priest, being accused to the king by Lysias, as the cause of the war, and all the consequent mischiefs, was condemned and put to death; and a priest of the name of Alcimus, and bearing that, too, of Jacimus, was placed in his office. But this man the Jews refused to receive, because he had apostatized in the time of Epiphanes; on which, with other Jews who were implicated in the same guilt, he applied to Demetrius, (who had now supplanted Antiochus Eupator in the throne of Syria, and caused him to be put to death) accusing his countrymen of slaying many of the king's friends who were among them, and expelling others because they had obeyed the edicts of Epiphanes. This occasioned fresh attacks upon the Jews, which they resisted with various success, yet remaining on the whole conquerours. At length Judas sent an embassy to the Romans, hoping by what he had heard of their power and policy, they might afford him some protection against the Syrians. This embassy meeting with a favourable reception, the Jews were by the senate declared friends of the Romans, and a defensive league was formed between the two nations, in consequence of which a letter was dispatched to Demetrius, king of Syria, requiring him to desist from oppressing the Jews. In the interim, however, their great leader Judas was slain in battle, after whose death the apostate faction increasing in power, great indeed were the sufferings of all the faithfull part of the nation. But the next year died Alcimus, who had so unworthily filled the office of high-priest; and the Syrian general, probably by the command of his sovereign on his receipt of the letter from the Roman senate, returned from Judæa to Antioch, thus affording Jonathan, the brother of Judas Maccabæus, who had succeeded him in the command, liberty for the space of two years to make some little arrangement of affairs in the country. But this short interval had no sooner expired, than by the intrigues of the opposite faction another army was sent against Jonathan. Still so little success attended it, that Bacchides, the commander of it, did for his disappointment take vengeance on those

Judas sends an embassy to Rome. B. C. 161.

Judas falls in battle, and is succeeded by his brother Jonathan.

A peace concluded.

who had advised the expedition, and concluding a peace with Jonathan and his party, retreated, and left him quietly to govern the land. After Jonathan had for five years administered the affairs of Judæa in tranquillity, his friendship was unexpectedly sought by Demetrius himself; who to secure his assistance appointed him his general in Judæa, with all the powers attached to that important post, in consequence of which the Jewish forces so increased, that two fortresses only in that country were retained by the Syrian troops.

Jonathan did not fail to employ the opportunity now given him of repairing the city and fortifications of Jerusalem, and rebuilding for the defence of the temple, the wall which Antiochus Epiphanes had demolished. Nor did the alteration for the better in the situation of the Jews end here. For an impostor who had been brought forward under the name of Alexander, the son of Antiochus Epiphanes, to supplant Demetrius in the throne of Syria, being supported by the Romans, conceived it to be for his advantage too, to secure the interest of Jonathan, and accordingly offered him, together with other exalted honours, the office of high-priest, which had now from the death of Alcimus been vacant seven years. This proffer Jonathan accepted, and embracing the party of Alexander assumed the pontifical robe; from which time the high-priesthood continued in the Asmonæan family until the days of Herod, who arbitrarily disposed of it, as interest or inclination prompted.* Alexander at length succeeding in his contest with Demetrius, was, by the death of this last in battle, established on the throne of Syria; when heaping additional honours on Jonathan, he silenced and drove from court all his enemies. About this time Onias the priest, who retreated into Egypt, when Menelaus obtained the office which by inheritance belonged to him, gained permission from Ptolemy Philo-

Jonathan is made high-priest.

Onias builds a temple in Egypt. B. C. 149.

* Although Jonathan obtained the office of high-priest in this irregular manner, after the flight of Onias, who was the right heir of it, into Egypt, the Asmonæan family, as being of the first class of the sons of Aaron, that of Joarib, were next in succession; and consequently he took no more than that to which his descent entitled him.

CHAPTER I. FIFTH PERIOD.

metor, king of Egypt, to build a temple in that country for the use of the Jews, who were become very numerous in it. This he erected in the nome of Heliopolis after the model of that at Jerusalem, and in it established a similar service of priests, Levites, and sacrifices.

Fresh contests for the crown of Syria afforded to Jonathan new occasion to manifest his courage and military abilities on the side of Alexander, which gained him fresh acknowledgments from that usurper. And though this last was soon cut off, and his crown restored to its right owner, Demetrius Nicator, the son of that Demetrius who had fallen in battle against Alexander; this change proved of no disadvantage to Jonathan, who so ingratiated himself with the new monarch, that he not only confirmed the honours which he had, but gave him three toparchies, which formerly appertained to Samaria:* settling the whole of his taxes, toll, and tribute, at three hundred talents a year. This settlement, however, was not long observed, but after receiving very important assistance from Jonathan at a very dangerous crisis, Demetrius with menaces of war demanded all the ancient imposts. This instance of both ingratitude and bad faith so disgusted Jonathan, that he took part with another pretender to the Syrian throne, a son of the last usurper Alexander, named Antiochus, who, on a victory over Demetrius, entered Antioch, and assumed the surname of Theos. He added to Jonathan's possessions another toparchy, and appointed his brother Simon commander of all his forces on the coast of Phœnicia. These brothers having by additional successes established tranquillity in Judæa, Jonathan had leisure to turn his attention to foreign alliances, and in particular to that increasing power, the Roman. The senate received his embassadors with honour, and readily renewed the league with the Jewish nation. After which the brothers exerted themselves in freeing the borders of their country from all their adversaries; and with the cooperation of the great national council, fortified anew the capital and other strong holds in a manner sufficient to oppose a powerfull resistance to any enemy that might assault them. But the hero who

* Those of Apherema, Lydda, and Ramatha.

had had so resplendent a career was now drawing towards the close of his triumphs. For the man who had raised Antiochus to the throne of Syria, Tryphon, had conceived the purpose of treacherously removing him, and seizing his dominions for himself. To clear the way for this, as he knew Jonathan would not consent to his iniquitous purpose, when he had in vain endeavoured to destroy him by force, he circumvented him, and having got him into his power he put him to death. But Simon being at the commencement of Jonathan's captivity elected commander of the Jews in his room, maintained the country against the attempts of Tryphon; and when his brother's death was known, he was admitted to succeed him in the high priesthood and government. This event Simon notified to the Romans as well as his other allies, and they readily renewed their former league with the Jews. After which the forces of Demetrius, who, though driven from the throne of Syria, had not been entirely subdued, having made some progress, Simon, disgusted at the ill treatment received from Tryphon, sent embassadors to Demetrius to treat of an alliance; who, carrying with them, to bespeak his favourable acceptance of their message, a golden crown, obtained from him a confirmation of all the authority which had been conferred on Simon; by which the last was established as the sovereign prince of Judæa, and the land was emancipated from all foreign jurisdiction: on which account the Jews now ceased to date their contracts by the years of the Syrian kings, and adopted the date of the years of Simon and his successors.

Simon succeeds to the high-priesthood and government:

and is confirmed as an independent sovereign by king Demetrius. B. C. 143.

Simon, thus become an independent sovereign, turned his thoughts to the strengthening and improving of his dominions, and particularly pitched on Joppa as the most convenient sea-port to Jerusalem; which thenceforth was through many centuries, nay is in some measure, even to the present day, used for carrying on the trade from Palæstine to the islands and countries of the Mediterranean. To Simon, too, the Syrian garrison, which in the fortress at Jerusalem had so long annoyed the inhabitants of that city, at length surrendered through want of supplies; and he easily prevailed on the Jews not only to demolish it, but, with a perseverance very characteristick of the nation, to lower the hill on which it stood, until it no longer

Expells the Syrians from the fortress at Jerusalem and demolishes the castle.

continued sufficiently high to command that on which the temple was built. He moreover fortified anew the hill on which this last stood, and rendered it more defensible than it was before. Discerning too in his son John, surnamed Hyrcanus, courage and military abilities, he appointed him general of his forces.

Simon's title confirmed by the nation.

Whether Simon himself doubted the validity of the title by which he held the sovereignty, or others suggested a defect in it, in the third year of his presiding over the nation, he was by a general assembly of priests, elders, and people assembled at Jerusalem, formally declared the temporal sovereign as well as the high-priest of the nation, and these exalted offices were settled as an inheritance on his posterity: and from that time he assumed the state and style and authority of a sovereign. Having thus fixed himself in the seat of power, Simon was not unaware, that the friendship of the Romans would contribute much to the stability of his authority; and by the prevailing argument of a present of the value of fifty thousand pounds sterling, sent with an embassador, he found from the senate of that magnanimous people so ready an acceptance, that they both renewed the former alliance, and ordered letters to be written to the sovereigns of several countries near that of the Jews, signifying, that they were acknowledged friends of the Roman people. But the letters to the Syrian monarch being directed to Demetrius, Antiochus paid no attention to the contents of them; but desirous of recovering what the Jews had taken from the Syrian dominions, after a demand of restoration or recompense, he commenced a war against Simon, but with no good success. Yet what open force was unable to effect for the destruction of Simon, treachery accomplished. This brave prince of Judæa, with his two sons Judas and Mattathias, being all three assassinated at a banquet, by order of Ptolemy, the governour of Jericho, who had married one of his daughters, and entered into a confederacy with Antiochus Sidetes, for the purpose of obtaining for himself the government of Judæa. In this latter part of his design, however, he miscarried, since he could not get into his hands John Hyrcanus, the surviving son of Simon; who on the news of his father's death hastening to Jerusalem was there declared high priest and prince of the Jews. No sooner, however, was he fixed in his

Simon and two of his sons assassinated.

John Hyrcanus succeeds to his dignities.

office, than Antiochus Sidetes came against him with an army so superior to his, that Hyrcanus was quickly besieged in Jerusalem, and after a gallant defence of some months, was compelled to submit to the terms of the Jews surrendering their arms, and Jerusalem being dismantled, and of paying tribute to the king for Joppa and the other towns holden by the Jews out of Judæa. The clemency and generosity of Antiochus in his grant of these terms have been greatly celebrated; he having had it in his power to destroy at once all the people of Judæa; and when we reflect, how greatly he had been enraged against them, and the means taken, undoubtedly with his assent, to get rid of Simon, his relenting, when he had it in his power to extirpate from the land a people that had so firmly withstood both him and his predecessors, suggests the inference, that an over-ruling Hand preserved this people, for further purposes, in the execution of which they have since been employed. B. C. 135.

Hyrcanus renders himself independent of the Syrian monarchy.

Antiochus Sidetes being slain in a war which he undertook against the Parthians, and in which he was attended by Hyrcanus, this last, after the king's death taking advantage of the disorders prevailing throughout the Syrian empire, not only enlarged his dominions by seizing several places in Phœnicia, Syria, and Arabia, but rendered himself independent on the Syrian monarchy; nor did he or his successors ever return into subjection to it. Having, too, among other places, taken Sichem from the Samaritans, he destroyed the temple which Sanballat had erected on Mount Gerizzim.

Subdues the Idumæans, who are incorporated with the Jews.

Having also subdued the Idumeans, he offered them only the alternative of embracing Judaism or retiring from their country; and on their choosing the former, and so becoming one people with the Jews, their name became gradually obsolete, and in somewhat more than two centuries after this it entirely merged in that of Jews; all their proselytes usually taking the name of that people.* In the

* As in the history of the Jews we so frequently meet with the term 'proselyte,' it may not be unacceptable to the reader to be furnished with a brief account of the two sorts of proselytes which they admitted to live among them. The first were 'proselytes of the gate,' so called because they were permitted by the Jews to dwell within their gates, on condition of renouncing idolatry, and observing the seven precepts of Noah. The same proselytes were also admitted to worship in the court

CHAPTER I. FIFTH PERIOD.

year before the commencement of our æra one hundred and twenty-eight, Hyrcanus sent an embassy to Rome to renew his father's league, a proposal to which the senate readily consented; confirming to the Jews the cities which they had recovered from the Syrians, and the immunities which they had acquired; so that they might now be considered as having fully vindicated their independence.*

Fresh disturbances occurring in Syria, and Demetrius, who had been released from captivity by the Parthians, and on the death of Antiochus Sidetes recovered his kingdom, being slain, John Hyrcanus made a strict alliance with Alexander Zebina, an impostor, who had obtained possession of a large portion of his dominions. And, though we are told, that he acted the part that might have been expected from so wise a man† in taking advantage of these disturbances for his own and his country's interest, it must be confessed, that the wisdom herein manifested seems to have been that only in which the children of this world excell, under the guidance of which he continued to increase in wealth and power. At length in the twenty-seventh year of his reign, he, after a year's siege, made himself master of Samaria, and razed it to the ground, in which demolished state it continued, until Herod erected on its site the city of Sebaste. Hyrcanus soon after this conquest found himself master

Takes Samaria and razes it.

---

of the temple called the Court of the Gentiles: and of such Cornelius the centurion appears to have been one. The seven precepts of Noah were, 1st, to abstain from all worship but that of the true God: 2ndly, to worship Him: the third commanded the practice of justice: the fourth forbad uncleanness, and interdicted incestuous marriages: the fifth interdicted homicide: the sixth forbad theft, and commanded men to do to others as they would that they should do unto them: and the seventh prohibited the eating flesh with the blood of it. The other proselytes were those of justice, who took on them the observance of the whole Mosaic law. These were admitted into the congregation of Israel by baptism, sacrifice, and circumcision; and in this last manner it was that the Idumæans were made proselytes, and admitted to all the rites, ceremonies, and privileges of natural Jews, so that their name, as observed above, was lost in that of the nation with which they united themselves, and both became one people.

* In return for the decree thus made, Hyrcanus the next year sent by the hands of three other embassadors, presents to the amount of fifty thousand pieces of gold: so that the Romans were not out of pocket by their favours.

† See Prideaux' Connect. P. 2, book 5.

of all Judæa, Samaria, and Galilee; and being become one of the most considerable princes of the age in which he lived, he thenceforth lived in tranquillity, which none of his neighbours ventured to disturb; and after holding the sovereignty of Judæa for twenty-nine years, he died in the year one hundred and seven before the beginning of the Christian æra: having had his last days embittered by civil divisions caused by the Pharisees, in that age become a popular and powerfull sect.

The death of Hyrcanus.

Hyrcanus was succeeded by his eldest son Aristobulus; who immediately as he was settled in his offices, assumed the royal title; thus becoming the first who bare that of king after the Babylonian captivity. To his mother and his brothers he behaved with the most detestable cruelty; starving the former to death, and of the latter, four in number, killing one after having permitted him for some time to participate in his throne, and consigning the rest to imprisonment for the duration of his life. When he had fully established his authority, he attacked the people of Ituræa, and having subdued the greater part of them, he offered them the alternative which his father had granted to the Idumæans, of becoming Jews, or leaving their country; when, choosing the first, they too were admitted into both the religion and the temporal community of the Jews. Yet Aristobulus did not entirely finish this war, being by illness compelled to return home, but left it to his brother Antigonus, who succeeded in bringing it to a close; and then returning in triumph to Jerusalem was put to death by his brother's order, given through an ill-founded jealousy excited by the queen and her party, who envied the glory and influence of Antigonus. But the king, stricken with remorse at his crimes in having murdered both his mother and his brother, had his bodily disorder so increased by the agonies of his mind, that he sunk under it, and left his throne vacant, after having set on it but one year.

Aristobulus succeeds him.

subdues the Ituræans.

Death of Aristobulus. B. C. 105.

To the monarch thus brought by a co-operation of guilt and penitence to his grave, succeeded the eldest of his brothers whom he had kept in confinement, Alexander, surnamed Jannæus. He, but for what reason does not appear, attacked the people of Ptolemais, and besieged their city. An undertaking which in the end embroiled

Alexander Jannæus.

CHAPTER I. FIFTH PERIOD.

him with Ptolemy Lathyrus, then reigning in Cyprus, [illegible] was vanquished with great slaughter of his troops, [illegible] dominions ravaged. But at length he was delivered from [illegible] tion by the forces of Cleopatra, queen of Egypt. His h[illegible] thus extricated from the evils into which his own restles[illegible] had plunged him, prevented him not, however, from pursu[illegible] projects; in some of which he succeeded, and in othe[illegible] baffled. While at home the hatred which the sect of the [illegible] entertained towards him, because, like his father in his latter days, he would not countenance their doctrines, caused much tumult and disturbance. But these he in some measure repressed by severe examples. In the year ninety-four before our æra he reduced the land of Moab and that of Gilead to tribute. But two years afterwards having entered into an unsuccessfull war with an Arabian prince, his losses in it became the immediate cause of a rebellion among his own subjects, by which commenced a civil war that lasted six years; the success being generally on the side of the sovereign. Still he was at one time compelled to retreat to the mountains, and would have been totally ruined, had not six thousand of his subjects, through commiseration of his condition, relinquished the opposite party, and joined him. At last, however, he crushed all resistance, and by an extensive and barbarous execution of eight hundred of the rebels which he had taken prisoners, with their wives and children, prevented any further seditions during his reign. In the remaining years of this he reduced several places, which had taken advantage of his being engaged in contests with his own subjects to revolt from him, and enlarged his dominions by the conquest of others. But after these successes resigning himself to intemperance, he contracted an ague, under which having suffered three years, and being determined to try whether resuming his former active life might not relieve him, he so aggravated his disorder, that in the twenty-seventh year of his reign he died of it in his camp.

A civil war.

Alexander dies, B. C. 79.

The deceased monarch had bequeathed the care of his kingdom to his queen Alexandra, having given her directions how to recover the favour of the Pharisees to whom he had given so much offence. Which directions his widow following obtained for the deceased not

Alexandra his widow succeeds.

only an honourable funeral, but the warmest eulogiums for his achievements in enlarging the territories, and increasing the power of the nation. Alexandra made her eldest son Hyrcanus high-priest in his father's room, and committing the conduct of affairs to the party of the Pharisees, they soon greatly increased their own power; and revoking the late king's decree against their traditionary constitutions, these rapidly grew to an enormous number, and attracted more attention and a readier obedience from the people than the law of God, in explanation of which they were supposed to have been delivered. The Pharisees having thus strengthened themselves proceeded to cut off all those who had supported the late king against them, and reduced the queen to a mere shadow of a sovereign, which dared not make any opposition to them. The desperate state to which the opposite party were thus driven, reduced them to beg at least to be removed out of the power of their enemies by being dispersed through the several garrisons of the kingdom. A request with which the queen complied, having no other way of securing her late husband's friends from the relentless persecution of the Pharisees. After a reign of about eight years, in which she seems to have acted objectionably in nothing but yielding to the overwhelming power of the Pharisees, Alexandra died at the age of seventy-three.

Decease of the queen.

The succession to the crown was contested by two sons of the late monarch; Aristobulus, the younger, being supported by the ancient party of his father, and all those, now indeed the greater part of the nation, to whom the violence and oppression of the Pharisees had become intolerable. This contest terminated in the resignation by Hyrcanus of both the government which he had holden only three months, and the high-priesthood, and his retreat to private life, for which he was both most inclined and most fit: when Aristobulus became both high-priest and king. On the succession of the new monarch a stop was put to the tyranny of the Pharisees. But while Hyrcanus was not unwillingly living in retirement, an individual whose family were destined to mount the throne of Judæa, and who had ingratiated himself with that prince during his mother's life-time, an Idumæan, of the name of Antipater, perceiving that by the dethronement of Hyrcanus his hope of advancement was cut off, persuaded Aretas, king

Aristobulus ascends the throne, B. C. 70.

CHAPTER I. FIFTH PERIOD.

of Arabia Petræa, to espouse the cause of the dethroned [illegible] privately engaged numbers of the Jews in the same cau[illegible] excited Hyrcanus to endeavour to recover his crown, b[illegible] him that his life was in danger, and that he had but th[illegible] of dying or reigning. Alarmed at this suggestion t[illegible] prince fled from Judæa, and sought an asylum at the cou[illegible] who, in compliance with his agreement with Antipa[illegible] Judæa with an army of fifty thousand men, and being joined by the party of Hyrcanus gained a victory over Aristobulus, and compelled him to take refuge on the mountain of the temple. After having been besieged here for some time, he, by a considerable present, prevailed on Scaurus and Gabinius, two Roman commanders then in Syria, to declare on his side; and on their menaces Aretas raised the siege, and was in his retreat overtaken by Aristobulus, and defeated with great slaughter.

Antipater persuades Hyrcanus to claim the throne.

On the arrival of the celebrated Pompey at Damascus, the Jewish sovereign endeavoured to secure his favour by a present of a golden vine, of the value of four hundred talents; and afterwards he dispatched to him an envoy of the name of Nicodemus, who was met by Antipater on the part of Hyrcanus. Both these were dismissed by the Roman general with fair words and a promise, that on the brothers appearing before him he would investigate and justly determine the difference between them. At length Pompey came again to Damascus, and the two royal brothers appeared before him, and at the same time several Jews repaired thither to plead against both, that the government of the country had been illegally converted into a secular monarchy. Pompey, having heard the brothers, deferred giving judgment until he should have reduced Aretas, against whom he was then marching. But Aristobulus, suspecting that he was not favourably disposed to him, left Damascus in anger, and armed Judæa in his own defence. At this measure Pompey conceived great indignation, and at his return from a successfull expedition against the Arabian prince, after having compelled Aristobulus to surrender his fortified places, he followed him to Jerusalem, and before that city got possession of his person, and was by the party of Hyrcanus received into it; while the other party

B. C. 63. Pompey hears the case of the two brothers.

Aristobulus arms and is taken captive.

retreated into the temple, and there defended themselves for three months. At the end of this time a breach being made, and an assault taking place, the fortress was carried with great carnage of the besieged: during which, it is remarkable, that the priests ceased not from the performance of the sacrifical rites, but fell in the discharge of their sacred office. Thus was the temple taken by the Romans in the consulship of C. Antonius and M. T. Cicero, on the anniversary of the day observed as a fast for the capture of the city and temple by Nebuchadnezzar. The Roman commander withheld his hand from the treasures of the temple, and the day following the capture of it he ordered the sacred edifice to be cleansed, and the divine service to be again regularly performed. But he had presumed with several of his officers to enter the most holy place, thus profaning that mansion in which the God of Israel had placed His name: and it has been remarked, that this was the last victory which this hitherto successfull commander ever obtained; while his end proved deeply marked with misery.

The temple besieged and taken by the Romans.

Pompey concluded the war with the demolition of the walls of Jerusalem. He then restored Hyrcanus to the office of high-priest, and made him prince of the country, but tributary to the Romans; depriving him, too, of the privilege of wearing a diadem, and reducing his dominions to the ancient limits of Judæa. Aristobulus, his two sons, and two of his daughters, were carried off to grace the triumph of the conquerour. But Alexander, the eldest son, escaped on the way to Rome, and returned into Judæa, where collecting a considerable army, he seized several strong places, whence he so infested the country, that Hyrcanus was obliged to beg the assistance of the Roman president of Syria, Gabinius. Who, with the notorious Mark Antony commanding the cavalry, marched into Judæa, and, being there joined by Antipater and the Jews he had with him of the party of Hyrcanus, after having overthrown Alexander in a battle, and while besieging him in a fortress into which he had retreated, was by his mother, the wife of Aristobulus, prevailed on to grant him such terms, that he surrendered Alexandrium, the place in which he was shut up: which being by the order of Gabinius razed to the ground, Alexander himself was dis-

Pompey restores Hyrcanus, but renders him tributary, deprives him of the honour of the diadem, and reduces his dominions.

CHAPTER I. FIFTH PERIOD.

On the reduction of Alexander, the son of Aristobulus, Gabinius converts the monarchy of Judæa into an aristocracy. B. C. 57.

missed without further animadversion for what was past. G[illegible] then marching to Jerusalem, at the request of the Jews [illegible] changed their monarchy into aristocracy, and instead [illegible] then they had, one court of dernier resort alway[illegible] salem, he instituted five independent on each [illegible] provinces, into which he divided the land, leaving [illegible] pontifical power only.* The year, however, had n[illegible]e Aristobulus having with his other son escaped from [illegible]after having been led in Pompey's triumph, appeared again in arms in Judæa, but was in a short time subdued by the lieutenants of Gabinius, and conveyed in chains back to Rome. About two years after this, while Gabinius was engaged in Egypt, Alexander, the son of Aristobulus, again collected an army in Judæa, and ranging over the country slew all the Romans he could, and compelled the rest to take refuge in Mount Gerizzim; where Gabinius at his return found him besieging them, and after an obstinate battle overthrew him, and dispersed his forces.

Alexander having raised another army is again defeated by Gabinius:

Having arranged affairs at Jerusalem according to the suggestions of Antipater, Gabinius left the country, and soon after quitted the province of Syria, which was now become part of the consular province of Crassus. This rapacious Roman on coming into it marched to Jerusalem, and in breach of his promise, confirmed by an oath, that he would not seize any thing on having a specifick bar of gold delivered to him, he plundered the temple of every thing which he deemed worth carrying off, to the amount of more than

* It has been before partly remarked, that the Jewish sanhedrims, senates, or congregations of elders, were of two kinds; those consisting of twenty-three members, of which there was one in every city, and two in the metropolis, which heard all causes arising in the precincts to which their jurisdiction extended: and that of seventy-two, called the great Sanhedrim, which always sat in the temple, and taking cognizance of the affairs of the whole nation, received appeals from the lesser councils, interpreted the laws, and regulated the execution of them by new institutions, as such appeared requisite. But besides these councils the Jews had a third court for deciding all cases of bargain, sale, and cóntract, and other business of common right between man and man. This consisted of three judges, one elected by each party, and a third chosen by these first two; which three constituted a court that heard and ultimately determined the matter in dispute.

two millions sterling. After the merited destruction of this slave of avarice by the Parthians, Cassius came into Judæa to quell the remains of the party of Alexander, the son of Aristobulus, and having by the advice of Antipater, put to death Pitholaus, one of his most able adherents, he forced Alexander himself to accept of terms of peace.

and at length forced to accept terms of peace from Cassius.

In the Roman civil wars which soon afterwards ensued, Antipater prevailed on Hyrcanus to send aid to Cæsar's commanders in Syria and Egypt, and afterwards on application being made to Cæsar by the surviving son of Aristobulus in his own favour, against Antipater and Hyrcanus, the former of these so well defended the cause of Hyrcanus and himself, that Cæsar not only confirmed Hyrcanus in the high-priesthood, but gave to him and his heirs the principality of Judæa, abolishing the aristocratical government which Gabinius had established, and the former authority of the greaf sanhedrim was restored to it. Cæsar also gave the procuratorship of Judæa to Antipater himself, who was now become a man of great interest and power, having four sons of high reputation for courage and abilities. For two of these their father soon procured important charges under Hyrcanus, the eldest, Phasael, being appointed governour of Jerusalem, and Herod his second, then only twenty-five years old, governour of Galilee. Which last signalized himself in his government by the destruction of a powerfull body of banditti, that infested Galilee and the adjacent parts of Cœlo-Syria. Yet for this he was by those who were jealous of the growing influence of his family, accused of having put those men to death without a trial; and in consequence of being summoned to appear before the sanhedrim, he came to Jerusalem with a garb and train which seemed to be intended to intimidate his judges. This behaviour excited so strong a prejudice against him, that it was deemed fit that he should retire privately from the capital; when he went to Damascus, and thence set the sanhedrim at naught. Here he so ingratiated himself with Sextus Cæsar, the president of the province, that he obtained from him the government of Cœlo-Syria: possessed of which he raised an army, and invaded Judæa to revenge himself on Hyrcanus and the Jewish sanhedrim. But he was restrained from persisting in this

Cæsar restores the monarchical government in Judæa.

Phasael and Herod, sons of Antipater.

CHAPTER I. FIFTH PERIOD.

attempt by the interposition of his father and his brothers. [illegible] year forty-four before the commencement of the Christ[illegible] Hyrcanus obtained a decree from the Roman senate for [illegible] the walls of Jerusalem, which was accordingly accomp[illegible] the direction of Antipater, and the city fortified as be[illegible]

The walls of Jerusalem rebuilt.

After the assassination of Cæsar, the inhabitants o[illegible] severely from the exactions of the patriot Cassi[illegible] inhabitants of several towns into slavery, to raise m[illegible] payment of his army. Antipater, who had obtained the [illegible]est influence in the affairs of Judæa, having been treacherously and most ungratefully poisoned by Malichus in the hope of the murderer obtaining for himself the chief authority in that country, Herod contrived to revenge the death of his father by that of Malichus. But this produced a tumult at Jerusalem, where the faction of the latter had gained to their side both Hyrcanus, and Fœlix the commander of the Roman forces left in the city, while Malichus's brother, by the permission of Hyrcanus, got possession of several castles. Yet they were at length driven out of Jerusalem by Phasael, and on the latter being joined by Herod they were quickly subdued every where else, and the fortresses which they had seized were recovered. The ingratitude of Hyrcanus to the memory of their father was not reproved by the sons of Antipater; but all differences thence arising were composed by Herod's marrying Mariamne the grand-daughter of Hyrcanus. Yet peace with the others continued but a short time, for the suppressed faction caused new disturbances under the pretence of raising Antigonus the son of Aristobulus to his father's throne; and being supported by several neighbouring princes, who were induced to unite in the contest by different motives, they were enabled to bring forward an army sufficient to encounter Herod; by whom, however, being totally defeated, their purpose was frustrated.

Disturbances at Jerusalem quelled by Phasael and Herod.

Further success of the brothers against their opponents.

On Antony's coming into Asia after the battle of Philippi, several of the principal men of the Jewish nation accused Phasael and Herod to him, of having in reality usurped the government from Hyrcanus. But Herod was too much in favour with Antony for the latter to give his accusers an hearing. But to the embassadors

Antony's partiality to Herod.

who came from Hyrcanus to solicit a restoration of the territories which Cassius had taken from the Jews, and the manumission of those whom he had sold into slavery, he granted both petitions.*

A repetition of the complaints against Phasael and Herod being made to Antony, he gave the deputies audience, and in their presence demanded of Hyrcanus, whom he thought best qualified to manage the government under him? and he answering in favour of the brothers, Herod having so lately married his grand-daughter, Antony appointed both of them tetrarchs, and committed all the affairs of Judæa to their administration. In the following year Antigonus, the son of Aristobulus, having by a promise of reward induced the Parthian forces to enter Judæa in his support, advanced as far as Jerusalem, where being worsted in an engagement with the brothers, he took shelter in the mountain, and after much blood having been shed on both sides, Antigonus under the pretence of entering into a treaty, prevailed on Phasael and Hyrcanus to repair to the Parthian commander, who after an apparently cordial reception first seized, and then cast them both into confinement. The plot extended to the seizure of Herod also, but he, having obtained notice of it, escaped with his family, best effects, and part of his guard, first to the fortress of Massada, where he deposited his wealth and family, and left his brother Joseph to command the garrison, and thence went himself into Arabia Petræa. But there meeting with the reception often given to a man in adversity, he dismissed his followers and turned into Egypt. Here reached him the news of the death of Phasael, who having been delivered by the Parthians to Antigonus (now replaced by them, according to their league, on the throne of Judæa) and knowing his death to be decided on, beat out his own brains against the wall of his prison; while Antigonus

Antigonus, the son of Aristobulus, is by the assistance of the Parthians placed on the throne of Judæa.

*Cassius, who had assisted in assassinating Cæsar for tyranny, not only sold into slavery the inhabitants of those places which could not raise the contributions he imposed on them, but, to get more money, he cantoned out the greater part of Syria into small principalities, and sold them to the highest bidder; who consequently exacted the purchase money with interest from the miserable inhabitants. This trait of character in the Roman patriot seems to render him a true, if not a favourable specimen of the species.

CHAPTER I. FIFTH PERIOD.

Herod made king of Judæa by the Romans. B. C. 40.

cut off the ears of Hyrcanus, to incapacitate him for any [illegible] holding the office of high-priest. From Egypt Herod pr[illegible] Rome to beg the assistance of Antony, through whom, [illegible] utmost expectation, he received the kingdom of Judæa; [illegible] to take possession of it, relieved his brother Joseph, a[illegible] then much pressed by Antigonus. Herod had now th[illegible] the Romans (though by the iniquity of their commande[illegible] parts it was not fairly afforded, and at a great expence) with [illegible] he reduced under his power the whole kingdom except the capital. But being called away to attend on Antony, his brother Joseph met with a great defeat, and was slain himself in it: a loss that drew after it the revolt of all those who were disaffected to Herod in Galilee and Idumæa. On this news Herod returned, and after some struggle with the troops of Antigonus, and being joined by a strong body of Romans, he besieged and took Jerusalem. Still he was obliged to ransom that capital from his generous allies the Romans, who claimed the right of plundering it. To these it was that Antigonus surrendered himself; but through the importunities of Herod he was at length put to death, and in him terminated the succession of the Asmonæan princes.*

Antigonus, the last of the Asmonæan princes, put to death.

But though delivered by the surrender and death of Antigonus from any apparent rival, Herod was still much opposed by the adherents of that family. This opposition irritated him so highly, that he destroyed the whole senate, except two members of it, called by the Jewish writers Hillel and Shamai, who are among them of the greatest note of all their mishnical doctors.† To supply the place

* It was the fate of this unfortunate prince to suffer as a common criminal by the rods and the axe of the lictors, a death to which the Romans had never before subjected a crowned head. The sovereignty of Judæa had been in his family from the commencement of the government of Judas Maccabeus an hundred and twenty-nine years.

† The first of these, Hillel, became president of the new sanhedrim, and was eminent for birth as well as for learning, being on his mother's side of the House of David; and from him descended, it is said, a long line who succeeded to the presidentship, which their father had holden with so much honour: and many of his scholars afterwards acquired great fame among their countrymen; one of whom was

of high-priest, vacated by the death of Antigonus, Herod for palpable reasons sent for an obscure priest of the name of Ananelus from Babylon, who had been formerly known to him, and put him into the important office, and prevailed on Phraates, king of Parthia, to permit Hyrcanus, to whom that prince had shown great kindness in his captivity, to return to Jerusalem; where he was for some time treated by him with apparent respect. But the putting aside of Aristobulus the son of Alexander from the high-priesthood, to which he was the next heir, excited both his sister Mariamne, Herod's favourite wife, and Alexandra, the mother of Aristobulus, to exert themselves to recover it for him; and by their solicitations and intrigues the king was at length prevailed on to cause Ananelus to resign the office, and to confer it on Aristobulus, though then only seventeen years of age. The attempts of his grandmother, however, to obtain for him what he might have claimed equally by inheritance, which was the crown, only hastened this young man's death; who was by Herod's order drowned under the pretence of sporting with him in the water. For this murder, through the means of Cleopatra, solicited to it indeed by Alexandra, but more effectually moved by the hope of having Herod's kingdom annexed to her own dominions, Antony called the Jewish monarch to account; but was so appeased by the fair speeches and rich presents of that crafty prince, as to proceed no further against him. As the contest between Octavianus Cæsar and Antony grew high, Herod prepared to assist the latter;

Herod causes Aristobulus the son of Alexander to be murdered;

Jonathan Ben Uzziel, the author of the Chaldee paraphrase upon the prophets, i. e. the translation of the writings of the prophets, made from the Hebrew text immediately into the language of the Chaldæans. For during their abode in Babylon, the bulk of the Jews had forgot their native tongue, and therefore were these translations (known generally by the Chaldee term 'targums,' signifying an interpretation or version from one language to another) made. For, besides this by Jonathan of the prophets, which comprehended what are called the former prophets, i. e. the books of Joshua, Judges, Samuel, and Kings, besides those of Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets, there was another of the law by a cotemporary of his, named Onkelos; and others by various translators, amounting in the whole to eight: which differ much in the strictness or freedom with which they are rendered; some being in most of their parts, what we generally term paraphrases rather than translations.

but was directed by him, at the suggestion of Cleopatra, to attack the king of Arabia Petræa. This prince he defeated in one engagement, but in a second was himself vanquished, and nearly his whole army cut to pieces. A fearfull earthquake which destroyed about thirty thousand of the inhabitants of Judæa, added to Herod's distress, that he submitted to ask for peace from the Arabians; but they, conceiving his loss to have been greater than it really was, slew his embassadors, and invaded his dominions: Herod overthrew them in two engagements, and compelled them to accept what terms of peace he chose to grant, and returned completely triumphant to Jerusalem.

defeats the Arabians;

On the ill success of Antony, Herod, finding that he would not take the counsel which he gave, as that by which alone he could retrieve his affairs, determined to make his own peace with Cæsar. But ere he left Judæa for this purpose, his jealousy of Hyrcanus led him to the nefarious measure of having that poor old man put to death, after he had passed his eightieth year. Then taking every precaution against the event of meeting with ill success himself, he left the government of his kingdom and the care of his family to his brother Pheroras, and repaired to Cæsar at Rhodes. Here having obtained an audience of the conquerour, he laid aside his diadem, confessed his friendship for Antony, and his willingness to assist him, until he found his state irreparable; adding, that under these circumstances he now came to proffer equal fidelity to Cæsar. Stricken with the frankness of Herod, Cæsar accepted his friendship, desired him to resume his diadem, and from that day received him into particular favour. On this success Herod returned home much gratified; but had not equal cause to be pleased with the reception which he met with in his family, and especially from Mariamne the most beloved of his wives, to whom he was become, and not unjustly, an object of the utmost disgust.*

causes Hyrcanus to be murdered;

obtains the favour of Augustus;

On the death of Antony, and reduction of Egypt, by Octavianus,

* For this princess had now discovered, that he had a second time on leaving home at a dangerous conjuncture left orders, that if he were slain, she should be put to death.

Herod hastened thither to pay his compliments to his new friend, from whom he received a considerable accession of territory. But this, like the preceding favour of Cæsar, only foreran an increase of domestick troubles. For on his return he found Mariamne still more averse from him, réproaching him for the murders which he had committed in her family; and his anger at this being still more inflamed by a false accusation which Salome, Herod's sister, had suborned a servant to prefer, that Mariamne would have seduced him to administer poison to the king, as well as by an ill founded jealousy, he, after a mock trial, had her put to death. His grief for this unjust, tyrannick, and cruel step, when it was too late, so preyed on his spirits as at times to affect his understanding. The affliction which he thus suffered, was, too, increased by the ravages of a pestilence, which his subjects ascribed to the divine wrath for the murder of the queen: and thus was brought on a severe and dangerous illness, during his confinement by which Alexandra the mother of Mariamne endeavoured to bribe two of his officers to secure the succession to her grandsons, but they acquainting Herod with her attempt, he commanded her also to be put to death. Yet these were but the beginning of executions. By the false charges of the same sister who had contributed to embitter him against Mariamne, Herod was induced to put to death several Idumæans of note; and by the conspiracies against himself formed among the Jews, whom he had irritated by the introduction of Gentile customs, he was led to destroy by torments the most severe all whom he found concerned in them. At the same time, to secure himself against future conspiracies, he added to the number of his fortresses; restoring to importance the city of Samaria, which he from Augustus denominated Sebaste, and putting a garrison into Stratonice, which he called Cæsarea. The thirteenth year of his reign was marked by a drought, producing a famine, and that famine a pestilence which swept off a great number of the inhabitants of Judæa. The king, by exerting himself to alleviate the pressure of these evils on his subjects, recovered some of his popularity; but that was soon lost again by the continuance of his tyranny, which drew on him hatred so general that the favour and power of Augustus solely supported

puts Mariamne to death;

and her mother;

and then several others both Idumæans and Jews:

CHAPTER I. FIFTH PERIOD.

him against it. Herod becoming enamoured with the dau[illegible] of one Simon a priest, expelled Jesus the son of Phebes, at [illegible] high-priest, from the office, and substituted Simon in his [illegible] then married his daughter, who like his former favouri[illegible] named Mariamne. He had had by the first Mariam[illegible] who were become of sufficient age to be sent to Rome[illegible] These Augustus most kindly received, and giving [illegible] mission to leave his crown to whom he pleased, he [illegible] dominions the regions of Trachenitis, Auronitis, and Bata[illegible] afterwards, on complaints being made against him which certain circumstances induced Augustus to conclude unfounded, he not only gave him another tetrarchy, but bestowed one on his brother Pheroras. In return for these favours the impious Herod built a temple to Augustus near the springs of the Jordan. So high ran the discontents produced by this idolatrous act, and other compliances with the Gentile practices, that Herod was induced even to increase the severity of his government, and to augment the number of his spies. But when he attempted to impose on his subjects an oath of fidelity, it was so strongly resisted by the Pharisees and Essenes, that he could force it only on those who had already rendered themselves suspected.

marries another Mariamne.

His dominions enlarged by Augustus.

Undertakes to rebuild the temple. B. C. 19.

It was probably, at least in part, with a view to reconcile to himself the minds of the Jews, that Herod in the nineteenth year of his reign formed the design of rebuilding the temple of Jerusalem, which through length of time and having been so repeatedly used as a fortress, stood in need of very considerable repairs. Two years were spent in collecting materials for the new edifice, ere he took down the old one, and he began to erect the other in the twenty-first year of his reign. While this work proceeded, Herod fetched his two sons from Rome, and married Alexander, the eldest of them, to the daughter of Archelaus king of Cappadocia, and the younger, Aristobulus, to his cousin, the daughter of the nefarious Salome. The interesting and engaging qualifications of these princes attracted the affections of the Jews, and thereby rendered them objects of jealousy and dread to their aunt, and her accomplices in procuring the death of their mother. At this time the Jews resident in Ionia, being severely

B. C. 17.

oppressed by the Gentile inhabitants, applied to Herod, who had repaired to Agrippa when this last arrived in the Proper Asia, and by the king's intercession with this favourite of Augustus, their immunities and privileges were restored and confirmed to them. Alexander and Aristobulus in the ardour of youth expressing their resentment of the death of their mother, all they said on this subject was maliciously reported to their father; and the menaces which they uttered against the enemies of Mariamne, were so successfully represented to the king as being intended against himself, that he became suspicious of them; and at length from the height to which their expressions were carried, through the means employed to betray them into unguarded language by those who were plotting their destruction, he was induced to carry them to Italy, and accuse them before Augustus of undutifull behaviour, and a design against his life. But this last charge being unsupported, Augustus effected a reconciliation. Yet Herod on his return declared Antipater, an elder son of his by a wife whom he had divorced on marrying Mariamne, the heir to his crown. This declared successor joined Salome and Pheroras in their conspiracy against Alexander and Aristobulus, and the three by the false reports which they made and caused to be made to the suspicious monarch, drove him to try to extort confessions by the rack from those who were in the confidence of the princes, and some being thus induced to utter charges against them, Alexander was by his father cast into prison; by which the young man being provoked to desperation, he in a pretended confession accused Herod's brother and his sister, and his two principal ministers, of being engaged with many others in a conspiracy against him. All this the jealous tyrant believing, he acted as one furious, and the numerous executions performed in it converted his palace into a slaughter-house. Still by the interposition of the king of Cappadocia, whose daughter Alexander had married, a reconciliation was brought about between the prince and his father. Of this particular Herod thought it fit to give an account to Augustus in person; and for that purpose took another journey to Rome. During this absence of the king, the banditti in Trachenitis resumed their ravages, and being supported by the Nabathæan Arabs, it cost Herod much trouble and

Herod becomes jealous of his own sons by Mariamne.

Declares Antipater his successor;

imprisons his son Alexander:

is reconciled to him:

CHAPTER I. FIFTH PERIOD.

considerable time to subdue all these adversaries. It was not until the thirty-first year of his reign that he appeared to [illegible] plished this by the destruction of a strong hold in Ara[illegible] their asylum, and was called Repta. But misrepres[illegible] conduct in this matter having been made to Augus[illegible] offended at him, that the banditti taking advantage [illegible] the renewal of the differences between the king a[illegible] Mariamne, repeated their depredations, still supported [illegible] thæans, on whom Herod dared not to take vengean[illegible] procured a reconciliation with Augustus. This he at length accomplished by the able management of an agent which he employed.* The first advantage, however, which he took of this, was to procure his permission to proceed against the two sons, who had so often been made objects of his resentment; and this gained, he brought about their condemnation, and had both the unfortunate princes strangled.

offends and conciliates Augustus.

Puts to death his sons Alexander and Aristobulus.

From contemplating the state in which the chosen people at this conjuncture lay, under the dominion of a stranger who was little better than an idolater in his faith, and in his conduct a jealous and cruel tyrant, with the authority of their written law balanced at least by that of their traditions, and no small number among themselves who were not averse from the apostacy to the heathenism of which the king set the example, it excites a pleasing sensation to be suddenly called to advert to the light which now began to beam,

---

* This anecdote, from the ingenuity which it exhibits, is entertaining: Nicolaus Damascenus, the person employed by Herod, not daring to apply to Augustus on the part of the king, from the degree in which he heard he was prejudiced against him, joined the Nabathæan embassadors as their advocate against Syllæus, against whom they were then preferring a complaint, and who from enmity to Herod had all along supported the Trachenite banditti, and having obtained audience, in his oration for the Nabathæans charged Syllæus with imposing on Augustus by his misrepresentation of Herod's conduct. At this the emperor's attention being excited he commanded the whole case with the evidence of it to be stated to him; on hearing which he ordered Syllæus to be put to death, and was so perfectly reconciled to Herod, that he conceived the intention of adding Nabathæa to his dominions, but which subsequent circumstances prevented his carrying into execution.

not on the Jewish church alone, but on the world, by what occurred in the thirty-second year of Herod's reign, and the sixth before the commencement of our æra. The first ray of this appeared in the vision which was seen by Zacharias a priest, the father of John the Baptist, while he was offering incense in the temple according to the course of his office, in which a celestial messenger announced to him the future birth of that remarkable and holy character, with the prediction of whose appearance the canon of the Jewish Scriptures had been closed; and who being announced as the precursor of the Christ, the declaration of His closely impending birth suggested the early completion of the other prediction of the same prophet, that The Lord should suddenly come to his temple.

Birth of the Baptist promised. B. C. 6.

In the next year a most nefarious conspiracy to poison the old king, entered into by Antipater his son and Pheroras his brother, was laid open in consequence of the decease of Pheroras, who appears to have repented of his horrid purpose before his own death; and about the autumnal equinox in the same year, being that of the world four thousand and five, of the Julian period four thousand seven hundred and nine, and in the fifth year previous to the commencement of the vulgar æra, Jesus, the ever blessed Saviour of the World, was born in the city of Bethlehem, of a pure virgin named Mary, of the family of David; to whom it had been declared by the same heavenly messenger that promised the birth of the Baptist, that she should, through the Almighty power of God, conceive and bring forth a Son, who should succeed to the throne of his father David, and reign not over a part only, but all the House of Jacob without end. And most justly has it been noted as worthy of attention, that at the very time of the appearance of this blessed Personage among men, an universal peace prevailed in the world, and the temple of Janus was shut, as a sign that no war was then going on throughout the whole extent of the Roman empire. At that time, too, by the command of Augustus a survey was taking of the empire, which occasioned the repair of Joseph the husband of the mother of the Saviour to the city to which his family belonged, that among the citizens of it he might be enrolled in the returns then to be made of the population of Judæa.

Birth of the Lord Jesus Christ.

CHAPTER I. FIFTH PERIOD.

Execution of Antipater, and the death of his father Herod. B. C. 4 or 3.—

Antipater, the vile son of Herod, had purposely absented himself from Judæa at the time he had intended that his father should be poisoned; but now returning, he was seized, tried, convicted, condemned and executed, only five days before Herod himself finished his reign and his life, in the seventieth year of his age; having then holden the kingdom of Judæa from the death of Antigonus thirty-four years, and from his being declared king at Rome thirty-seven. This most sanguinary tyrant, against the fatal effects of whose jealousy neither affinity nor innocence was a protection, nearly closed his career with the slaughter of the children of Bethlehem, in the hope of among them destroying Him, who, he was assured, was born King of the Jews. A deed of horrour hardly to be surpassed;* though having its credibility most forcibly impressed by that which he on his death bed commanded to be perpetrated. For having summoned to Jericho, where he lay ill, all the principal Jews, on their arrival he caused them all to be shut up in the circus: and commanded his sister and her husband to have them all put to the sword immediately on his decease, that so there might be mourning throughout the country at his death, though it were not for him. This diabolical design was not indeed carried into execution, though the planner of it, under all the agonies of body which he suffered, and by the historick description inexpressible they seem to have been, expired without repenting of his nefarious purpose.

Herod's kingdom divided among his three sons.

Policy or impartiality induced Augustus to divide the dominions of Herod among his three sons, Archelaus, Herod Antipas, and Philip. To the first he assigned Judæa, Idumæa, and Samaria; Herod

* While we justly reprobate the nefarious cruelty displayed by Herod in destroying these innocents, what shall we say of the senate of Rome, who a few months previous to the birth of Augustus Cæsar, on some occurrence being interpreted to presage, that nature was then about to produce a king for the Roman people, passed a decree, that no man child born that year should be preserved! But this sanguinary decree was prevented from being registered in the Treasury, without which formality it could not have the force of a law, by that portion of these genuine patriots the pregnancy of whose wives gave them hopes, that their own might be the happy child. Suet. August. C. 94.

Antipas succeeded to Galilee and Peræa; and Philip obtained Auronitis, Trachonitis, Paneas, and Batanæa. Archelaus reigned in Judæa ten years; when his tyrannical behaviour and evil government occasioned such complaints against him, that he was summoned to appear before Augustus, and, being unable to justify himself, he was deprived of his kingdom, and banished to Vienne in Gaul. And Sulpitius Quirinius, termed by St. Luke as writing in Greek, Cyrenius, the president of Syria, was commanded to take possession of the country over which Archelaus had reigned, and reduce it into the form of a Roman province; and Coponius, a Roman knight, was appointed to govern it under the title of procurator of Judæa. These two officers confiscated the goods of the deposed monarch, and in great measure abolishing the Jewish polity, in lieu of it introduced the Roman, Coponius administering the government in the name of Augustus, but in subordination to the president of Syria, of which province Judæa became a part. After this the Jews were deprived of the power of inflicting capital punishment, and the taxes were paid immediately to the Roman emperor. The levying of these, however, occasioned considerable disturbances.

The vulgar æra commenced after the birth of The Saviour.

Archelaus dethroned and banished. A. D. 7.

Judæa reduced into a portion of the Roman province of Syria.

The history of the Jewish people being now brought down to the end of the fifth of those periods into which it was proposed to divide the whole space of this history, to preserve the method in which the work has hitherto proceeded, the story of Chaldæa should now be resumed. But though, for reasons sufficiently discernible, it was deemed proper to speak of the history of Judæa separately from that of the other parts of the empires of which successively it became a province, were the same mode pursued with regard to other countries, this Abridgment would ultimately prove as voluminous as the most extensive work on the subject. In lieu, therefore, of the history of the several component parts of the Medo-Persian empire being separately stated, the story of them all must be traced as that of one body; and the vast tract of country which at the time of the return from the Babylonian captivity was under subjugation to Cyrus, extending from India to Egypt, be considered as one political state, of which each portion did for several generations partake in the events common to all. In the next Chapter will such a review be commenced.

CHAPTER II.

History of the Medo-Persian Empire until the Conquest of it by Alexander.

CHAPTER II. FIFTH PERIOD.

Death of Cyrus and accession of Cambyses. B. C. 530.

FROM the time of his releasing the Jews from their captivity, the reign of Cyrus, who may justly be termed a great prince, extended only to seven years, which were passed in freedom from both military exploits and civil troubles, and at the age of seventy, by those accounts which bear the strongest marks of probability, he ended his life peaceably on his bed. On his decease the burthen of this extensive sovereignty fell on shoulders very inadequate to the support of it, those of Cambyses his eldest son, who immediately on his father's death ascended the Medo-Persian throne. On this he had not long been settled, before for some offence he had conceived against Amasis king of Egypt, but probably because the latter withheld the tribute which he had been accustomed to pay Cyrus, he began to prepare for an attack on his dominions, by calling to his assistance the maritime forces of Cyprus and Phœnicia, and adding to his land forces a large number of Greeks. But more important than the service which these could do him, was the advantage which he derived from the Egyptian monarch being deserted by the commander of his Grecian auxiliaries, Phanes of Halicarnassus, who gave Cambyses that information which principally secured the success of his expedition. It was in the fourth year of his reign that the Persian monarch commenced his attack on Egypt, the sovereign of which was dead before he arrived on its borders. But his son, Psammenitus, collected a large army to resist the invader; and after

Cambyses invades Egypt. B. C. 526.

the loss of Pelusium (of which Cambyses is said to have made himself master by placing in front of his troops a great number of the animals deemed sacred by the Egyptians, and against which, consequently, the native troops, of which the garrison was composed, dared not point their weapons) fought a bloody battle with the Persian army, in which he was defeated with great slaughter.* The advantage gained by this victory Cambyses pursued, and following the fleeing enemy to Memphis, after a short siege took that city; and would have spared the king, but on his attempting to excite fresh resistance in the hope of recovering his losses, he commanded him to be put to death, after having worn the crown of Egypt only six months. All Egypt then yielded to the conquerour, and the Lybians, Cyrenians, and the people of Barca, hearing of his success, sent embassies of submission to him. Having advanced from Memphis to Sais, the long accustomed residence of the Egyptian monarchs, Cambyses there exhibited one of those disgusting traits of his character which justly rendered his name infamous. For he caused the body of Amasis to be taken from his grave, and after having been treated with every indignity to be cast into the fire and burnt. His success in Egypt seems to have excited in the son of Cyrus the thoughts of other expeditions. That against the Carthaginians he was compelled to lay aside from the refusal of the Phœnicians to assist him in it. Into Æthiopia, which was another object of his ambition, he sent embassadors, who returned with a message only of contempt, exasperated at which he marched for that country without preparation, and when arrived at Thebes, he thence dispatched a body of fifty thousand men against the Hammonians to ravage their country, and burn the celebrated temple of Jupiter; which troops in crossing the desert were all overwhelmed with sand. Neither did the expedition which he conducted

takes Memphis, and puts Psammenitus to death;

marches towards Æthiopia;

* What increased the bloodshed of this day, is said to have been, that the Greeks in the army of Psammenitus, enraged at the treachery of Phanes, brought forth his children and not only slew them, but drank their blood in presence of both hosts, an act of savage ferocity which so irritated the Persians, that they began the combat with redoubled ardour, and cut to pieces the greater part of the Egyptian army.

CHAPTER II. FIFTH PERIOD.

in person towards Æthiopia, meet with much better success; since after being reduced through want of provisions to feed not only on their beasts of burden, but on their companions, selected by lot for slaughter to preserve the lives of the rest, he was at length obliged to return totally disappointed to Memphis. Here misinterpreting the scene of rejoicing in which the Egyptians were engaged for having found their god Apis, he put some of them to death, but when satisfied, by the sight of it, that they were absurd enough to worship a beast, he stabbed the object of their impious veneration. The insanity of which he had already betrayed strong symptoms in his expeditions, seems gradually to have increased; and now so far was it advanced, that he put to death, in consequence of a dream, his only brother Smerdis, and by a violent kick murdered a sister, who lamented his death.* Without any assignable reason too, he caused several of his principal followers to be buried alive. After spending the seventh year of his reign in insane acts of this atrocious kind, he in the eighth returned towards home. But in Syria hearing of the usurpation of his throne by a Magus, who personated Smerdis the son of Cyrus, that had by order of Cambyses himself been put to death, he mounted his horse for the purpose of leading his army against this impostor, when his sword dropping from the scabbard inflicted on him a wound in the thigh, which in a few days proved mortal. The notice he gave of the imposture was, through the little credit he possessed, disregarded by the principal commanders of his

miserable event of that undertaking.

Cambyses puts his brother to death.

Dies himself. B. C. 522.

* In marrying this sister (for by that marriage was she pregnant, when her brutal brother kicked her) Cambyses is said to have given the first example of that incestuous intercourse so common with the subsequent kings of Persia. Her name was Meroe, and from her he gave that name to the island in the Nile which is still marked by it, in the maps of the ancient world. Of his taking this sister to wife, the following anecdote is related: Being deeply enamoured with her, he consulted the judges to whom the interpretation of the Persian laws belonged, to learn of them, whether there was any law which would allow it. These being unwilling to authorize such an incestuous marriage, and at the same time fearing his violent temper should they oppose him, gave him this guarded answer; that they had indeed no law which permitted a brother to marry a sister, but they had a law which allowed a king of Persia to do what he pleased. Nor under this law, so convenient for his purpose, did Cambyses hesitate to act.

army, who submitted to the Magus as to the rightfull heir of the empire; and he prudently adopting the custom, so common among oriental princes, of being seen by none but their women and eunuchs, preserved himself from detection for some time. The whole reign of Cambyses amounted to seven years and five months. The affectation of popularity manifested by his successor in the remission of taxes and the grant of immunity from military service for three years, and other favours conceded to his subjects, added to his never appearing, excited an opinion that the declaration of Cambyses respecting him might be true. To determine whether it was or not, Otanes a noble Persian, who is said to have been maternal uncle to Cambyses, and had a daughter among the royal wives which Smerdis had taken to himself, sent privately to her to know, whether it were the real Smerdis or not: giving her this criterion by which to judge, that the ears of the Magus had been cut off by the command of Cyrus for some crime. The daughter soon obtained an opportunity of ascertaining that the impostor had been deprived of his ears; and transmitting her father information of this, Otanes with six other principal noblemen of Persia entered the palace, and slew both the impostor and his brother, named Patizithes, who was the author of the whole design.* After which, these princes, having taken a few days for deliberation, agreed on continuing the ancient form of government, and left the decision of which of them should

The throne in the mean time usurped by a Magian impostor.

That impostor detected and slain.

* The sect of the Magians are said to have had their origin in Persia. They worshipped God by fire, and held images in abomination. Their principal doctrine was that of two principles. Yet as to these they were divided, some holding that the good principle alone was eternal, but the other created; while some deemed them both eternal. Yet both parties agreed, that there will be a continued opposition between these to the end of the world, when the good principle, which they call Ormuzd, of which the Greeks made Oramasdes, shall overcome the evil, which they term Ahraman, which the Greeks converted into Arimanius; and then that each shall have his world to himself; the good God his with all the good men, the evil his with all the evil men in it: that darkness is the properest symbol of the evil principle, and light the truest of the good; and therefore, they always worshipped the last before either fire or the sun, and had in their temples a fire continually burning: to express too their detestation of the evil principle, they always wrote his name backward, and inverted thus; uɐɯɐɥA

CHAPTER II. FIFTH PERIOD.

ascend the throne to a mode of determination very characteristick of Persians, among whom that noble animal the horse was holden in such high esteem. For they resolved to meet on horseback the following morning, ere the sun should rise, at a place in the suburbs of the city, and that he whose horse should first neigh should ascend the vacant throne. When, and where, meeting accordingly, the horse of Darius the son of Hystaspes,* neighed immediately as they assembled, and his master was without hesitation saluted king by the rest. Hystaspes was of the royal family of Achæmenes, and had followed Cyrus in all his wars, and was at the time of his son's exaltation to the throne governour of the province of Persia. Darius himself in the writings of the latter Persians is termed Gushtasp, and his father Lorasp. On the six princes who co-operated in destroying the usurper particular honours were conferred: and the Persian kings of the House of Achæmenes had ever after seven chief counsellors enjoying the distinctions now assigned, in memory of the number of those who delivered their country.†

Darius the son of Hystaspes placed on the throne, B. C. 521.

Darius, to confirm himself and his descendants still more strongly on the throne, took two daughters of Cyrus as his wives. The removal of the seat of empire from Babylon to Shushan, had excited so much discontent among the inhabitants of the former city, that on the revolutions which took place in the government of the empire, they conceived the idea of delivering themselves from the Persian dominion; and secretly preparing for war during four years, in the fifth of Darius's reign they openly revolted. The king on receiving

Babylon revolts.

* This apparently fortunate occurrence is said to have been brought about by a stratagem of the groom of Darius, who the night preceding the morning of decision led his master's horse to a mare in the place where the candidates were to assemble; supposing, that when the animal returned thither in the morning, he would naturally neigh for his former companion.

† They were to have access to the presence whenever they applied for audience, and their advice was to be first taken in the management of all the publick affairs; and as till then the king alone wore his turband erect, and all others with the top reversed, these princes had granted to them the particular privilege of wearing their turbands with the top turned forward. Because when they went to attack the Magi, they placed the back part of their turbands before, that they might by that signal be better known to each in the contest.

information of this marched against the city with all his forces; when the inhabitants, to enable themselves to protract the siege, strangled all their women and children; except that they permitted every man to spare his best beloved wife, and to preserve one female servant: A fearfull proof of the divine vengeance continuing to pursue a guilty city, against which that vengeance had been specifically denounced. After a siege of twenty months Darius obtained possession of the city by a most extraordinary instance of devotion to his sovereign given by one of his chief commanders. When master of this almost impregnable metropolis, to prevent any future revolt, Darius took away its hundred gates, and reduced its walls, which were before of that of two hundred cubits, to the height of fifty; and having permitted the Persians who had formerly been their slaves to plunder the city, in accomplishment of the menace of the great Governour of the Universe uttered by his prophet Zechariah, as may be seen by referring to the second chapter and ninth verse of his predictions; he capitally punished three thousand of those who had been most active in the revolt, pardoning the rest.

and is reduced.

Whether his success, first in obtaining the crown, and then in vanquishing his rebellious subjects, had elated the mind of Darius to projects of ambition to which he was before insensible, or whether he followed a natural thirst for conquest and dominion, from the period of the reduction of Babylon he prepared for invading that part of Scythia which lay between the Danube and the Tanais, or the present Don, under the plea of revenging the irruption which the Scythians had formerly made into Asia. At length in the ninth year of his reign he carried this design into execution, and transported an army of seven hundred thousand men into Thrace by a bridge of boats thrown over the Bosphorus; and overrunning part of the country, and passing the Danube by another bridge of the same construction into Scythia, he followed the inhabitants with unavailing pursuit. Three months did the Persian spend in harassing and fruitless marches, and then found it prudent to return from an expedition in which he had lost half of the troops he led out on it; narrowly escaping still greater loss in the desertion of the Grecian fleet, which was waiting at the mouth of the Hellespont to secure

Darius invades Scythia, but is obliged to return with great loss.

CHAPTER II. FIFTH PERIOD.

His general, Megabyzus, effects the conquest of Thrace.

his retreat. In Thrace, however, he left under the command of Megabyzus, one of his principal officers, an army which enabled him to complete the conquest of most of the nations occupying that region, from whence he returned in the following year, and at Sardis rejoined Darius, who continued in that city to refresh his troops. In his place the king appointed to the command of Thrace and the adjoining coast, Otanes, the son of Sisamnes.* But two years after the Scythians bursting in upon Thrace ravaged whatever had submitted to the Persians, and then retreated to their forests.

In the following year, Darius, not discouraged at the ill uccess which he had met with in Scythia, and determined to try his fortune in a finer country and a milder clime, those of India, and having previously explored by a fleet built high up that river both sides of the Indus,† marched an army into that country, and reduced it into the twentieth præfecture of his empire, imposing on it a tribute of a talent a day, amounting in its total annual value to one million and ninety-five thousand pounds sterling. Strong symptoms of revolt beginning now to appear in Ionia, Darius, sensible how much he should need their assistance in all operations on the coast, extended his favour to the Tyrians, restored to them their former privileges, and permitted them to have a king of their own; thus executing the divine sentence pronounced by the prophet Isaiah in the fifteenth and two immediately subsequent verses of his twenty-third chapter.

Darius subjects India to tribute.

The Ionians revolt;

The next year the designs of Aristagoras the tyrant of Miletus, the leader in the Ionian revolt, being ripe for execution, all the cities of that country expelled their governours, and united in a league, of

* Of this Sisamnes it is recorded, that having been convicted of corruption in his judicial capacity, Cambyses, ferociously just, caused him to be flayed alive, and converting his skin into a covering for the tribunal, made his son above-mentioned, whom he appointed to succeed him in his office, to sit on it, that thus reminded of his father's punishment, he might be carefull to avoid his crime.

† This fleet was put under the charge of Scylax, a Carian, of Caryandia, with instructions to sail down the Indus, and when in the southern ocean to take his course westward and return home that way; which he did through the Straits of Babelmandel, and up the Red Sea to Egypt: where he landed in the thirtieth month from his sailing from the borders of Scythia from Caspatyrus, a city on the Indus.

which Aristagoras was appointed the general. This leader not only prepared to resist the Persian power by providing what was necessary at home; but he obtained assistance from the Athenians, who were provoked at the reception given by Darius's commander at Sardis to Hippias the son of Pisistratus, whom they had driven into exile, and the demand which the same Artaphernes had made, that they should receive him again, accompanied with menaces. With twenty Athenian ships, and five which he obtained from the city of Eretria, in the island of Eubœa, added to the Ionian forces, Aristagoras took, and, unintentionally it should seem, burnt the city of Sardis. But he was afterwards defeated with great slaughter by the royal troops; when his Athenian allies, in spite of his most earnest intreaties, bravely left him to his fate, and returned home. It was this aggression, however, which so irritated the Persian monarch* as to give rise to that war between the Persians and Greeks, which terminated only in the overthrow of the empire of the former by that conquerour who previously made himself the master of the last. This revolt of Ionia endured with much bloodshed and various fortune four years, when the whole country, as well as the neighbouring regions that had joined in it, or had been reduced by the Ionians, was again subjected to its old master. After this, Darius, pursuing his purpose of revenge, appointed Mardonius, the son of Gobrias, to whom the king had given one of his daughters in marriage, to lead an expedition into Greece, which ended without either advantage or honour to the Persian monarch. Having so far failed of success, he determined, ere he made any further attempt by force, to demand by heralds the submission of the Grecian states; and several cities, dreading the power of such a sovereign, submitted to his authority. But the Athenians and Lacedæmonians took a

and are assisted by the Athenians;

but reduced by the Persians.

The expedition of Mardonius unsuccessfull.

* The indignation of Darius at the insult offered and injury done by the Athenians, in the burning of Sardis, is said to have been so great, that, lest he should forget to revenge it, he commanded, that every day during his dinner one of his attendants should say aloud to him three times, "Sir, remember the Athenians!"

savage mode of replying to his summons with defiance.* Yet they soon became conscious of the unjustifiableness of their conduct, and ready to make satisfaction for it: and this the Lacedæmonians offered by an agent sent for that purpose to Sardis. Darius however continued determined to wreak his vengeance, particularly on the Athenians and Eretrians; and therefore removing Mardonius from the command, he sent a Mede of the name of Datis, and a Persian of that of Artaphernes, at the head of an army of three hundred thousand men and a fleet of six hundred vessels, against those states; who having on their passage taken Naxos and the other islands in those seas, after a short siege became by treachery masters of Eretria, and having burnt it led all its citizens captive. After which they proceeded to Attica, where having landed, they were defeated by a small body of Athenians and Platæans under the conduct of Miltiades, at Marathon, and obliged to return to Asia in disgrace. This repulse seems only to have excited Darius to a more vigorous prosecution of the war against the Greeks; so that throughout his empire preparations were made for it. Neither did he permit the revolt which at this time broke out in Egypt to divert him from it. But he determined to send part of his forces to reduce this last country, while he led those against Greece himself.

Another armament sent against the Greeks.

Eretria destroyed.

The battle of Marathon. B. C. 487.

Here some historians place an occurrence, which others state not to have taken place until after the death of Darius. It is the contest for the inheritance of his throne, which was conducted with that candour, and the decision of which was received with that equanimity as did the highest honour to the two competitors, Artabasanes the eldest of the king's sons born before his elevation to the royal dignity, and Xerxes, the eldest of those which he had by Atossa, the daughter of Cyrus, after that event; for the last of whom the king decided: swayed in his determination, it has been suggested, more by the influence of Atossa, than the validity of her son's plea. After this judgment passed, and when all was ready for the departure of the

Dispute between two sons of Darius concerning the right of succession.

* Of the two heralds which, after the Persian manner, demanded earth and water as tokens of the submission of the country, they cast one into a well and the other into a pit, bidding them take earth and water from thence.

two expeditions, Darius was seized with an illness, under which he expired, after having reigned six and thirty years; and was succeeded by his son Xerxes. While the son of Hystaspes sat on the Persian throne, he enlarged that empire by the addition of the Indian territory, Thrace, Macedon, and the isles in the Ægean Sea. During the days of this monarch appeared the famous teacher Zerdusht or Zaratush, called by the Greeks Zoroaster: an impostor equalling in craft and enterprize the blasphemous Arabian Mahomet; and furnished with much more science. The evidence as to his origin seems to preponderate in favour of his having been a Jew, as by birth, so at first, too, in religion; but that he apostatized for the sake of rendering himself the head of a sect. For he did not found a new religion, but only reformed that of the Magians, which had been for many ages the national religion of both Medes and Persians; but receiving a great check on the slaughter made of its professors, when the usurper Smerdis was overthrown, it had become almost extinct, though the partiality of the common people to the superstition in which they had been educated, was such as to furnish well grounded hope of success to an impostor, who knew how to take advantage of it.

Death of Darius and succession of Xerxes. B. C. 486.

The appearance of Zoroaster.

The first appearance of Zoroaster was in Media. The chief reformation which he made in the Magian doctrine was, by introducing that of one supreme, independent self-existing God, who created both light and darkness, and out of these two made all things else, and under whom, he taught, there existed two angels, one of light, who is the author and director of all good, the other of darkness, who is the author of all evil; that between these angels there existed a perpetual contest, and that good or evil prevails according as one or the other succeeds; and that this contest shall continue unto the end of the world, when there will take place a general resurrection and a day of judgment, and all shall be recompensed according to their works. After which the angel of darkness with his disciples shall in everlasting darkness suffer for their evil deeds, and the angel of light and his disciples shall, on the other hand, in everlasting light be rewarded for their good deeds; and thus shall light and darkness remain separate for ever. To give

His doctrine.

authority to his doctrine, Zoroaster feigned, that he [illegible] into heaven to be instructed in the doctrines which he was commissioned to deliver, and there heard the Deity speaking [illegible] the midst of the fire; and that thence he brought [illegible] placed it on the altar of the first fire-temple which he [illegible] erected. For previous to his time the sacred fires of [illegible] were kept on altars on the summits of hills, and in oth[illegible] in the open air, where they were frequently extinguished by rains and tempests; but Zoroaster directed temples to be built over all their altars, for the preservation of the sacred fires before which the publick worship of the sect was performed, as the habitation of the divine presence. For this impostor taught, that in the sun, as in the most perfect fire, was the seat of the divine glory in a more excellent manner than any where else, and next in earthly fires; instructing his followers to direct all their worship of God, first towards the sun, and next towards their sacred fires. Now in their usual mode they, not without some ingenuity, contrived to do this towards both at the same time, by approaching their fires on the west side at sun-rise. Zoroaster having asserted, that he brought the first temple fire himself from heaven, it was preserved with the greatest vigilance, and most carefully kept from every thing that could be supposed to pollute it; and for upwards of eleven centuries did the princes who sat upon the throne of Persia (with some interruption perhaps by Alexander and his successors) adhere to the doctrine of Zoroaster. As this impostor manifestly borrowed much from the sacred writings of that which seems to have been his own nation, so the Arabian impostor appears to have copied not a little from him. For Zoroaster, it seems, retired into a cave to compose the book which contained his pretended revelations, and after disseminating his doctrine in Media, he travelled into Bactria, where obtaining the patronage of Hystaspes the father of Darius, who resided at Balch, and adhered to the Magian religion, though at Susa it had fallen into disgrace, he gained great success to his imposture. After prospering so far, he repaired to the imperial court itself, and by his insinuating address and dexterous measures made Darius himself a proselyte, whose conversion drew after it, according to no extra-

ordinary course of things, that of the courtiers, nobility, and great men of the kingdom; and at length Zoroaster so triumphed over all opposition, that his doctrine became the national faith, and though it was generally overthrown by that of Mahomet, yet it was not entirely extirpated from all parts of Persia and India,* but still continues among those denominated Gaurs. The end of the impostor himself was, that returning into Bactria, and thence attempting in a manner too authoritative to prevail on a king of the eastern Scythians, who was a zealous Sabian, to receive his doctrine, that prince was provoked to invade Bactria, and overthrowing the Persian forces, slew Zoroaster with all the Magian priests he found, and demolished all the fire-temples in the province. It should not, however, be passed unnoticed, that Zoroaster denominated the religion which he preached the religion of Abraham, and his book that of Abraham, a mode of securing them respect which was afterwards adopted by Mahomet, who boasted that he restored the faith of Abraham. Nor is it very improbable that a great deal more of the ancient learning lately discovered in the Sanscrit writings than is either acknowledged or suspected, is in fact derived from Zoroaster.

End of Zoroaster.

Xerxes having ascended the throne, and in his first year completed the preparations for the Egyptian expedition, commenced by his

Xerxes succeeds in reducing the Egyptians.

* The book which Zoroaster compiled perhaps, rather than composed, was called Zendavesta, and by contraction Zend. It was voluminous, and presented by the author to Darius. Many are the things in it borrowed from the Hebrew Scriptures. No small part of the Psalms is inserted in it, and his history of the Creation and Deluge agree in most particulars with that of Moses. In this book he speaks not only of Abraham, but of Joseph, Moses, and Solomon, and ordains the same observances about beasts clean and unclean, as the Jewish legislator, the same law of paying tythes to the sacerdotal order; enjoins the same care of avoiding all external as well as internal pollution, the same purifications, the same preservation of the priesthood in the same tribe, and the institution of one high priest; with several other particulars palpably drawn from the same source. It contains likewise the history of its author, and rules of moral life, in which it is very earnest and sufficiently exact; except on the head of incestuous marriages, the practice of the Persian monarchs in this point seeming to have induced the false prophet to allow of the grossest practices of the kind, even that of a son marrying his mother.

father, in his second reduced that nation to sev[illegible]an before. Elated with this, he determined to purs[illegible]er-prize which Darius had planned; and he b[illegible]een predicted of him, "to stir up all against the [illegible]ia," making preparations for war against that coun[illegible]e of three years throughout the whole Persian empir[illegible]to a league with the Carthaginians,* by the condition[illegible]e last contracted to attack the Greeks of Sicily and [illegible]erxes invaded Greece itself.

Invades Greece.

At the end of the period above-mentioned the Persian monarch left Susa, and passing the winter at Sardis, early in the spring he crossed the Hellespont over two bridges of boats, and such was the number attending him, that seven days were occupied in transporting the troops, baggage, and followers, from one continent to the other. In Thrace, at the mouth of the Hebrus, he reviewed this mighty armament, and found the amount to be one million seven hundred thousand infantry, and eighty thousand cavalry, besides chariots and camels. His fleet consisted of twelve hundred and seven ships of war, besides lighter vessels attending, on board of which were supposed to be five hundred and seventeen thousand men. To this force were added, from the European nations which submitted to him, three hundred thousand land forces, and two hundred and twenty ships manned with twenty-four thousand men, so that the whole number of men under his command when he reached the Straits of Thermopylæ, was two million six hundred and forty thousand; and until he arrived at this situation, he met with no resistance. But here a small band of determined Greeks, under the command of Leonidas, the Lacedæmonian king, taking advantage

Leonidas opposes the Persian host at Thermopylæ.

* Hamilcar, the Carthaginian general, was by the money which Xerxes sent him enabled to raise sufficient mercenaries to increase the army which he led into Sicily to the number of 100,000. Thus with the forces which Xerxes himself raised, and those which his money procured, was the whole tract of country from India to nearly the western coast of Africa, raised against Greece, and thus accurately were accomplished the words of Daniel, "By the power, his wealth gave him (in our translation, "By his strength through his riches,") did he stir up all against the realm of Græcia."

of the narrowness of the pass, opposed this multitudinous host, and that with courage so dauntless, that four thousand men did for two days maintain the post against all the Persian army; until on the third Xerxes having by bribes prevailed on a Greek to conduct some troops by a tract over the mountains which was but little known, Leonidas, dismissing all the others who could be persuaded to depart, as from an hopeless contest, fell, with all his three hundred Spartans, fighting in the Persian camp; while the loss of the enemy in this affair amounted to twenty thousand men. This pass gained, the conquering army overran Bœotia and Attica, Athens itself being forsaken by its inhabitants, who sought refuge in the neighbouring islands, and on the shores of Peloponnesus. In the mean time, the Grecian fleet being at length all united in the Straits of Salamis, and that of the Persians anchoring off the port of Athens, where Xerxes had arrived; an engagement took place in that narrow sea, in which the Greeks gaining a decisive victory, the remains of the royal fleet retreated to the Asiatick coast, and returned not to Greece; while the king, alarmed lest his victorious enemies should cut off his retreat by the Hellespont, fled thither with the utmost precipitation; and leaving Mardonius with three hundred thousand men to continue the war, marched back to Sardis with the rest; having, from his bridge of boats being broken by a storm, been compelled to repass in a fishing boat that strait, over which he had a few months before marched with all the menacing pomp of that prodigious army. Neither in the interim did his allies the Carthaginians meet with any better success in Sicily, a few only of those employed on their expedition, returning to relate the melancholy tale of the destruction of the rest.

Battle of Salamis.

The Carthaginians defeated in Sicily.

The triumphs of the general to whom the Persian monarch had delegated the conduct of his war with Greece, did not surpass those of his sovereign. Since after having made a fruitless attempt to detach the Athenians from the common cause of their countrymen, and in consequence of their refusal of his terms having ravaged Attica and burnt Athens, he was, in a battle fought near Platæa, overthrown by the allied army of the Greeks, commanded by Pausanias, king of Lacedæmon, and Aristides, general of the

Mardonius defeated at Platæa.

Athenians, who of three hundred thousand Persians [illegible] four thousand to carry home the account of thei[illegible]f these forty thousand made an early escape under [illegible]d returned safe into Asia. On the same day of t[illegible]e Persians at Platæa, the remainder of their fleet w[illegible]at the promontory of Mycale by the Grecian fleet u[illegible]ct of the other king of Lacedæmon, Leotychides, a[illegible]e Athenian commander, in which engagement, with the assistance of the Ionians who had revolted from the Persians, the Grecians vanquished the land army of an hundred thousand men under the protection of which the fleet was drawn up, with a rampart to defend it, and destroying that defence they burnt all the ships, thus nearly completing the destruction of that enormous armament with which Xerxes once hoped to subdue Greece. The news of these two defeats accelerated the return of that monarch into Persia; he leaving, through his zeal for the Magian religion and against idolatry, orders at Sardis for demolishing all the temples in the Grecian cities in Asia, which orders were executed on all except that of Diana at Ephesus, and in his passage to Susa he destroyed all the idol temples of Babylon, and, while probably collecting from the plunder of them great wealth towards recruiting the vast expences of his useless armament, executed the divine sentence pronounced on the idols of Babylon, by the prophets of the God of Israel.

The Persians overthrown at Mycale.

Xerxes retires into Persia, destroying the idolatrous temples in his journey.

The Ionian cities, which seized this season of their humiliation to revolt from the Persians, entered into alliance with the European Greeks, and with their assistance preserved their liberty generally during the subsistence of that empire. In the subsequent year Cyprus was taken from the Persians by the Lacedæmonians and Athenians, and restored to liberty. The conduct of Xerxes after his return to Susa did not tend to recover the credit he had lost by his

Xerxes resigns himself to vice;

* The Grecian writers state this army higher; one speaking of 350,000, and another of 500,000, but as Xerxes is said to have left only 300,000 with Mardonius, there seems ground here to conclude, that Grecian vanity has somewhat exaggerated the number defeated.

Grecian expedition; since he now yielded himself a slave of lust, and was by it led into acts of the most cruel injustice, which ended in the murder of his own brother Masistes and his family. The next year the Greeks took from him Byzantium. Neither from the treachery of Pausanias, the Lacedæmonian king, who would have betrayed his own country, did he reap much advantage. For the Athenians obtaining the command of the allied fleet, Cimon, the son of Miltiades, not only took some places in Thrace, but recovered the isles of Scyros and Naxos, which had revolted from them; and in the following year he expelled the Persians from all the maritime parts of Caria and Lycia; and pursuing his success, attacked a large fleet which they had at the mouth of the river Eurymedon, and having captured all the ships of which it consisted, he landed his forces, and defeated an army encamped near the fleet; and lastly, receiving intelligence of eighty more Phœnician ships being on their voyage to join the Persians, he surprized the former in harbour, ere notice of his late victory reached them, and destroyed every vessel, with all their crews: with such success were the activity and the courage of the Grecians crowned. From the same commander Xerxes the next year suffered in another part of his empire: the Persians which had taken possession of the Thracian Chersonesus being by Cimon expelled from thence, and all the gold mines on the coast of Thrace seized, and that country as far as Macedon subdued. By this continued series of losses and defeats, the Persian monarch was so discouraged, that he ceased to prosecute the war against Greece for the remainder of his reign; which he spent wholly in such gross voluptuousness as to become an object of contempt to those around him. Encouraged by this, the captain of his guard, named Artabanus, an officer of high authority, and powerfull in adherents, conspired against him, and murdered him in his sleep; at the same time accusing the king's eldest son of this foul deed. This heinous charge being credited by Artaxerxes, the third son, so irritated him against his brother, that, with the assistance of Artabanus and his guards, he slew him. When the second son, named Hystaspes, being resident in his government of Bactria, Artabanus

and ceases to prosecute the war against Greece.

He is murdered.

Artaxerxes placed on the throne.

CHAPTER II. FIFTH PERIOD.

placed Artaxerxes on the throne, meaning, as soon as his plot was mature, to cut him off, and seize the diadem himself. But of this intention notice was conveyed to Artaxerxes, who put an end to the traitor ere he could execute his nefarious design. This monarch, though called Longimanus,* is said to have been the handsomest man of his time, and generous in his disposition. Immediately on ascending the throne he had a severe contest with the family and adherents of Artabanus; but after many of the Persian nobility had fallen in it, the king prevailed; and took particular vengeance for his father's death on an eunuch named Mithridates, who had admitted the assassin into his chamber, ordering him to be boated to death.† With his own brother Hystaspes, whose inheritance he had most unjustly seized, Artaxerxes had a longer struggle. Yet in a second battle he completely overpowered him; and having thus established himself in the sovereignty, he endeavoured to secure the permanent and peacefull possession of it, not only by removing from power all those who from their former connections were disaffected to him, but by reforming all abuses in the administration of affairs, and thus attached the subjects of his empire to him.

B. C. 465.

Three years after these things, the queen of Artaxerxes having displeased him, he admitted to her place a Jewish virgin, who was by the Persians surnamed Esther; and whose influence with the king accounts for the favours which he conferred on her nation. In the same year the Egyptians revolted, and made a Lybian prince, named Inarus, their king; against whom Artaxerxes sent one of his

The Egyptians revolt.

* His hands are said to have been so long, that when standing erect he could touch his knees with them.

† This ingenious manner of prolonging the sufferings of a wretched criminal is not among the least instances of human cruelty. The convict being laid on his back, in a boat, and having his hands stretched out and tied fast to it, had another boat put over him, his head only being left out through a place made for it. In this posture he was fed, until the worms that bred in him corroded his bowels, and caused his death: a release which the miserable sufferer is stated not usually to have obtained in less than twenty days, lying during the latter part of that period in excruciating torments.

brothers, at the head of a numerous army. But the Egyptians, being assisted by the Athenians, killed an hundred thousand of his men, and Achæmenes, the king's brother, himself; when the remaining Persians retiring into the strongest part of the city of Memphis, there bravely defended themselves, until they were relieved three years afterwards by a fleet and army which Artaxerxes sent into Egypt. In the mean time this prince had planned a diversion for the Athenian force, by sending Themistocles, who had long subsisted on the royal bounty, at the head of an army into Greece. But that able politician and warrior chose to put an end to his own life rather than command the expedition. The force sent into Egypt reduced to obedience all that country except the island Prosopytis, whither the Athenian fleet had retired and maintained a siege, and the region of the fens, into which a party headed by Amyrtæus retreated; and there this last reigned, in defiance of all the efforts of the Persians against him. In the meanwhile those in the island Prosopytis were obliged to surrender; the Egyptians, with Inarus at their head, on condition of having their lives spared, and the Athenians on that of being allowed a free passage home. Four years after this, other engagements took place in Cilicia and on its coast, between the Persians and the Athenians; but the victory was entirely on the side of the last. His losses in these battles induced Artaxerxes to propose the conclusion of a peace between the two countries, which being listened to, a treaty was agreed on, and it was covenanted that all the Grecian cities in Asia should have their liberty; that no Persian ship of war should appear from the Euxine Sea to the coast of Pamphylia, nor any Persian army come within three days march of that part of the sea; and that the Athenians should no more invade any part of the king's dominions: and thus ended a war, which, from the burning of Sardis by the Athenians had continued one and fifty years.

The Egyptians reduced.

Peace between the Persians and Athenians.

B. C. 449.

The imbecility of Artaxerxes in yielding to his mother's solicitations to permit her to satiate her revenge for the death of her son, Achæmenides, on Inarus, and the Egyptians who surrendered with him, provoked Megabyzus, who felt himself grossly insulted by such a breach of the capitulation which he had made, to raise the

Megabyzus rebels, is reconciled and pardoned.

CHAPTER II. FIFTH PERIOD.

standard of rebellion in Syria, and in two engagements were the royal armies defeated by him, when at length by the mediation of common connections, the difference was made up, and Megabyzus was pardoned. In the thirty-fourth year of his reign Artaxerxes was flattered with applications from both the Lacedæmonians and the Athenians, to beg his aid in the first Peloponnesian war; and nearly at the same time broke out a most destructive pestilence which ravaged no small part of the inhabited globe. This dreadfull pest made its first appearance in Æthiopia, and thence spreading into Egypt and Lybia, it invaded Judæa, Phœnicia, and Syria, over-ran the whole Persian empire, and being carried from thence into Greece fell very severely on the Athenian state, where the great Pericles became a victim to it, and where it gave occasion to the impressive and beautifull accounts which Thucydides in Greek prose, and Lucretius in Latin verse have given of it.* In the seventh year of the Peloponnesian war, Artaxerxes sent an ambassador to the Lacedæmonians, to desire an explanation of the various inconsistent messages which he had received from them. But this agent, named Artaphernes, was on his passage intercepted by the Athenians; who, however, to gain favour with the king, treated him with great respect, and the next year sent him back at the publick charge accompanied with embassadors from themselves. But these were stopt at Ephesus by the news of the decease of Artaxerxes, who died in the forty-first year of his reign, and was succeeded by Xerxes, the only son he had by his queen. But short was this prince's possession of his honours, for Sogdianus, a son of the late monarch by a concubine, taking advantage of Xerxes having retired to bed

A most extensive pestilence.

Death of Artaxerxes: B. C. 424.

and that of his immediate successor.

* The celebrated Hippocrates, so renowned for his medical skill, resided at Athens during the whole time which this disorder raged there, and has written of it. Artaxerxes, desirous of obtaining this great physician's assistance when his armies began to be infected with the plague, proffered him the highest rewards. But Hippocrates had a mind superior to the temptations of wealth, and nobly refused to forsake his countrymen. Though his refusal would have done him still more credit, had urbanity holden in it the place of Greek and democratick pride: he would not, he said, leave the Greeks his countrymen in their distress, to give his assistance to barbarians.

in liquor, and assisted by the treachery of an eunuch, assassinated him when he had reigned no more than forty-five days, and ascended the throne in his room. But having to the murder of his brother added that of a faithfull eunuch of his father's, he found himself so disliked by both the nobility and army, that his safety was very precarious. This rendering him suspicious of receiving from some of his brothers the treatment which he had given Xerxes, and in particular dreading Ochus, to whom his father had committed the government of Hyrcania, he endeavoured to get him into his power. But the circumspection of Ochus prevented this; nor did he approach the imperial residence, until he had assembled an army sufficiently powerfull to contest the crown, and revenge the death of Xerxes. This effected, many of the nobility, and several governours of provinces joining him, they all declared him king; when Sogdianus coming to a treaty with him, let himself fall into his power, and Ochus put him to a cruel death,* after he had reigned six months and fifteen days.

Sogdianus seizes the throne:

is taken and put to death by Ochus;

Ochus on obtaining the kingdom assumed the name of Darius, and is by historians called Darius Nothus. Arsites, another son of Artaxerxes, encouraged by the ease with which Ochus had supplanted Sogdianus, conceived hopes of doing the same to him, though he was his own brother, and rebelled against him; but so unsuccessfully that he was induced to surrender himself under a persuasion that his brother would pardon him; but the last was advised to the contrary course, and put him to death. But neither this nor the execution of several other individuals of inferior degree could secure to Darius the tranquil possession of the eminent dignity to which he had been raised. For besides other troubles, a rebellion was excited in the tenth year of his reign by his governour of Syria, and when after more than two years this was quelled, a plot was laid by the chief of his eunuchs for destroying the king, and seizing the

who ascends the throne and vanquishes another competitor.

* This mode of punishment is described in the 13th Ch. of the 2d B. of the Maccabees, to have been inflicted by casting the criminal from the top of an high tower into an heap of ashes with which it was partly filled, when by means of a wheel the ashes were incessantly raised about him, until he expired by suffocation.

crown. But this, too, being betrayed, the author of it was put to death, probably not in the most mercifull manner.* But the severest misfortune that befell this monarch was the revolt of Egypt, which took place in the same year with the rebellion in Syria. For Amyrtæus the Saite, who had reigned in the fens from the time of the suppression of the revolt of Inarus, being apprized that his countrymen were weary of the Persian yoke, sallied out, and being joined by the Egyptians, rapidly expelled the Persians from the country, and reigned himself over it for six years. In the twelfth year of Darius, his governours of Lydia and the countries on the shore of the Hellespont, vigilant for their sovereign's interest, took advantage of the contests between the Lacedæmonians and the Athenians, to weaken the most formidable enemies which Persia had, by suffering neither party to be entirely subdued by the other, but assisting each as things went unfavourably with them: and the Athenians at this time appearing the most successfull, and having, too, irritated the Persians by lending aid to the rebels in Syria, those governours, Tissaphernes and Pharnabazus, concluded a treaty with the Lacedæmonians, by which the king was bound to pay a large subsidy to them; and the Lacedæmonians consented that he should regain possession of all the countries and cities which his predecessor had holden at any time preceding that of the treaty. But at Sparta the ratification of a treaty by which so much was restored to the Persians was refused. On which, the Athenians now beginning to need assistance, the satraps gave them aid, and though in the following year the treaty with the Lacedæmonians was ratified, with the alteration of limiting the cessions made to the Asiatick provinces, the Persians did not fairly observe it; but continued to deal out their assistance to either party, as their circumstances required it.

Amyrtæus attacks the Persians in Phœnicia. B. C. 409.

After Amyrtæus had established himself in Egypt, having formed an alliance with the Arabians, he attacked the Persians in Phœnicia; which brought Darius himself to the defence of this part of his

* Since he was delivered into the hands of Parysatis the wife of Darius, who is stated to have surpassed in cruelty of disposition all women then living, and to have had him executed in the manner most gratifying to that tender propensity.

dominions. But while he was thus engaged, the Medes revolted from him, yet were soon reduced to obedience and a severer rule. In the succeeding year, too, it appears that the Egyptians were so far subdued, that on the decease of Amyrtæus, it was through the favour of the Persians that his son Pausiris succeeded to his throne. The disturbances in both Egypt and Media being calmed, Darius, at the request of Parysatis, who had gained a complete ascendancy over him, appointed his younger son Cyrus his lieutenant over all the provinces of Asia Minor, though then only sixteen years old; and directed him specifically to assist the Lacedæmonians: thus laying aside the wise policy practised by Tissaphernes and the other governours. Of this impolitick step the evil consequences were experienced afterwards; when the Lacedæmonians, having overpowered the Athenians, at length invaded the Persian provinces; and the empire itself was preserved only by the war being again rekindled in Greece, through the exertions of the demagogues hired with the king's money. Cyrus when at Sardis having put to death two nephews of the king's for not paying him the same honours which were rendered to the sovereign, was very justly and prudently recalled to court by his father; and quickly after died Darius, after a reign of nineteen years.

Death of Darius, B. C. 405.

Although Parysatis had exerted all her influence over the old monarch to prevail on him to appoint her favourite son Cyrus heir to his throne, he declared his eldest son, Arsaces, who on his accession assumed the name of Artaxerxes, his successor; bequeathing to Cyrus the government of those provinces which he had before. On which this ambitious and unprincipled youth formed a plot for the assassination of his brother, and would then have suffered the death, which he had more than doubly merited, but that the importunate entreaties of his worthless mother prevailed on Artaxerxes to pardon and permit him to enter on the government which his father had left him. Thither the ungratefull wretch had no sooner repaired, than he began to pursue measures for that rebellion against his brother, on which he had within himself nefariously resolved. For this purpose, under the pretext of preparing for a war with the Thracians, he employed Clearchus, a Lacedæmonian, to levy a Grecian army for

Arsaces ascends the throne, and assumes the name of Artaxerxes.

Cyrus attempts the murder of the king, and though pardoned proceeds in his endeavours to dethrone him, and

his service. In the mean time some cities which were within the province of Tissaphernes, revolting from him to Cyrus, and thus producing a war between them; the latter, under the pretext of arming against Tissaphernes, openly raised forces, and the better to mask his real design, complained by letter to the king against Tissaphernes, begging in the most humble terms for his favour against him. Artaxerxes (on whom the Greeks bestowed the surname Mnemon, on account of his extraordinary memory) deceived, and not displeased, that two such powerfull subjects should be at variance between themselves, noticed the affair no further; but gave his brother time to embody an army, which he thought adequate to the accomplishment of his purpose. Cyrus, with a view of strengthening himself still more, desired, that the Lacedæmonians, in return for the assistance by which he had enabled them to conquer the Athenians and render themselves masters of all Greece, would aid him in what he was about to attempt; and they, with true Laconian integrity, ordered their fleet to co-operate with his. Yet they had not declared war against Artaxerxes, nor did they appear to be at all acquainted with the design which Cyrus had communicated to them; lest if he should fail, they might become embroiled with the king. In the fourth year of Artaxerxes, his iniquitous, fraudfull, sanguinary, and ungratefull brother, having completed his preparations, began his march to dethrone the man who had granted him his life when most justly forfeited. The intended usurper led an army of one hundred thousand of his own troops, and ten thousand Grecian mercenaries, under the command of Clearchus; and was enabled to overcome the greatest difficulty in his march, the passage of the Straits of Cilicia, by a diversion which the Lacedæmonian fleet effected in his favour, and proceeded without obstruction into the province of Babylon. Here Artaxerxes, apprized by Tissaphernes of the standard of rebellion being raised by his brother, met him with an army of nine hundred thousand men. Against which prodigious force, however, Cyrus had, by the courage and exertions of his Grecian mercenaries, nearly gained the day, when he fell, rashly venturing into the thickest of the imperial troops, that he might attack his brother in person: thus justly losing that life which the clemency of Artaxerxes gave him to

at length leads an army against him,

and is slain.

be employed against himself. After this battle the Grecian mercenaries made through the heart of the Persian dominions the famous retreat of the ten thousand, related in the Anabasis of Xenophon, and arriving at the Grecian cities on the Euxine Sea thence got safely home.

The ten thousand Greeks retreat.

Artaxerxes being thus delivered from a dangerous rival, to recompense Tissaphernes for his fidelity, gave him the same enlarged authority with which Cyrus had been entrusted over the provinces of the Lesser Asia; and he pressing the Grecian cities in those regions, they applied to the Lacedæmonians, who sent an army to their assistance, which caused much embarrassment to Tissaphernes during the whole duration of his government. But after the change of the commander of the Lacedæmonians, from Thimbro to Dercyllidas, this last concluded a peace with Tissaphernes; and then attacking the præfecture of Pharnabazus, took from him the province of Æolis, and several other cities; on which this last satrap also concluded a peace with him. Evagoras having expelled the Persian governour from Salamis in the island of Cyprus, and reigned there some years, did, by the good offices of Conon, the Athenian, about this time obtain peace from Artaxerxes through the interest which Ctesias, the Cnidian,* who was physician to the king, had with that monarch. This prince too, on the suggession of Pharnabazus, and by the advice of Evagoras, appointed Conon, the Athenian, admiral of a fleet which he ordered to be prepared on the coasts of Phœnicia, Syria, and Cilicia. While this was prepared, Dercyllidas advanced into Caria, where he would probably have been overwhelmed by the united forces of Pharnabazus and Tissaphernes; but that this last, dreading the prowess of the Grecian soldiery, which he had witnessed when they fought for Cyrus,

The Lacedæmonians invade Asia.

B. C. 399.

Conon appointed admiral of the Persian fleet.

* This is the same Ctesias who wrote an history of the Assyrians, Babylonians, and Persians; from which Diodorus Siculus, and Trogus Pompeius, or his Epitomizer Justin, have taken much, and Photius has given extracts. The Greeks considered him as a fabulous writer; but he himself declares, that he translated what he wrote from the publick records of the empire; and if in detailing these he said any thing not agreeable to Grecian vanity, he could expect little indulgence from most of his countrymen.

CHAPTER II. FIFTH PERIOD.

entered into a truce, and thus through timidity furnished his enemy with an opportunity of escaping. The Lacedæmonians, on receiving information of the fitting out of a fleet on the coasts of Asia, determined to prevent any blow that might be designed against themselves, by sending one of their kings, Agesilaus, to attack the Persians in Asia. This indefatigable commander arrived at Ephesus before the king's governours had even heard of the intention of sending him, superseded Dercyllidas in the command, and with the aid of the reinforcements he had brought with him, bore down all opposition. On this Tissaphernes entered into a truce with him, but observing it no longer than until he had sufficiently reinforced his army, Agesilaus, deceiving him by a feint, rushed into the government of Pharnabazus, and overran a great part of Phrygia, but his cavalry having met with a repulse, he returned laden with spoil, and wintered at Ephesus. On the return of the season for taking the field, again overreaching Tissaphernes, he brought the cavalry of the Persians alone to an engagement, and defeated it, when overrunning Lydia he again obtained great spoils. This ill success of Tissaphernes embittered the mind of his sovereign against him, and his indignation being increased by the representations which Conon, whose troops had mutinied for want of pay, made against that officer, Artaxerxes sent Tithraustes, to put Tissaphernes to death, and to succeed to his government. This new præfect offered to Agesilaus, that the Grecian cities of Asia should have liberty to live under their own laws, paying tribute to the king. But though the Lacedæmonians had at first demanded no more than this, the Spartan hero, having tasted the sweets of Asiatick plunder, referred the proposals to the Lacedæmonians at home. Yet for thirty talents presented to him by Tithraustes, he turned his freebooters from his province into Phrygia. But while preparing for this, a more ample commission was sent him from Sparta, after the receipt of which he proceeded in his invasion of Phrygia, whence he was invited, by a Persian nobleman in revolt, into Paphlagonia, and returned to winter in the former province, feeding his army at the expence of the surrounding country. In the mean time Tithraustes was preparing a diversion by bribing the leaders of the other Grecian

Agesilaus arrives in Asia;

and ravages the Persian provinces;

and declines entering into a treaty.

Tithraustes successfully attempts a diversion.

cities to raise a war against the Lacedæmonians, and so well did this measure succeed, that in the next year Agesilaus was recalled to defend his own country; while Conon having received from the Persian court the requisite supplies, and taken Pharnabazus on board, obtained near Cnidus a decisive victory over the Lacedæmonian fleet. After which, sailing round the isles and coasts of Asia, he took most of the cities which the Lacedæmonians held in these parts. These two commanders pursuing their success the next year, having secured the island of Melos, which lay convenient for their purpose, made a descent on the coast of Laconia, and ravaged it. After this Pharnabazus returned to his province, but at Conon's request furnished him with sufficient to rebuild the walls of Athens, and of the Piræus. A measure which so highly excited the jealousy of the Lacedæmonians, that they immediately proposed to the Persian terms of peace. But the confederate states, too, sending embassadors into Asia, among whom was Conon, no terms were agreed on; but that brave man being accused by the Lacedæmonians of purloining the king's money, and of entertaining designs of depriving him of the provinces of Ionia and Æolis, was by Tiribazus the governour of Sardis, thrown into chains, sent to Susa, and there put to death by the order of Artaxerxes.

Conon defeats the Lacedæmonian fleet.

The same great commander put to death by Artaxerxes.

The following year the Lacedæmonians, perceiving the Persians were highly disgusted at the ravages which their armies had committed in Asia, made another effort to renew the war there, but succeeded so little, that after some other faint attempts at achievements to which they were no longer equal, they were compelled to recede from all they held in Asia, and at length, as will presently be stated, to consent to a treaty disadvantageous to themselves and disgracefull to the Grecian name. Artaxerxes, relieved by the relaxation that had taken place in the hostilities of the Lacedæmonians, wished to use the opportunity thus afforded him of reducing the whole island of Cyprus under his dominion, and therefore declared war against Evagoras, who had engrossed the command of nearly all the island. But he, assisted by the Athenians, who did not feel themselves able to manifest their gratitude to both those who had befriended them in their adversity at the same time, subdued it entirely: and after this it was that the Lacedæmonians finding themselves

The Lacedæmonians expelled from Asia.

CHAPTER II. FIFTH PERIOD.

and at length conclude a peace with Artaxerxes. B. C. 387.

pressed by the confederacy that had in Greece been formed against them, concluded with Artaxerxes the peace above-mentioned; by the conditions of which it was agreed, that all the Grecian cities in Asia, with the islands Clazomenæ and Cyprus, should be deemed the king's; that all the other cities of Greece and the isles should be free, except Scyros, Lemnos, and Imbros, which should continue subject to the Athenians; and that Artaxerxes and all who accepted this treaty, should unite to compel all the rest of Greece to submit to it. With this treaty all the Greek states were dissatisfied, though obliged for a time to accede to it.

Cyprus subdued, and Evagoras reduced to pay tribute to the Persians.

The king, thus left at liberty to pursue the war in Cyprus, applied so large a force to it, that Evagoras after a vigorous resistance was obliged to ask for peace, which, though his situation was desperate, he, through the jealousies and treachery of the Persian commanders, obtained on better terms than he could reasonably have expected, those of holding the city of Salamis as king on paying a tribute for it to the Persian monarch. Artaxerxes had now time to turn his attention to other parts of his extensive empire, and undertook, and by the assistance of Tiribazus, though then under the weight of a false charge, finally achieved the reduction of the Cadusians, a nation dwelling on the north of Media, between the Euxine and the Caspian seas. The Egyptians had now defied the Persian power for thirty years; and Artaxerxes, being disengaged from all other wars, resolved to bring them under it once more. For this purpose in the twenty-eighth year of his reign he commenced great preparations, which induced Acoris king of Egypt to do the same on his part, and the slowness of the Persians procrastinated the actual beginning of hostilities for two years; during which the crown of Egypt made three descents and rested on the head of Nectanebis. When the war did begin, the jealousy which Pharnabazus who commanded the Persian host entertained of Iphicrates, the Athenian who led the Greek mercenaries, so disconcerted measures, that the Egyptians were enabled to impede the progress of the Persians until the annual inundation of the Nile took place, when these last were obliged to retire into Phœnicia with the loss of no small portion of the vast army which they had led out.

Artaxerxes prepares to attack Egypt: B. C. 377.

and fails.

But whatever disgrace the arms of Artaxerxes might have incurred

from this failure, the dissensions in Greece induced the several states of that region to strive to secure his favour, and he received from them various embassies; yet he could not succeed in bringing that restless people to concord. The king still persevering in his purpose to reduce Egypt, Tachos, who had succeeded Nectanebis in the throne of that kingdom, applied to the Lacedæmonians for assistance; who, regardless of all their treaties with Artaxerxes, sent Agesilaus, now fourscore years of age, and, consequently, more the slave of lucre than ever, into Egypt. Here being treated with inattention by Tachos, on a revolt of the Egyptians taking place during the absence of that prince in Phœnicia, whither, contrary to the advice of the Spartan, he had carried the war; Agesilaus joined the revolters, and drove the sovereign, whom he had been engaged to assist, out of his kingdom: in whose room Nectanebris, a relation of his, was advanced to the throne. This man Agesilaus supported against another rival set up by the Mendesians, and vanquished and took the latter prisoner for him; and after having established him in quiet possession of the kingdom, this able veteran left Egypt, purposing to return to Lacedæmon; but being driven on the coast of Africa, he was there seized with an illness, which proved fatal, and died, having completed his eighty-fourth year.

The Lacedæmonians send Agesilaus to the assistance of the Egyptians.

Death of Agesilaus.

Since Artaxerxes had by his wife three sons, and by his concubines no fewer than an hundred and fifteen, it will not appear wonderfull that in an empire in which it depended on the determination of the reigning sovereign which of his sons should succeed to his throne, disturbances should arise in his family, from the endeavours of the various competitors to obtain the precious bequest each for himself. To appease these by at once crushing the hopes of the rest, the king declared his eldest son Darius his successor; and in testimony of his fixed appointment permitted him to assume the royal tiara.* But this impious prince, excited by Tiribazus to accelerate the day of possession, on account of some disgust he had conceived from not

Artaxerxes declares his eldest son Darius his successor, who then enters into a conspiracy against him.

* This tiara was the turband with the peak upright, distinguishing the emperor both from the generality, and from the seven counsellors, as already explained.

CHAPTER II. FIFTH PERIOD.

being able to obtain one of his father's concubines,* enticed fifty of his brethren to enter into a conspiracy against the life of Artaxerxes: in which parricidal treason being detected, he and all his accomplices were put to death: a slaughter which in a family of such uncleanness forms no ground for wonder. On the removal of Darius, the contentions for the succession were renewed between the king's two remaining sons by his queen, Ariaspes and Ochus, and a favourite son by a concubine, Arsames, in high esteem with all to whom he was known. But Ochus soon contrived to remove by different means both his rivals, and the loss of these two children, added to his former losses, and to the knowledge of the means by which it was inflicted, so overwhelmed the broken spirits of Artaxerxes, that he died in the forty-sixth year of his reign: during which he had manifested both mildness and generosity, and governing with clemency and justice, had firmly established his authority in all parts of the empire. Ochus, sensible of this, and of the infamy attached to his own deeds, concealed his father's death for some months, during which he issued a proclamation in his name, declaring himself king; and when he thought himself sufficiently established in the sovereignty, he acknowledged the decease of Artaxerxes; and with his crown assumed his name. Yet his authority did not prove so firmly established as he conceived; since all the Lesser Asia, Syria, Phœnicia, and several other provinces refused him obedience, but by the abandoned avarice and shameless treachery of those to whom they confided the management of their affairs, the inhabitants of the Lesser Asia were soon reduced to obedience; and the other provinces seem to have been induced by

Death of Artaxerxes. B. C. 359.

Ochus ascends the throne. B. C. 358.

* Of the shocking incest prevailing in the Persian court, and its being countenanced by their superstition, the reader has already seen some instances; but the enmity of Tiribazus against Artaxerxes was occasioned by two instances of the same crime, of dye peculiarly deep. For the latter had promised the former one of his daughters in marriage, but conceiving an incestuous passion for her, married her himself; and to make Tiribazus amends promised him another of his daughters, but then married her also himself: provoked at which repeated ill-usage, Tiribazus conceived the flagitious design of exciting his son to cut off the aged monarch.

the ill success of this, to strive, who should soonest reconcile themselves to the king. Ochus becoming thus settled in the throne, proved himself eminently unworthy of it by the sanguinary measures which he took to secure himself in it, putting to death all the royal family, undeterred by pity to age or sex, or by regard to proximity of kindred. Neither was he satisfied with removing them out of his way, to prevent their heading any malcontents, but he had them slaughtered in modes marked with cruelty. His own sister, whose daughter he had also made his wife, he caused to be buried alive; and one of his uncles, with an hundred of his sons and grandsons, to be shot to death with arrows: nor did he preserve alive any of the nobility whom he fancied to be at all disaffected to him. But Datames, the celebrated governour of Cappadocia, who had in the reign of Artaxerxes seized Paphlagonia, still maintained himself in those provinces, until being betrayed by one of his confidents he was cut off. Another governour of one of the Asiatick provinces, Artabazus, continued, too, by the assistance which he derived from Greece, successfull in his revolt from Ochus. And in the fifth year of his reign the Sidonians and other Phœnicians, on account of the oppression which they suffered from his governours, formed a confederacy with Nectanebus, king of Egypt, and with his assistance drove the Persians entirely out of Phœnicia. The Cypriots, encouraged by this, and under the like provocation, joined with the Phœnicians and Egyptians. Against these confederates Ochus ordered a large force; and, finding that his want of success in Egypt was owing to the mismanagement of his lieutenants, he determined to head his own army against that country: in his way to which Mentor the Rhodian, who commanded the troops of the confederates at Sidon, terrified at the appearance of so large an army, offered both to deliver Sidon to him, and to assist him in his war in Egypt. This proffer Ochus gladly accepted; and on receiving the assurances which he required, Mentor engaged Tennes, king of the Sidonians, in the same treachery; and by their means the Persians were admitted into Sidon. When the Sidonians, who had burned their ships to prevent desertion, being bereft of all means of escape, set their own houses on fire, consuming in the flames forty thousand men with all

The cruelty of Ochus.

Revolts in various places.

Ochus marches against Egypt.

Sidon burnt by its inhabitants.

CHAPTER II. FIFTH PERIOD.

their women and children: and Ochus, no longer needing the assistance of Tennes, ordered him also to be put to death.

The destruction of Sidon induced all the other Phœnicians to submit on the easiest terms they could obtain; and these were better, probably, from the desire which the king had to proceed immediately against Egypt: where with little difficulty he succeeded in expelling Nectanebus from the country. Since he, alarmed at the progress which the forces of Ochus were making, collected all his treasures, and retired into Æthiopia; proving the last native Egyptian who ever reigned in that country: thus preparing the way for the completion of the words of one of the prophets of the God of Israel.* Ochus having settled the government of it under the conduct of one of his nobles, named Pherendates, returned home in triumph, and laden with the spoils he had obtained in the reduction of the revolted countries. Artabazus, who had been for some years in rebellion in one of the Asiatick provinces, after being obliged to flee into Macedonia, was, by means of Mentor, now become a great favourite with the king, reconciled to him, and at length the royal authority was re-established through all the regions that had been in rebellion. But though Ochus had thus subdued all resistance, he had by his severities in Egypt, and especially by the contempt he had expressed for the religion of the country, made a private enemy, who did him more harm than all he suffered from his avowed adversaries. This was an eunuch in the royal service, named Bagoas, an Egyptian by birth, who, offended at the insults offered to the objects of his country's worship, determined to revenge it on his master; and pursuant to that resolution poisoned him in the twenty-first year of his reign. After this act of bitter vengeance, this religious eunuch having the whole power of the empire in his hands, that he might retain it, put to death all his master's sons but the youngest, named Arses, under whose name Bagoas did in fact exercise the royal authority. But in the space of two years this nefarious wretch, perceiving that Arses began to be acquainted with his villanies, and

Nectanebus, king of Egypt, retires from that country.

Ochus re-establishes his authority over all the revolted provinces.

Ochus poisoned. B. C. 338.

Arses raised to the throne,

* Ezekiel, who in his xxixth chapter has foretold the degradation of that once exalted monarchy; but since the death of Nectanebus reigned over by strangers.

was taking measures to punish him; to prevent it, he destroyed him and all his family, and raised to the vacant throne a great grandson of Darius Nothus, named Codomannus, who, for slaying a champion of the Cadusians in single combat, had by Ochus been appointed governour of Armenia; and was for stature and form the most eminent individual in the empire, being esteemed, too, of the greatest personal courage; while he was in disposition mild and generous. But ere he had been long on the throne, the murderous Bagoas, finding him not so easy to be ruled as he wished, provided for him a poisonous draught, when Darius, apprized of his design, on the potion being brought, compelled him to drink it all himself. Scarcely was this amiable prince thus fixed on the throne, when he received intelligence of the preparations which Alexander king of Macedon was making for the conquest of the Persian empire. To accomplish the divine decree for the removal of that empire, it has already been stated in the preliminary chapter to the history of the present period, this singularly vivacious character was appointed; and for the execution of his important commission the season was now arrived.

and murdered, with all his family.

Darius Codomannus succeeds. B. C. 335.

Receives information of the preparations of Alexander to invade his empire.

In the second year, therefore, of Darius Codomannus, did Alexander, with an army amounting to no more than thirty thousand infantry, and five thousand cavalry, pass the Hellespont, with the purpose of attacking, and the assured hope of subduing the whole power of Persia. For as in the natural government of the Deity we see similar ends obtained by various means, so in His moral, as He opened the way to the conquest of Babylon by Cyrus, by the infatuation of his opponents in the subversion of the Persian empire, the sanguine confidence, the ceaseless activity, and the dauntless courage of its conquerour, were made instrumental to the success of his bold undertaking. Yet further remark on this extraordinary enterprize has been occasioned by the smallness of the sum, with which this resistless invader commenced his expedition, which was only seventy talents,* a sum which in the present day is in the national supplies considered as a very trifling grant; and which was then scarcely sufficient to provide necessaries for his army for thirty

* This, at the highest allowance to the talent, amounts to no more than 14,437*l.* 10*s.*

CHAPTER II. FIFTH PERIOD.

days. But the son of Philip seems to have embarked in his undertaking with a full persuasion of being favoured with the divine patronage; and as he was in fact the long designated instrument of the work on which he so eagerly entered, his success was both rapid and complete. For within a few days after his landing in Asia he overthrew a Persian army advantageously posted, and in consequence of that victory obtained possession of all the treasure which Darius had at Sardis, as well as of most of the provinces of the Proper Asia, which either submitted at first, or were, through want of an army able to impede the conquerour, reduced by force ere the winter came on. The beginning of the next spring brought under the power of the Grecian monarch, Phrygia, Lycia, Pisidia, Pamphylia, Paphlagonia, and Cappadocia. While Darius being by the death of Memnon the Rhodian, disappointed in his design of causing a diversion to Alexander by carrying the war into Macedonia, collected an army of six hundred thousand men, and very imprudently suffered himself to be persuaded to meet that of Alexander in the Straits of Cilicia, where the Persians were defeated with the loss of an hundred thousand men, chiefly trampled to death by their companions in their flight through those defiles. In Darius's camp were taken his mother, wife, and children, with all his baggage; and the immediate consequence of this victory, which was gained at Issus in Cilicia, was the addition of Syria to the conquered provinces, together with its capital Damascus, betrayed by its governour. In this city, too, was found a very large treasure in money and plate, all Darius' haram, and the wives and daughters of the principal nobility of Persia, and among the rest Barsena the widow of Memnon; who in her turn captivated her conquerour, and produced him the son which he named Hercules. While by his general Parmenio Alexander took Cœle-Syria, he himself marched by the sea coast towards Phœnicia, when the Sidonians, who had rebuilt their city after its destruction under Ochus, retaining an aversion to the Persians for what they then suffered, readily submitted to the Grecian conquerour. But the Tyrians, though their ambassadors met him with presents, declined receiving him into their city. Indignant at this, Alexander determined to force an entrance, which the citizens,

The battle of the Granicus.

The battle of Issus.

Tyre besieged and taken.

relying on their advantageous situation on a island half a mile from the shore, and further animated by confidence in their allies the Carthaginians, were as determined to resist. Seven months did it cost the Macedonians to reduce this single city; during which the inhabitants did with astonishing labour construct a pier, from the continent to the island, which has so connected them, as from that period to have rendered the last a peninsula. But when it was at length taken, such was Alexander's resentment for the defiance which the inhabitants had hurled at him, and the hindrance and loss which they had occasioned him, that he burnt the town, slew six thousand of the inhabitants when he stormed it, crucified two thousand of his prisoners, and sold thirty thousand into slavery. But he saved the family of Strato, who, according to the ancient tale, was the only master that escaped slaughter, when the slaves of Tyre once rebelled and seized the city.* And among the individuals preserved was Azelmelic the king, to whom the conquerour, as to a descendant of Strato, continued the crown after he had repeopled the city.

While employed in the siege of Tyre, Alexander had sent to Judæa, as well as to other districts of the neighbouring country, for supplies of provisions; but the Jews, pleading their oath of allegiance to the king of Persia, refused to supply him. To avenge this Alexander advanced towards Jerusalem, and the circumstances

* This pretty tale, as related by Justin, is, that the slaves of Tyre, which were very numerous, did, about the time of the reign of Xerxes over Persia, conspire to slay all their masters, and take their mistresses as wives. But one citizen, named Strato, being beloved by his slave, was privately saved, and when they had agreed to fix on a king for themselves, by raising to that dignity him who on an appointed morning should first discern the rising sun, Strato's slave informing his master of this, was by him advised, when they assembled as agreed on, in a place to the east of the city, to look on the high buildings of the last, on which he would soonest see the rays dart. Attentive to this advice, when all the rest were eagerly looking to the east, he attracted the general ridicule by turning his eyes westward; but was soon enabled to retort the scoffs he had received, by first pointing out the rays of the rising luminary. His companions, conceiving this an instance of discernment superior to what could exist in a slave, pressed him to name his adviser; which on a promise of impunity for having preserved both him and his son, he declared to be his master. On which the multitude not only pardoned the slave, but considering Strato as providentially preserved, immediately proclaimed him king.

CHAPTER II. FIFTH PERIOD.

already related in the history of Judæa then occurred. The next object of this conquerour was the possession of Egypt, but of the city of Gaza it was requisite he should first be master, and this by the strength of its garrison, and the fidelity and valour of Betis its governour, held out, against the utmost exertions of Macedonian courage and skill, two months. Enraged at this, and irritated by two wounds he received during the siege, Alexander, after slaying ten thousand men in the capture of the place, and selling all the rest with their wives and children, instead of magnanimously treating the governour as a loyal and brave enemy ought to be treated by every sovereign who would be loyally served himself, betrayed a most contemptible vanity, in a bad imitation of what Homer has written of his hero; and ordering Betis's heels to be bored through and fastened to the back of a chariot, caused him to be dragged round the city until he expired: thus surpassing the savage fury which the poet has ascribed to the revengefull Achilles. Gaza secured, Alexander proceeded to Egypt, the natives of which detesting the Persians, who by insulting their religious prejudices had wounded them in the tenderest part, received him with open arms. When Darius's governour at Memphis, perceiving that all opposition would be fruitless, yielded to the torrent, and opening the gates of that city to the Macedonian, put the whole country under his dominion.

Alexander's base conduct at Gaza.

He gets possession of Egypt.

Having conceived the scheme of causing himself to be declared the son of Jupiter Hammon, Alexander began his march to the Oasis or island in the desert, in which the temple of that idol stood; but in his progress being stricken with the fine situation for a city which the shore of the isle of Pharos presented, he there ordered to be begun a city to which he gave the name of Alexandria, and which afterwards became not only a celebrated emporium, but an eminent seat of learning. When further advanced towards the Oasis, he and his troops were by a seasonable fall of rain rescued from considerable danger of being overwhelmed by the sands; and being on his arrival at the temple declared by the oracle the son of Jupiter, he from that time stiled himself in all his instruments the son of Jupiter Hammou, to the gratification of his own vanity, but

Alexandria founded.

Alexander assumes the title of the son of Jupiter Hammon.

to the excitement of disgust and contempt in the breasts of all his sensible and freely reasoning followers. On his return from this excursion of vain glory, he provided inhabitants for his new city of Alexandria,* by colonies which he drew from various places; and among others he established there a great number of Jews, allowing them the use of their own laws, and the free exercise of their religion,

* It is said, that at the time when Alexandria was built, the use of the papyrus for writing was first introduced into that country. This is in itself a species of bulrush, growing in the marshes near the Nile. It rises in a triangular stalk about fifteen feet high, and generally eighteen inches in circumference. The exterior skin being taken off, there are several interior, one within another, and separable from each other; these, when separated from the stalk and between themselves, constituted the paper which the ancients used, under the name of the plant itself, whence we have drawn that of paper. Many were the devices used in earlier times to obtain fit materials to write on. One of the most ancient modes of writing was that upon the leaves of the palm-tree. Afterwards the inner bark of a tree was substituted for this purpose, and which being termed in Greek βίβλος, and in Latin *liber*, those words became in the respective languages the term for a book, as consisting of leaves made of such inner bark. Another mode of writing, as ancient as Homer, is that of writing on tables of wood covered with wax: on these the letters were made with a style of iron; hence the application of that term to composition, and as this was generally used in epistolary writing, thence epistles were in Latin termed tabellæ, and the carriers of them tabellarii. When the epistles were thus written, the tables were bound together with a string, and the seal placed on the knot. But the application of the Egyptian papyrus to this purpose soon superseded all other ways of writing; and therefore Ptolemy Philadelphus caused all the books which he collected for his library to be copied out on this kind of paper; and it was exported to other countries, until Eumenes, king of Pergamus, endeavouring to erect a library which should excell that of Alexandria, the then reigning monarch of Egypt, to frustrate this purpose, prohibited the exportation of papyrus. This envious measure induced Eumenes to adopt the use of parchment: whence that substance is in Latin called pergamena, from the city of Asia where it was first used by the Greeks. For that Eumenes was the inventor of this manufacture is by no means true: since we are told by Diodorus Siculus, that the ancient Persians wrote all their records on skins; and Herodotus speaks of sheep and goat-skins used for writing on by the Ionians many hundred years before the age of Eumenes. Nor is there any reason to doubt, that the rolls of writing mentioned in various parts of the Old Testament were of parchment. Eumenes might have discovered a superior mode of dressing the skins, and hence that improved parchment might have become a staple commodity of trade at Pergamus, and this was sufficient ground for it to obtain the name from that city.

CHAPTER II. FIFTH PERIOD.

and admitting them to the same franchises in all respects as the Macedonians planted there. From the building of this city did Ptolemy the astronomer, a native of it, date the commencement of Alexander's reign over Egypt, and consequently the cessation of that of the Persians. In the laws and usages of this country its new conquerour made no alteration, but left a native at the head of the civil government.

Returns in pursuit of Darius.

Alexander having now subdued all the southern provinces of the Persian empire, as the spring advanced, retraced his steps into Asia Minor, and thence advanced to the east in search of Darius. This unhappy prince having in the meantime applied in vain to his insatiably ambitious assailant for terms of peace, perceiving that nothing short of the cession of his whole empire would stop his pursuer, prepared for another contest; and having assembled an army much larger than the last, marched from Babylon to Nineveh, whither Alexander following, came up with him at a village beyond the Tigris called Gaugamela,* and there with fifty thousand men only, and in a plain open country, vanquished the enormous host of the Persians, and decided the fate of the empire.† After this defeat

The decisive battle of Gaugamela.

But however durable this substance for writing on, the general use of it has been superseded, since the invention of printing, by that of paper, manufactured from linen rags. When this manufacture was first thought of does not appear; but it seems to have been brought into Europe from the East. The Chinese have had at least paper manufactured from silk many ages.

* Darius is said to have had in this battle about eleven hundred thousand men.

† If the characteristicks of Alexander's progress in the reduction of this vast empire, and the mode of his attack, be compared with the images under which they were prefigured to the prophet Daniel, in his vision of the ram and the he-goat, most striking will the correspondence appear to be. The impetuosity of attack, the resistless vigour, the inexorable resolution of Alexander to subdue entirely the monarch whom he assaulted, are all strongly marked; as well as the imbecility of the resistance he encountered, for "there was no power in the ram to stand before him." While the specification of the conquerour alluded to, as the king of Græcia who should overturn the Medo-Persian empire, ascertains beyond all reasonable dispute the application of the prediction to the Macedonian, and leaves without excuse those, who, having the use of reason, will not acknowledge in this so marked revolution, (in which the natural effects of the conquerour's own temerity were repeatedly obviated

Darius fled into Media, purposing to levy in the northern provinces of his empire another army, to make a further stand for his crown; and Alexander perceiving with what celerity he retreated, pursued him little more than twelve miles from the field of battle; where he captured his treasures and royal equipage; the whole forming a prize of very great value. Having allowed his army the rest of which they now stood in need, the conquerour next turned to Babylon, the cowardly governour of which immediately surrendered it to him, as still more basely did that of the castle give up that fortress, in which was laid up the greater part of Darius's treasure. Alexander, having remained a month at Babylon, proceeded to Susa, and thence to Persepolis, which city, at that time the metropolis of the empire, he gave up to his soldiers, reserving only the castle and the palace for himself: whence ensued an extensive slaughter of the miserable citizens, and all the cruel enormities arising from military licence. Alexander's poor plea for admitting which was, what the Persians had committed when they invaded Greece.

Babylon taken.

Persepolis given up to the troops:

Leaving at Persepolis the majority of his army, Alexander with the rest subdued the neighbouring country, and after the space of thirty days returned to that city and wintered in it. Here revelling for his success, during a banquet, when all the guests were heated with wine, the notorious courtezan Thais, then accompanying Ptolemy, the captain of Alexander's guard, and afterwards king of Egypt, proposed, in revenge for the burning of Athens by Xerxes, to set fire to the city and palace of Persepolis. This proposal the inebriated company received with applause, and Alexander seizing a torch, they all followed their infuriated commander, and gave to the flames that noble city, and one of the finest palaces in the world, in compliance with the suggestion of a drunken prostitute. While Alexander was thus proving himself unworthy of the success which

and burnt.

---

by the providence of Him whose instrument he was) the Hand of that God, who enabled his prophet so expressly to describe it. The battle which finally broke the power of Darius, has gone by the name of that of Arbela, a town somewhat more than twelve miles from the spot where the engagement took place; Gaugamela itself being an insignificant and unknown village.

CHAPTER II. FIFTH PERIOD.

had hitherto attended him, Darius was collecting all the scattered troops he could, and endeavouring to raise others. But his enemy, having by the spring arranged all things in Persia, renewed the pursuit; when Darius, apparently in despair, resolved to wait his arrival with the army which he already had, amounting in infantry and cavalry to about forty thousand men. But during his preparations for this last struggle, two Persian noblemen, whose names, Bessus and Nabarzanes, are recorded only to be transmitted with infamy to posterity, conspired against this depressed monarch, and seizing his person, fled with him chained in a close cart towards Bactria. Alexander on arriving at Ecbatana finding that he had quitted it about a week, followed eagerly for eleven days more, but finding his chase ineffectual, halted at Rages a city of Media, to refresh his army and arrange the affairs of that province, appointing Oxydates, a noble Persian, governour of it. After which he proceeded into Parthia, where being informed of the situation of Darius, leaving the rest of his army to follow, at the head of a part of it only

Darius murdered.

he renewed the pursuit, and after a forced march of several days came up with the traitors, who, on Darius's refusal to take horse, and flee with them, gave him several mortal wounds, and left him in the cart expiring. In this condition a soldier of Alexander's found him; but that prince himself arrived not until he had breathed his last. But when he beheld the sad spectacle, he could not refrain from tears, and casting his cloke over the corps, commanded it to be wrapped in it, and carried to his mother at Susa, to be royally interred at his expence. And thus finally fell the Persian empire,

End of the Persian empire. B. C. 330.

after enduring from the first year of Cyrus two hundred and nine years; at the close of which the present chapter may most properly be brought to an end.

CHAPTER III.

The History of the Greek Empire to the final arrangement of its Division among the Successors of Alexander.

ALEXANDER does not appear to have wanted inclination to punish the traiterous murderers of Darius, but they fled different ways, Nabarzanes into Hyrcania, and Bessus into Bactria, where he assumed the sovereignty, under the title of Artaxerxes. Alexander, on further pursuit, finding that Bessus was beyond his reach, returned into Parthia, and thence passing into Hyrcania, received the submission of that country; after which with unexampled rapidity he subdued the Mardi, the Arians, the Drangians, Aracausians, and several other nations, by his extraordinary speed coming on his enemies before they were aware, and conquering them ere they could put themselves in a posture to resist him: thus accomplishing the predictions concerning him, uttered above two centuries before he was called to the scene of his extraordinary achievements, and demonstrating the accuracy of the similitude under which he had been pointed out to Daniel, that of a leopard with four wings. During Alexander's stay in Drangia, there was detected a conspiracy against him, headed by Philotas, the son of Parmenio, who with his accomplices was put to death. Nor did the king think himself secure, until Parmenio likewise was cut off. After this Alexander persisted in pushing his conquests, and having penetrated as far as Mount Parapamisus, and there built a city which he named Alexandria, as he had several others, he there limited his conquests for that year. But early in the

Rapidity of Alexander's further conquests.

ensuing spring again chasing Bessus, he drove him from Bactria over the Oxus into Sogdiana, and passed that river after him, contrary to the expectation of the traitor; whose followers, now deeming his case desperate, seized and delivered him to Alexander; and by him he was put into the hands of Oxatres, the brother of Darius, who after that prince's death was received into the number of Alexander's friends, and favourably treated by him throughout his life; and by this avenger of blood was Bessus put to a death which he deserved.

Bessus taken and put to death.

In Sogdiana the victorious progress of the Macedonian met with more impediments from the hardy inhabitants of that country than he had before experienced, and he was a complete year ere he could subdue the resistance of the Sogdians, the Dahæ, and the Massagetæ. While lying with his army in the chief city of this country, Maracanda, the present Samarcand, he in a drunken carousal slew his faithfull follower Clitus; for which foul deed he was afterwards stricken with deep remorse, while his character received from it a blot which has never been erased. Having accomplished the subjection of Sogdiana, and the reduction of those Bactrians who had revolted, he went into winter-quarters, and gave his troops three months cessation from fatigue. During this season of ease he became enamoured of the daughter of Oxyathres, a Persian nobleman, and married her; and to prevent any discontent which the Macedonians might conceive at such a connection, he encouraged his followers to intermarry with the Persians. In the mean time, however, his ruling passion ceased not to operate, but he was meditating the gratification of it in an expedition into India, whither the Greek fables had carried Bacchus and Hercules, two supposed conquerours whose achievements he affected to imitate. For as we know, that men may repeat falsities, until they infix them in their minds as truths, so Alexander seems to have accustomed himself to affirm and hear the fiction of his being the son of Jupiter, until his vanity rose to that height, that he appeared at length to be persuaded that he was something more than human, and began to require the same adoration as the Persian monarchs were wont to exact from all who approached them, but which the Greeks had generally refused to give. This extravagance was opposed by Callisthenes,

Clitus killed by Alexander.

The arrogance of Alexander increasing, is reproved by Callisthenes,

the philosopher, a relation of Aristotle, the king's preceptor, and who had attended him through all his expeditions, but his opposition cost him his life. After exhibiting this instance of cool injustice and determined tyranny, Alexander took the best precautions for securing tranquillity in the regions behind him, while he should be absent on his Indian expedition, and then with an army augmented to an hundred and twenty thousand men by new levies, of which no small portion came from the conquered countries, he pursued his march.

who forfeits his life by his candour:

sets out on his Indian expedition.

After having reduced some of the nations on this side of the Indus by force, and received the voluntary submission of others,* early in the spring of the year before our æra three hundred and twenty-seven, he passed that river, and Taxiles, whose kingdom lay between it and the Hydaspes, submitted to him. But beyond this last river were situate the dominions of Porus, a brave and powerfull monarch, who with a large army awaited the arrival of Alexander; with whom he maintained a conflict of eight hours, but was at length defeated and taken prisoner; though the magnanimity he displayed induced Alexander to restore to him his kingdom, and even to augment it. From the dominions of Porus, bounded on the east by the Acesines, he moved to the Hydrastes, and passing this stream he advanced to the Hyphasis; whence he would have proceeded to the Ganges, but that his troops, wearied with these endless expeditions, refused to follow him any further. Erecting on the banks of the river he had reached, therefore, twelve large altars, he thence returned to the Hydaspes, where embarking on board vessels, which at his passage of the Indus he had ordered to be prepared, and were now collected where he was, he dropt down the latter stream, in his way subduing

Porus defeated, taken, and restored.

Alexander, compelled by his troops to set bounds to his progress, commences his retreat.

* Among those who opposed the insatiate conquerour were the Assacans, but when their opposition proved fruitless, the queen of the nation, a woman of eminent beauty, to preserve her kingdom, debased herself by prostitution to the conquerour; and the honest indignation of the Indians at this infamous conduct deserves to be recorded. They exprest their contempt by distinguishing her by the appellation of the royal whore. By this disgracefull and criminal connection she had a son, whom she named Alexander, and who afterwards reigned in that country; and if credit may be given to the report of Paulus Venetus, there were yet in his time reigning in an Indian province, termed by him Balascia, kings of the same race.

CHAPTER III. FIFTH PERIOD.

the Oxydracæ and the Malli, but that with considerable difficulty, and a narrow escape from being slain him[illegible] f a city belonging to the last. He reduced to [illegible] the other tribes in his way to the ocean. On [illegible] he considered himself as having extended his co[illegible] far as nature would permit, and here landing his [illegible] of the fleet which was equal to the voyage, he d[illegible] ail round to the Persian Gulf, and passing that [illegible] to meet him at Babylon: all which that able com[illegible].*

Arrives by the Indus at the ocean: dispatches Nearchus by sea, and marches himself by land to Babylon:

But Alexander himself having to cross the southern provinces of Persia, through want of water and provisions in the deserts that lay in his way, added to the heat of the climate, lost so many of his troops, that he did not reach the end of his march with more than one-fourth of his army. When arrived in Carmania he received complaints of the oppression of which his officers had, during his absence, been guilty, and punished them with a measure of justice which contributed greatly to reconcile the conquered countries to his government. Pleased with the success of the voyage of Nearchus, and the information which he had acquired, he proposed to pursue his naval discoveries, and ordered vessels to be fitted out on the Euphrates to pass round the extremities of the peninsulas of Arabia and Africa, and proceed by the pillars of Hercules into the Mediterranean. In passing the Pasitigris it was that the fleet and army again met; for which Alexander offered sacrifices of thanksgiving, and with great rejoicing conferred high honours on Nearchus for his able conduct of the fleet. At Susa Alexander married Statira, the daughter of Darius, and concluded marriages between about an hundred of his principal commanders and courtiers, and daughters of the prime nobility of Persia, with the politick view of uniting the two nations under his sway as closely as possible. The portions of all these ladies the king paid himself; besides which he distributed handsome rewards to all who had distinguished themselves in his service, and paid the debts of all his soldiers: ample funds for the

marries the daughter of Darius.

* Of the objects and the conduct of this voyage the reader will find a very able account given by the present Dean of Westminster, in his Voyage of Nearchus.

whole of which bounty he found in the vast treasures of the unfortunate monarch whose dominions he had seized.*

From Susa Alexander himself, with a portion of his army, embarked on the Eulæus, and sailing into the Persian gulf and up the Tigris, rejoined the rest at the city of Opis. Here a considerable mutiny broke out among the Macedonians, caused by the jealousy with which they viewed the favour which Alexander shewed to the Persians, but having for its immediate occasion a proclamation for discharging all who from age, wounds, or other infirmities, were become unequal to military service. This, though accompanied with a bounty on their discharge, the men misconstrued into a plan for getting rid of his Macedonians, and supplying their place with recruits from his newly acquired territories; and therefore they requested all to be dismissed at once; telling him, that, as he despised the instruments of his victories, he and his father Jupiter Hammon might fight his battles for the future. But this sedition the firmness of Alexander soon quelled. For when he found, that the punishment of some of the mutineers had no effect, he transferred all his attention to his Asiatick troops, when the Macedonians being unable to bear the aversion of a leader in whose labours and perils they had so long shared, and to whom they were accustomed to look up, manifested heartfelt penitence for having offended him. On this, after suffering them to attend at the door of his tent for two days supplicating his pardon, they were admitted to his presence, and received to favour; by which steady and determined conduct he prevented any future mutinies or murmurs against his measures.

Mutiny of the Macedonians:

quelled by the firmness of Alexander.

So great was Alexander's attachment to his friend Hephæstion, that the death of the favourite forms a remarkable incident in the history of the monarch, marked too with that cruelty to which the violent passions of the latter often gave birth. For his patient having, by acting directly contrary to his directions, prevented the good effect of any of his prescriptions, the unhappy physician became

Death of Hephæstion:

* In the treasury at Ecbatana only were laid up between thirty-five and forty millions sterling.

the victim of the furious monarch's irrational [illegible], and was crucified, because the intemperate Heph[illegible]k himself to death. To divert his thoughts fr[illegible]s friend, Alexander attempted the conquest of [illegible]tains of Media, which had ever baffled the effo[illegible]narchs to subdue it, and in the short space of [illegible] the Cossæans to subjection. This conquest [illegible] to Babylon, where he conceived the design [illegible] devoted city the metropolis of his empire, and had ac[illegible]begun to prepare for those repairs which the sieges it had stood, and the ravages of the hostile armies which had possessed it, rendered necessary.* But though meditating that and other grand designs, this prince's life was now chiefly devoted to voluptuous indulgence, and particularly to the most inordinate drinking; which at length affected him as it had his favourite, and brought on a fever which terminated in his death,† about the middle of the spring of the year B. C. three hundred and twenty-three.

That of Alexander himself.

Thus closed, in the thirty-third year of his age, the triumphant but brief career of this very singular instrument of Divine Providence,

---

* Among other projected edifices was that of the temple of Belus which had been demolished by Xerxes, and of the extent of the ruins of which this account is preserved, that although ten thousand soldiers laboured at clearing the rubbish away every day for two months together, yet did they on the king's death leave the ground still uncleared.

† The enormous quantity which this prince is said to have swallowed, in after one debauch immediately accepting an invitation to another, and drinking to each of the company and pledging every one again, and then calling for the cup of Hercules which contained six quarts, in which he drank to Proteas a Macedonian, and then pledging him again, joined to a strong report supported by some suspicious circumstances, leaves the mind at a loss to decide whether Alexander's death is to be ascribed to intemperance or poison, or the conjoined effects of those two potent accelerators of mortality. After such a compotation as that above specified, it would have been little less than miraculous had he lived, and considering the danger in which those stood for whose security he is said to have been cut off, and the little moral principle they possessed, it might have been thought strange if they had not attempted his life.

who seems to have been raised almost for the sole purpose of establishing the Grecian empire on the ruins of the Medo-Persian, and when that was accomplished was himself removed; as men break a vessel in which they have prepared ingredients, which though usefull when properly applied, are in themselves deleterious.

This notable horn, as the prophet Daniel had characterized him, being thus broken, great differences arose among his captains about the succession. But after seven days debate it was agreed that the late king's illegitimate brother Aridæus should ascend the throne; and that if Roxana, who was then within a month of her delivery, should have a son, he should partake in the throne with him, and that Perdiccas should be guardian to both.* The several provinces of the empire were then divided among the chief commanders, who soon began to assume, each in his district, the royal authority; when being variously divided by mutual jealousies, after a course of sanguinary struggles all the competitors for dominion were reduced to four, which were, Cassander, who obtained for his domain Macedonia and Greece; Lysimachus, who acquired Thrace and the Asiatick provinces bordering on the Hellespont and the Bosphorus; Ptolemy, who possessed himself of Egypt, Lybia, part of Arabia, Palæstine, and Cœlo-Syria; and Seleucus, who seized all the rest: and thus grew up the four horns, which it was predicted should succeed to the notable one which had been broken. While these were rising, the kingdom of Alexander decayed under the name rather than the authority of Aridæus, whose name was changed to Philip. Statira, the widow of Alexander, was murdered by Roxana, lest she also should prove pregnant, and produce a son that might supplant her own, of which she was soon after delivered, and to whom was given the name of Alexander. In the subsequent convulsions Perdiccas was removed from the guardianship of the kings, and Antipater substituted for him, and this last at his death, which

Aridæus and the son of Roxana appointed his successors.

The generals divide the empire between themselves.

The contests between them.

* For Aridæus, from the weakness of his understanding, wanted a guardian but little less than the infant.

CHAPTER III. FIFTH PERIOD.

occurred in two years, appointed Polysperchon to the charge, and to the government of Macedonia, whither the [illegible] had been removed. To the cause of these scarcely [illegible] officers remained faithfull, except Eumenes w[illegible] to Alexander, and who, when Antigonus had [illegible] than any other of the commanders, manifes[illegible] deserted cause of his master's family, abilities a[illegible] been seldom surpassed by any that have app[illegible] human enterprize. Yet unavailing proved [illegible] severance, all his fertility in resource, and he was at length betrayed to Antigonus by that very body of troops which ought to have exhibited the firmest attachment to the memory of Alexander.*

Aridæus is murdered by Olympias, and Alexander by Cassander. B. C. 310.

While this contest was continued for the cause of the kings, one of them, Aridæus, having fallen into the hands of Olympias, the mother of Alexander, was by her put to death; and the other, Alexander, was at length sacrificed to his ambition by Cassander. By the removal of Eumenes, whom Antigonus, from the dread of his abilities and fidelity to the family of Alexander, put to death; the competitors for empire were reduced to Lysimachus, Cassander, Ptolemy, Antigonus, and Seleucus. The last of these having taken refuge in Egypt from the power of Antigonus, so represented the danger arising from this to Ptolemy in person, and by messengers to Lysimachus and Cassander, that a league was soon formed for the reduction of it; during the contest for which purpose Seleucus

* These were the Argyraspides, a corps of three thousand veterans, the small remainder of those by whom Alexander had made his conquests, and to whom on his marching into India he had given shields plated over with silver, whence they took the epithet of 'silver shields.' These, having by a stratagem of Antigonus lost all their baggage, turned their rage against their own commander, and bound and sold him to Antigonus for the redemption of what they had lost, and thus fully established the last in the command of all the region from Syria to the confines of India. This treachery of the Macedonians, however, met from him with its due reward, for abhorring the baseness of their conduct, he sent them into Arachosia, one of the most remote of the provinces which he had seized, and charged the governour of it to use all means to forward their destruction.

contrived to get possession of Babylon,* and thence extend his command, which the people found to be mild and equitable, over Media, Susiana, and other neighbouring provinces. Two years after this the last of Alexander's sons, Hercules, the son of Barsina, was by the treachery of Polysperchon cut off, that himself and Cassander might meet with no further impediment in dividing the Macedonian kingdom between them. After nine years further struggle with various fortune, on his son Demetrius obtaining an important naval victory over Ptolemy, and in consequence of it gaining possession of the island of Cyprus and of a great booty there, Antigonus assumed the regal style and title. This example was quickly followed by his four rivals, and Seleucus, Ptolemy, Cassander, and Lysimachus, no longer hesitated to be called kings. Antigonus was slain in a battle against Seleucus and Lysimachus, and his son Demetrius, who seems to have deserved better fortune, retaining only some of his father's territories, and surviving with numerous changes of circumstances through a period of seventeen years, closed a turbulent and unhappy life in captivity to Seleucus. Thenceforward the dominions of Alexander remained divided between the four above specified, Seleucus having made himself master of all the eastern provinces to the borders of India, as well as those to the west and south which Antigonus had holden. For after the death of Antigonus a league was concluded between the four surviving captains of Alexander, and then by mutual agreement their several domains were arranged, and each was allowed to govern as a king; and in all the subsequent contests that occurred between either them or their successors concerning the limits of their dominion, the league now made was appealed to; so that from this time may justly be dated the commencement

Hercules the last of Alexander's sons is cut off by Polysperchon.

Antigonus slain.

The kingdoms of Alexander's successors specifically settled.

* The recapture of Babylon, by Seleucus, took place in the year B. C. three hundred and twelve, and from it began the æra of the Seleucidæ made use of in the east, and which in the books of the Maccabees is termed the æra of the kingdom of the Greeks. It commenced between eleven and twelve years after the death of Alexander.

CHAPTER III. FIFTH PERIOD.

of what is specifically denominated the kingdom of Alexander's successors, now finally reduced to Ptolemy,* Seleucus, Cassander, and Lysimachus.

* The first of the Egyptian Ptolemys was surnamed Soter [illegible] by the Rhodians, for enabling them by his assistance to withstand the power of Antigonus in the year B. C. three hundred and four; which Prideaux rightly reckons the first of the Egyptian monarch, because by the defeat [illegible] made on Egypt by Antigonus and his son, he became firmly established in [illegible] and was not afterwards disturbed in it.

CHAPTER IV.

The Continuation of the History of the Greek Empire to the end of the Period.

SELEUCUS, when he had by his victory over Antigonus got possession of Syria, built the first part of that city on the Orontes, which afterwards became so celebrated, and which he named from his father or his son, or from both, Antioch.* And seeing that Lysimachus sought to strengthen himself by the alliance he had made by marrying a daughter of Ptolemy, he demanded Stratonice the daughter of Demetrius, and niece of Cassander, who was eminently beautifull: a request with which his then reduced

* This city continued the metropolis of that country for nearly sixteen hundred years, being finally destroyed by Bibars, sultan of Egypt, who took it from the Franks in 1265. It is now called Anthakia, and is remarkable for its ruins alone. Near this city (which, when complete, consisted of four quarters, each having its own wall, and each built by distinct hands; the first by Seleucus, the second by the inhabitants who were induced to resort to it on its becoming the capital of the Syro-Macedonian empire, the third by Seleucus Callinicus, and the fourth by Antiochus Epiphanes:) stood the notorious grove of Daphne, planted by Seleucus, of ten miles in compass, and surrounding a temple dedicated with the grove itself to Apollo and Diana, and the whole made by him an asylum. Hither the inhabitants of Antioch, from which it stood but four or five miles, resorted for pleasure, and what with the natural amenity of the spot, enjoying the most delightfull shade and the purest air, kept cool by plenteous fountains and refreshing streams, and the art employed to add to the luxury of it, it became at length a scene of the most voluptuous indulgence, and of such gross debauchery, as rendered it necessary for all who were desirous of preserving their reputation for virtue untarnished, to avoid a spot so unfavourable to the conservation of it.

CHAPTER IV. FIFTH PERIOD.

Demetrius seizes Cilicia.

condition prompted Demetrius to readily comply. After which, encouraged by this new connection, he seized the whole province of Cilicia, which increased his power so much as to excite the jealousy of his new son-in-law, who was then unable to take any measures to reduce it:* though in less than four years he seems to have obtained possession of the country which caused his fears. Soon after this, the same prince built the city of Seleucia, on the Tigris, at forty miles distance from Babylon: the depopulation of which was thus accelerated, both on account of the new city being constituted by its founder the metropolis of all the provinces of his empire beyond the Euphrates, and endued with many peculiar privileges, and of the superior advantages of its situation: that of Babylon being now become very inconvenient, on account of the country having been rendered marshy, by the breaches made in the banks of the Euphrates, and the channel of the river being rendered so shallow as to be no longer navigable.†

Seleucia on the Tigris built. B. C. 293.

* About this time flourished the historian Megasthenes, whose history of India is often quoted by Strabo, Pliny, and other ancient writers, and fragments of which have been preserved by Josephus and Eusebius, in which he speaks of Nebuchadnezzar, and the greatness of his power. He was honoured with the confidence of Seleucus, and being employed by him in negociations with Sandrocottus, the Indian king, during his residence with him he collected the materials for his history.

†. Here demands recommendation to the reader's attention, the detail, which history has preserved, of the gradual decay of this very ancient city, and renowned metropolis of so vast an empire; whose fall from the sovereignty of the nations, and final utter devastation, were so specifically predicted and described by the prophets of the Omniscient and Omnipotent Governour of the Universe. The sieges which it underwent, as mentioned in the former part of this history, first by Cyrus, then by Darius, the son of Hystaspes, in the former of which the banks of the Euphrates were cut, diminished its splendour, and gave a beginning to the evils it suffered. Xerxes further lowered its grandeur by the demolition of the temple of Belus. Alexander's purpose to restore it to its former magnificence failed by the fall of that monarch; by the migration of its inhabitants to the new city of Seleucia, (which afterwards even obtained its name) there became shortly nothing remaining of the ancient Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, but its walls. To this Pliny bore witness, when he said, that it was exhausted of its inhabitants, and brought to desolation by the neighbourhood of Seleucia on the Tigris. Strabo and Pausanias both speak of it as being in their times in the same state. Yet in this

When five years more had passed, the preparations of Demetrius, then raised to the throne of Macedon, to recover his father's empire in Asia, occasioned a coalition between Seleucus, Ptolemy, and Lysimachus, to defeat his attempts; and the contest thus entered into, after two years struggle, in which the activity and courage of the enterprizing Demetrius were eminently manifested, was closed by his being reduced to surrender himself into the hands of Seleucus, who, though he detained him prisoner, treated him so well during the three years that he lived, that the voluptuous life he led in his captivity is said to have been the cause of his death.* Ptolemy, when he had reigned in Egypt with the title of king for twenty years, assumed as partner in his throne a son of his, by his favourite wife

Demetrius dies in captivity.

B. C. 285. Ptolemy raises his son, Philadelphus, to the throne, and dies.

state it was long preserved. Because the space within them being converted by the Parthian kings into a park for the confinement of wild beasts for their sport, the walls were maintained to continue that inclosure. And thus it remained in the fourth century of our æra by the testimony of Jerom, in whose time, though the sovereignty of the country had changed, it was still a chase for wild beasts kept for the hunting of the king of Persia. But there exists no records of the time or manner of the destruction of the walls. Yet how complete the desolation of the city has been in rendering it very difficult for enquirers on the spot to ascertain where it stood, the reader may learn by consulting Bishop Newton's Dissertations on the Prophecies.

* This prince had a daughter, of the transfer of whom from Seleucus, her first husband, to his son Antiochus, the following romantick tale is told. Antiochus becoming enamoured of Stratonice, his father's wife, but being afraid to reveal his passion, through the violence of it fell sick, when an eminent Greek physician of the time being called in, perceived the cause of his disease, but was at a loss to discover the object of his passion; until carefully attending to the extraordinary emotion he manifested whenever his mother-in-law favoured him with a visit, he was satisfied, that on her his affection was fixed. To break this to the king, he took the opportunity of his next enquiring after his son's health, to inform him, that love was his disease, and that his case was desperate, since he could not have the object of his affection. Seleucus demanded with surprize, Why he could not have the woman? Erasistratus replied, that she was his wife, and he could not part with her. When the king asked him, how he could affect to be his friend, and yet refuse to part with his wife to save his son's life? Sir, replied the physician, make the case your own; would you part with Stratonice for the sake of Antiochus? and if you, his affectionate father, would not, how can you expect it from any other? when the king, in reply to this, avowed his readiness to part with his beautifull wife, or any thing else, for his son's recovery, the subtle physician then divulged the truth: on which Seleucus ceded Stratonice to the extravagant passion and incestuous embraces of his son.

Berenice, named Ptolemy Philadelphus. Disgust at [illegible] preference to himself caused his eldest, Ptolemy Ceraunus, [illegible] to Lysimachus, and then to Seleucus: and in the second [illegible] died his father, who, during the forty years he had go[illegible] had by his prudence, justice, and clemency, raised th[illegible] very flourishing condition.*

After the decease of Ptolemy hostilities broke out, throug[illegible] intrigue, between the only two surviving captains of Alexande[illegible]

---

* In the year that Ptolemy Soter died, was completed the celebrated tower, the Pharos, so called from the island on which it was built, opposite to Alexandria. It has been said, that it formed a square, having each side of the length of a furlong; and that it was of the height of four hundred and fifty feet, all built of white marble. A fire was always at its top. But the story of its erection is accompanied with the following anecdote of architectural vanity. Sostratus of Cnidus, the architect, deemed it just to commemorate himself by it, rather than the munificent prince who was at the expence of rearing it, which was no less than 165,000*l.* sterling, (but that is, provided the reporter meant Attic talents; for if he meant those of Alexandria, double that sum must have been expended on it) and therefore cutting his own name in the marble, and putting that of Ptolemy on the plaster only with which he covered the ensculptured letters, in course of time the monarch's name disappeared, and that of the ambitious and jealous architect remained. In the year of Ptolemy Soter's decease, the idol Serapis is said to have been imported into Egypt, from Sinope, in Pontus, and a long story, not worth the reader's knowledge, is told of the cause of his being eager to obtain it. However, he seems to have bought it with a supply of corn sent to the inhabitants of Sinope, when oppressed by famine; and for its mansion in Egypt was afterwards reared the celebrated temple called the Serapeum, which is reported to have exceeded in sumptuousness every edifice in the world, except the capitol of Rome. Within the verge of it there was, too, a library, which at first was only a supplement to that which this prince built near his own palace, in the quarter of the city called Bruchium, and which, after all the collections made for it, consisted of four hundred thousand volumes. But this in the Serapeum afterwards increased to a larger size than that of which it was denominated the daughter, by the addition of the library of Pergamus, which Mark Antony presented to Cleopatra, and which itself comprized two hundred thousand. Such libraries, with the museum which Ptolemy Soter had founded, and the multitude of travellers that the extensive commerce of Alexandria drew together, must have rendered that city a most desirable residence for men of research, and furnished them with ample means of putting to the most potent tests the doctrines of the Gospel, when they were preached among them; whence the early reception which they met with in that enlightened capital, may justly make a very deep impression in its favour.

Lysimachus and Seleucus, now both far advanced in years; in which the forces of the former were vanquished, and himself slain. Through these occurrences Seleucus became master of all his dominions, and (a circumstance which flattered his vanity still more highly) the survivor of all Alexander's captains: by which he seemed to be the conquerour of the conquerours, and more perfectly to merit the title which he had previously assumed of Nicator or Conquerour. Yet brief was his triumph, for within seven months, when on his march to take possession of Macedonia, he was treacherously murdered by Ptolemy Ceraunus, whom he had entertained with great kindness, and purposed, on having completed the expedition in which he was engaged, to have placed by force of arms on his father's throne. But this ungratefull wretch assassinated his benefactor with his own hand, and seized for himself the kingdom of Macedonia; and by a foul deception getting into his power the two surviving sons of Lysimachus, sent *their* mother and *his* sister, whom he had pretended to take to wife, into banishment. The next year, however, put an end to the crimes of this monster, who being taken prisoner by the Gauls that invaded Macedon, was, when known by them, torn to pieces; and Arsinoe, his sister, retired to her brother Ptolemy Philadelphus, in Egypt, and again entered into an incestuous marriage with him.

Lysimachus slain.

Seleucus assassinated, B. C. 280.

Seleucus was succeeded by his son Antiochus, surnamed Soter, who, having secured all his dominions in the east, sent an army into Asia Minor to accomplish the same there. But these endeavouring to subdue Bithynia, then under Zipætes, who had reigned forty-eight years, were destroyed to a man. But joy at this victory caused the death of the ancient king; whose eldest son Nicomedes, to secure the succession to himself, had two of his brothers put to death; but the youngest, of the same name with his father, escaped from him, and taking possession of some part of their father's dominions, maintained a long war against his brother; who, being menaced with an attack by Antiochus, gave occasion to the first entrance of the Gauls into Asia Minor, by calling them to his assistance.* Through their

Antiochus succeeds Seleucus.

* From this Nicomedes were descended the Bithynian kings so frequently men-

CHAPTER IV. FIFTH PERIOD.

help, however, he vanquished his brother, and established him in all his father's dominions; rewarding his barbarous allies with a portion of Asia, which from them was termed by some Gallo-Græcia, and by others Galatia; which latter name afterwards [illegible] other, the people, instead of Gauls, were at length called Galatians, and were among the earliest of the Gentiles who received the Gospel.

Origin of the Galatians.

The throne of Macedonia being unoccupied, by the death of Sosthenes, who had defeated the Gauls whom Ceraunus was unable to oppose, became a subject of contention between Antigonus, the son of Demetrius Poliorcetes, himself surnamed Gonatus, and Antiochus, the son of Seleucus. The former having the advantage of proximity to the country took possession of it; and entering into an alliance with Nicomedes, king of Bithynia, strengthened himself so much, that Antiochus thought it prudent, when their armies were on the point of engaging, to accommodate their difference by a treaty; under which Antigonus having married an half-sister of Antiochus, retained the kingdom of Macedonia to himself and his posterity: which ceased in the unfortunate Perseus, who graced the triumph of Paulus Æmilius. Antiochus, disengaged from this contest, turned his forces to the repression of the Gauls, who committed great ravages in his kingdom, when by vanquishing and compelling them to live in peace, he gained the surname of Soter, or Saviour. In the year following, the fame of the Romans being raised

Antigonus, the son of Demetrius, obtains the kingdom of Macedonia.

---

tioned in the Roman history. The Gauls which engaged to support him were the reliques of a very numerous migration of that people, who the very next year after Pyrrhus came into Italy (B. C. 279) left their own country in search of new habitations, and, dividing themselves into three bodies, the first led by Brennus penetrated as far as Macedonia, where differences arising among themselves, twenty thousand under two leaders, named Leonorius and Lutarius, marched into Thrace, and there these two chiefs meeting another division of their countrymen, they afterwards separated from each other, and passed by different routes into Asia, where, again uniting, they entered into the service of Nicomedes, and were disposed of as related in the text. In the same year in which these barbarians gained their new settlements (B. C. 277) was made the Greek translation of the Hebrew Scriptures; of which a wonderfull tale, too absurd to be repeated, has been told.

by their repulse of Pyrrhus, Ptolemy Philadelphus sent embassadors to request their friendship; a mark of honour so flattering to the senate, that the following year they returned the compliment. After which Ptolemy having, in conjunction with the Lacedæmonians and Athenians, entered into an unsuccessfull war against Antigonus Gonatus, and repressed the attempts of his half-brother Magas, governour of Cyrene and Lybia, (who had made himself king in those provinces) to seize also the kingdom of Egypt, in which he was supported by Antiochus Soter, applied himself to the promotion of commerce in his kingdom, and succeeded in making Alexandria the great mart for all the merchandise brought from India: and such it continued from that time until the passage by the Cape of Good Hope was discovered.

The Indian commerce fixed at Alexandria.

While the circumstances now mentioned were passing in one part of the extensive regions of which the history is here proceeding, in another, the kingdom of Pergamus, occurred the decease of an individual who had the uncommon lot of establishing a kingdom for himself, and his successors. This was Philetærus, who was originally a captain in the service of Antigonus Pogonatus, and passing from thence into that of Lysimachus, this last, discerning his great capacity, entrusted to his care the city of Pergamus, where his treasure was laid up. But after many years faithfull service, finding that intrigues were carrying on for his destruction, he under the protection of Seleucus set up for himself, and through the unsettled state of affairs on the deaths of Lysimachus and Seleucus established himself in the possession of the fortress and the adjacent country, where he reigned twenty years, and then left the dominions which he had obtained to his nephew Eumenes, under whom and his successors it became one of the most powerfull monarchies of that part of Asia. Yet scarcely had Eumenes taken his seat on the throne of this newly erected kingdom, than Antiochus Soter on the news of the death of Philetærus, formed an intention of seizing his territories. When apprized of this, Eumenes marched an army against him, and defeated him near Sardis: and by that victory both secured the possession of what he inherited from his uncle, and opened the way to several new

Rise of the kingdom of Pergamus.

B. C. 263.

B. C. 247.

CHAPTER IV. FIFTH PERIOD.

Death of Antiochus Soter. B. C. 261.

acquisitions.* Antiochus did not long survive this d[illegible] but returning to Antioch, and raising one of his sons of the [illegible] to the throne, soon after died. The new king had th[illegible] Theus given him by the Milesians, for delivering them [illegible] tyranny of Timarchus, who being appointed governour o[illegible] by Ptolemy Philadelphus, (who at that time possessed the [illegible] of Cilicia, Pamphylia, Lycia, and Caria) had revolted fro[illegible] and fixed the seat of his tyranny at Miletus; the inhabitan[illegible] applied to Antiochus for assistance against him, when he [illegible] and slew their oppressor.

Magas, king of Cyrene and Lybia, dies, and his kingdom is made the dower of his daughter, married to the son of Ptolemy Philadelphus.

Magas king of Cyrene and Lybia before his death c[illegible] negociation with his brother Ptolemy, for healing their difference by the marriage of his only daughter to the king of Egypt's eldest son, and giving her his kingdom for her dower. But dying ere the treaty could be executed, this was for some time deferred by the efforts of his widow, who was at length sent from the country into Syria to Antiochus Theus her brother; on which the princess, whose name was Berenice, went into Egypt, and the proposed marriage took place. The exiled dowager, however, succeeded in exciting her brother to a war with Ptolemy, which lasted long, and was carried on with great violence, though the Egyptian monarch from the weak state of his health was obliged to entrust the conduct of it to his lieutenants. But Antiochus commanded himself, and collected forces from Babylonia, and the east, for the prosecution of it. But history having made no record of successes on either side, it may be concluded, that no great advantages were gained by either party. Nor indeed were the occurrences of this war sufficiently important to interrupt Ptolemy in the more agreeable pursuit, which he had from the commencement of his reign been prosecuting, of books towards filling the library his father had built, as well as of pictures

* In the same year Nicomedes king of Bithynia having built a new city either on the place where *Astacus* stood, which had been destroyed by Lysimachus, or very near it, bestowed on it the name of Nicomedia, which capital several of the later Roman emperors made their eastern residence.

and drawings for the museum, which the same scientifick prince had founded. But his antagonist suffered much from the full employment which this war gave him; for in the seventh year of it, an insurrection being excited in Parthia by the misconduct of Agathocles the governour of that province, the leader, of the name of Arsaces, grew, by being neglected, so powerfull that he entirely expelled the Macedonians from the country, and raised himself to the sovereignty of it, thus giving a beginning to the Parthian empire. About the same time a revolution of a different kind took place in Bactria, where Theodotus the governour declared himself king of the province, and obtained possession of the thousand cities of it, nor could Antiochus, after the delay which his Egyptian war caused, ever reduce him. Neither was this the whole of the evil resulting from the same cause, since the example set by those already mentioned was followed by other nations; and Antiochus lost at this time nearly all the provinces that lay east of the Tigris. These revolts naturally rendered the Syrian monarch desirous of a reconciliation with Ptolemy; and consequently peace was made between them, on condition that Antiochus should marry Berenice the daughter of Ptolemy, and entail his crown on the issue of that marriage. In pursuance of which treaty Ptolemy himself conveyed his daughter on board his fleet from Pelusium to Seleucia, a sea port near the mouth of the Orontes in Syria, where having delivered her to Antiochus, the marriage was celebrated with great solemnity, but has been still more dignified by the specifick notice previously taken of it in the predictions of the prophet Daniel.* After his return from

Rise of the Parthian empire; B. C. 250.

and of the kingdom of Bactria.

Predicted marriage of the daughter of the king of Egypt with the king of Syria.

* This is in the 11th Ch. and 6th verse of his prophecies; where having previously noticed the division of Alexander's empire, the prophet thenceforward restrains his predictions to two lines of his successors, that of the kings of Syria, which country lay to the north of Judæa; and that of the sovereigns of Egypt, whose kingdom lay to the south of it. Of these in the passage referred to, he says, "In the end of years," i. e. after some years have past, "these shall join themselves together, &c." accurately describing what in fact occurred. Still the reader should be here apprized, that the marginal reading in our English bibles is the better translation, and that in the latter part of the verse, the words should run, not, *he that begat her*, but, *he whom she brought forth.*

CHAPTER IV. FIFTH PERIOD.

Death of Ptolemy Philadelphus and succession of Euergetes: B. C. 247.

this wedding, Ptolemy lost his queen, Arsinoe; his grief [illegible] whose death, added to the effects of luxurious indulgence [illegible] on a weak constitution, accelerated his own dissolution, which took place in the thirty-eighth year of his reign, when his eldest son Euergetes ascended the vacant throne. Philadelphus left behind him the character of both a learned prince and a munificent encourager of learning and arts.* Yet his attention to these did not induce him to neglect the political concerns of his kingdom, in which he maintained a very large army, and two considerable fleets, still he left in his treasury an enormous sum.†

His first wife Laodice poisons Antiochus Theus, to whom succeeds his son Seleucus Callinicus.

No sooner was the decease of the Egyptian monarch known to Antiochus Theus, than he sent away Berenice and recalled the wife and children which he had removed for her reception; and this wife fearing another change, secured the crown to her eldest son Seleucus Callinicus, by poisoning his father, and then concealing his death until measures were ripe for establishing Seleucus firmly on the throne. After this, to render his possession of it still more certain, she caused both Berenice and her son to be put to death. For the prevention of this her brother Euergetes, hearing that she had flown to the asylum at Daphne, hastened thither with a great force, whither also an army raised by the cities of Asia Minor, moved by commiseration of the persecuted princess, was come. Both being too late to avert the fatal stroke, they proceeded to avenge it, and Ptolemy at the head of the united forces not only slew Laodice the widow of Antiochus, but overran Syria, Cilicia, and all the tract of

Ptolemy Euergetes overruns Syria, &c.

* Seven celebrated poets are said to have resided at his court, of the works of four of whom parts are still extant, Theocritus, Callimachus, Lycophron, and Aratus. Of these the first has left an Idyllium, the second an hymn in his praise; and to him did Manetho the historian dedicate the history which he wrote of Egypt, from the beginning of the kingdom to the conquest of it by Darius Ochus. This historian was a priest of Heliopolis, and wrote in the Greek language, but the whole of his work has perished, except the quotations from it by Josephus, Eusebius, Plutarch, and others; and an epitome of it preserved by Syncellus. Philadelphus himself built several new cities, and repaired, and named anew several old.

† No less than seven hundred and forty thousand Egyptian talents; considerably more than an hundred and fifty million sterling.

country to Babylon and the Tigris. But he was stopped in his career of victory by news of a sedition in Egypt, whither he returned laden with spoils of the richest kinds; and among the numerous images which formed a portion of these, were many of the Egyptian idols which Cambyses had carried away, and by his restoration of which Ptolemy acquired from his superstitious subjects the title Euergetes, or the Benefactor.* On Ptolemy's return Seleucus fitted out a powerfull armament for the recovery of the cities which he had lost. But all the ships of this were destroyed by a storm. Yet by that very wreck he obtained what he sought. For the revolted cities, thinking him sufficiently punished for the murder of Berenice and her son, returned again to obedience to him; which encouraged him to another enterprize against Ptolemy, in which he met with a defeat from that prince. This ill success induced him to apply with great promises to his brother Antiochus, afterward surnamed Hierax, or the Hawk, and who, though only fourteen years of age, was then at the head of an army, and manifested that aspiring and greedy spirit from which he seems to have obtained his name: while the cities of Smyrna and Magnesia, from the affection which they entertained for Seleucus, entered into an alliance for his support.† But when Ptolemy heard that Antiochus was about to unite with his brother, he concluded a truce with this last for ten years.

A truce between the kings of Egypt and Syria.

Antiochus now continuing his preparations for war, Seleucus discerned that they were intended against himself; because having

* When Ptolemy went on this expedition, his queen Berenice made a vow of consecrating her hair, the fineness of which was her chief beauty, provided he returned in safety; and this having taken place, she accordingly cut it off, and dedicated it in a temple which the king had built to his favourite wife Arsinoe. But there the consecrated hair being soon lost, and Ptolemy being greatly offended at it, Conon of Samos, an obsequious mathematician then at Alexandria, pointed out seven stars near the tail of the lion, which had never been taken into any constellation, and asserted, that they were the queen's hair which had been taken up into heaven. Which conceit of his other astronomers supporting from either flattery or fear, Coma Berenices became the name of the constellation.

† The league entered into by these cities, was engraven on a large column of marble, now among the Arundelian marbles at Oxford.

no longer any need of his brother's assistance, he no longer meant to give him his provinces of Asia Minor, which he had promised in return for it; and therefore marched over Mount Taurus, and came to a battle with his brother. When the latter being assisted by the Galatians defeated him, and Seleucus with difficulty escaped. Neither had the conquerour a much better fate; since his barbarian mercenaries imagining his brother to have fallen, conceived, that if they also put him to death, Asia would be their own; and were induced to desist from that purpose, solely by Antiochus giving up to them the whole of his treasure as a ransom. Seizing the advantage these divisions afforded, Eumenes, sovereign of Pergamus, made an effort to crush both Antiochus and the Gauls at once; and though from dread of him they became reconciled to each other, he gained over them an easy victory, and overran all Asia Minor. After which he brought his own life to an end by hard drinking, having reigned twenty-two years. This monarch, leaving no issue, was succeeded by his first cousin on his father's side, named Attalus; who having by the total reduction of the Gauls firmly established himself in his dominions, assumed the title of king; from the use of which his predecessors had abstained, though they exercised the prerogatives attached to it. Nor did the kingdom of Syria at this time suffer loss in the western portion of it only: for in the eastern Arsaces seized Hyrcania, and made one kingdom of that and Parthia, and entered into a league with the son of Theodotus, who had succeeded his father in the throne of Bactria, for their mutual defence. But the war between the brothers was not assuaged by the curtailment of the empire for which they were contending. Antiochus seems to have been enabled to continue the contest by reinforcements of Gauls; who are said to have arrived in Asia at that time by swarms, and hired themselves to the contending monarchs; by whom their blood does not seem to have been spared. The last-mentioned prince however was at length driven out of the field by his brother Seleucus, and compelled to flee to his father-in-law Ariarathes, king of Cappadocia, and afterwards to seek refuge in Egypt; where he was kept in confinement by Ptolemy for several years, and when he did escape fell among a band of robbers, who put him to death. While these

Eumenes sovereign of Pergamus dies. B. C. 242.

Attalus becomes king of Pergamus.

Seleucus finally gets the better of his brother Antiochus.

particulars were passing, Ptolemy Euergetes employed the peace which he enjoyed in enlarging the library begun by his grandfather, and Zenodotus, who from his time had had the care of it, dying, Eratosthenes was invited from Athens to take on him this charge.*

Seleucus being freed from the interruption which his brother had given him, made an unsuccessfull attempt to reduce the revolted provinces in the east, but was prevented from continuing that attempt by commotions at home which obliged him to return. Neither had he better success in a second expedition which he undertook, when these commotions were repressed; for he was both defeated and taken prisoner by Arsaces: from the period of which victory the Parthian chief assumed the title of king; and from him all his successors in that empire, which afterwards grew so formidable as to cope even with the Roman power, took the name of Arsaces. Within five years from the commencement of his captivity, Seleucus, whom Arsaces maintained like a king, died by a fall from his horse; and was at home succeeded by his son, named also Seleucus, on whom was very unaptly bestowed the title of Ceraunus, or the Thunderer. This prince marched an army against Attalus, king of Pergamus, who had possessed himself of all the region from Mount Taurus to the Hellespont, but money being wanting to pay the army, and the king's imbecility being known to the soldiers, two of his commanders, while he was in Phrygia, conspired to poison him. But Achæus, the king's cozen on his mother's side, by whose wisdom and courage his affairs had been supported, revenged his death on all concerned in the treason; and conducted the army with such prudence as to prevent the enemy from reaping any advantage from the occurrence. Seleucus dying without issue, the army, with several of the provinces,

Seleucus dies in captivity, and is succeeded by his son, Seleucus Ceraunus, B. C. 224.

who is poisoned.

* This Eratosthenes was by birth a Cyrenian, had been under the tuition of Callimachus, his countryman, and is quoted by Pliny, Strabo, and others, as an universal scholar: the principal work of his now extant is a catalogue of all the kings that reigned at Thebes in Egypt from Mizraim to the time of the Trojan war, and is now to be seen in Syncellus.

CHAPTER IV. FIFTH PERIOD.

offered the crown to Achæus, which he with integrity refused, reserving it for Antiochus, the brother of the deceased king, a minor under education at Babylon; whence being fetched to Antioch, he there ascended the throne at fifteen years of age, and afterwards acquired the name of Great. By this prince all the provinces of Asia Minor being continued under the care of Achæus, that faithfull and able commander soon recovered from Attalus all he had seized. But Molon and Alexander, two brothers, whom Antiochus had made, the former governour of Media, and the latter of Persia, despising the youth of their sovereign, were no sooner settled in their governments, than they declared themselves kings of them.* Towards the end of this year died Ptolemy Euergetes, after a reign of twenty-five years; having since making peace with Syria extended his dominions down the Red Sea on both its coasts, even to the Straits, which are now termed those of Babel-Mandel. To him succeeded his son Ptolemy, whose receipt of the surname of Philo-pator is one of the very numerous instances of the misapplication of epithets which the story of mankind presents; since he was suspected of having shortened his father's days by poison: nor had the profligate wretch been long on the throne, ere he had his mother, and Magas his brother, murdered.

Antiochus the Great ascends the throne of Syria at only fifteen.

B. C. 222.

Death of Ptolemy Euergetes, and the succession of his son Philopator to the throne of Egypt. B. C. 221.

Antiochus conceiving that the accession of so voluptuous and profligate a prince as Philopator to the throne of Egypt yielded a fit

* This year took place the very violent earthquake which overthrew the colossal statue of Apollo at Rhodes, the expence of making and erecting which was partly defrayed by the sales of the military engines, and other articles prepared for the siege of Rhodes itself, by Demetrius Poliorcetes; who having lain before the city an whole year, wearied with so long a tryal, made peace with the Rhodians, and left them all he had prepared; which they selling for three hundred talents, employed that sum, together with others, in making and erecting this statue, which stood only sixty-six years, ere it was overthrown by this earthquake; as has been already noticed. After which it was suffered to lie where it fell, and there continued for eight hundred and ninety-four years, until in the year of our æra six hundred and seventy-two, Moawiah, the sixth caliph of the Saracens, on his taking Rhodes, sold the brass of which it was composed.

opportunity for attempting the recovery of Cœle-Syria, contrary to the opinion of Epigenes, his general, who advised him to go in person against his revolted governours in the east, marched towards Cœle-Syria, but found the passes of the mountains so well guarded, that he was obliged to retreat without further progress; while the repeated ill success of his generals in the east convinced him of the wisdom of the advice given him to proceed thither in person: passing, therefore, the Euphrates, and there putting his troops into winter quarters, in the spring he passed the Tigris also, and forced Molon the revolted governour of Media to a battle, and so totally defeated him, that the rebel slew himself in despair. Of which his brother Alexander, governour of Persia, being informed by a third brother who escaped from the battle, they slew first their families, and then themselves, to avoid falling into the hands of the conquerour. Antiochus having pardoned the remainder of the vanquished army, and re-established his authority in the revolted provinces, marched against the inhabitants of the country, known to the moderns by the name of Georgia; the king of which, then decrepid with age, the very approach of Antiochus proved sufficient to terrify into such terms of peace as the last would admit. Antiochus added to this triumph that over his own prime minister Hermias, of whose ill conduct and bad intentions he was himself aware, and more fully apprized by his physician, and had the unprincipled wretch cut off, to the general joy of his subjects. But the mischief he had done ended not with his death; since he had, through jealousy of Achæus, to whose care the king had committed all the provinces of the Lesser Asia, so prejudiced the king against him, by forged letters which he produced of a traiterous design to seize the country by the assistance of Ptolemy, that Achæus thought that the only security which he had for his life was to do that of which he was accused; and accordingly declared himself king of Asia. This step presented to Antiochus at his return into Syria from settling his eastern dominions, another important war besides that which he was determined to carry on against Ptolemy for the recovery of that part of Syria which still remained in the hands of the Egyptians. To the last, however, it was deemed prudent to pay

Antiochus recovers Media and Persia, though he fails in his attempt on Cœle-Syria.

CHAPTER IV. FIFTH PERIOD.

the first attention. Beginning, therefore, with the capture of Seleucia on the Orontes, which had been a grievous thorn in the sides of the inhabitants of Antioch, he proceeded to Cœle-Syria.

Antiochus attacks Ptolemy's cities in Cœle-Syria:

It happened at this time that the officer entrusted with the government of what the Egyptians held in Cœle-Syria, being disgusted not only at the ill usage which he himself had experienced, but at the general profligacy he had seen in the court of Alexandria, had seized the cities of Tyre and Ptolemais, of which on the arrival of Antiochus he put him in possession. After which the king made himself master of nearly all Cœle-Syria, with Damascus its capital. But being stopped in his career by the town of Dora (the Dor of the Scriptures) he agreed to a truce of four months; during which, to gain time on both sides, negociations for peace were commenced. But the next year the war was renewed, when Antiochus having defeated Ptolemy's general Nicholas, he overran Galilee and the lands of Gilead and Ammon, and Samaria. But the next year, Ptolemy, putting himself at the head of his army, and advancing towards Gaza, Antiochus met him, and a general engagement took place; in which through Antiochus's want of circumspection his army was routed, and he retreated with his broken force to Antioch. On this deputies from the cities of Cœle-Syria and Palæstine, partial to the Egyptian government, thronged Ptolemy's court with offers of homage; and to these were soon added some from Antiochus himself, who to procure peace ceded the provinces of Cœle-Syria and Palæstine to the Egyptian monarch: a cession with which the last was content, because, being freed from the interruption of war, he could the more easily resign himself wholly to his debaucheries. On the other hand Antiochus turned his forces against Achæus, and compelled him to retire, first into Sardis, and on the capture of the city into its castle; when in attempting to escape from thence, he was, by those who encouraged him to that attempt, betrayed into the hands of Antiochus and put to death. Two years after this, the discontent of the Egyptians at the folly and wickedness of their monarch broke out into a rebellion, of which the occurrence only being mentioned, it was evidently successfully quelled.

is successfull, and after a truce overruns part of Palæstine:

but is at length defeated by Ptolemy,

with whom he concludes a peace, and then attacks and destroys Achæus.

B. C. 213.

The employment which Antiochus found in Syria, afforded an opportunity to the Parthians, of which they hesitated not to make use, to seize on Media; against these, therefore, he in the year two hundred and twelve turned his arms, and succeeded in recovering all that kingdom from them, and then overrunning Parthia itself and penetrating into Hyrcania, the brave and powerfull resistance which he encountered from the Parthian monarch, Arsaces, who was the son of the founder of that empire, induced him to come to an accommodation with him; under which Arsaces retained the sovereignty of Parthia and Hyrcania, on condition of becoming the confederate of Antiochus, and assisting him in the reduction of his revolted provinces. The Syrian monarch then proceeded to recover Bactria, at that time under the government of Euthydemus, who having expelled that Theodotus, who had usurped it from the Syrian king, reigned in his stead; and so prudently and valiantly withstood the attack of Antiochus, that the latter gained no advantage over him. Philopator in the mean time continuing to wallow in his lusts, had, through the instrumentality of Sosibius his prime minister, his queen Arsinoe put to death, because she complained of his conduct, which act of tyranny highly displeasing his subjects, they compelled him to dismiss the minister; to whose office succeeded another of the name of Tlepolemus, but who by no means fulfilled the expectations entertained of him.

Antiochus enters into a treaty with Arsaces king of Parthia.

Continuation of Ptolemy's ill conduct.

Antiochus having at length listened to the proposals for an accommodation made by Euthydemus, peace was concluded between them; Antiochus consenting to Euthydemus's holding the kingdom of Bactria, and giving one of his daughters to the son of the Bactrian monarch, in whose favour he had received a strong impression, and Euthydemus surrendering to Antiochus all his elephants. Thus reinforced, the Syrian prince passed the chain of mountains improperly called Caucasus, into India, where having renewed his league with Sophagasenus then reigning there, and received from him another recruit of elephants, which made his whole number amount to one hundred and fifty, he thence made a progress in his return through the provinces between India and Persia, and passed through this last, and Mesopotamia, in his way to Antioch, after an absence of

Antiochus acknowledges Euthydemus as king of Bactria:

marches into India;

and then returns to Antioch.

CHAPTER IV. FIFTH PERIOD.

seven years; and having so raised his reputation by the abilities he manifested in this expedition, that the dread of him kept all the provinces of his empire in complete subjection.

Death of Ptolemy Philopator. B. C. 204.

Scarcely had Antiochus returned to his capital, when Ptolemy Philopator sunk under his debaucheries, and vacated the throne of Egypt to his son Ptolemy Epiphanes, at that time only five years old. The descent of the crown on an infant so young excited in the ambitious breasts of Antiochus, and Philip king of Macedon, an hope of being able to seize his dominions, and divide them between themselves. Into a partition treaty therefore, these righteous monarchs entered, toward the accomplishment of the purposes of which Antiochus immediately attacked and rapidly made himself master of Cœle-Syria and Palæstine. When the court of Egypt being much distressed at this league, and hearing of the increasing fame and power of the Romans, who had just terminated successfully the second Punic war, sent to Rome to beg the protection of the commonwealth, and to make an offer of the guardianship of the king and the regency of his dominions during his minority. This offer the Romans readily accepted, and thereon dispatched embassadors to the confederate kings to apprize them of their acceptance of the tuition of Ptolemy, and requiring them to desist from invading his dominions. After the delivery of which notice one of the embassadors proceeded to Alexandria, and there in the name of the senate regulated the infant monarch's affairs, and appointed an Acarnanian, named Aristomenes, to be his guardian and prime minister. Thus appointed, Aristomenes immediately engaged six thousand Ætolian mercenaries to reinforce the Egyptian army, and taking advantage of the absence of Antiochus, then engaged in a war with Attalus, king of Pergamus, he sent Scopas, the Ætolian who raised those forces, into Palæstine and Cœle-Syria, where he retook several cities and recovered by force all Judæa. But when on the interposition of the Romans Antiochus desisted from his war with Attalus, and encountered Scopas near the springs of the Jordan, the king gained a complete victory; and the remnant of the Egyptian army being pursued to Sidon, were there besieged, and compelled to surrender on condition of their lives only being

Antiochus and the king of Macedon having attacked the Egyptian dominions, the Egyptians place the king under the protection of the Romans.

granted them: and Scopas and his troops returned to Alexandria stripped of both arms and clothes. After this Antiochus having secured the passes into Egypt, so as to preclude any interruption in his further conquests, completed the reduction of Palæstine and Cœle-Syria under his power a second time; and then, having it in contemplation to restore the Syrian empire to the same extent to which it reached at its first establishment under Seleucus Nicator, to obtain a permanent peace with the Egyptians he proposed a marriage between his daughter and their young king; promising the restoration of the provinces which he had taken from them by way of dower, when Ptolemy came of age to receive his wife. With this offer the Egyptians fully closed.

Antiochus again successfull against the Egyptians:

and then concludes a treaty with them.

Having thus arranged matters in the south, Antiochus in the next year set out for the prosecution of his great designs in Asia Minor. But little had he proceeded in it, when Attalus died, as he was promoting the interests of the Romans in Bœotia, and left his crown to Eumenes his eldest son, the founder of the famous library at Pergamus. And nearly at the same time the king of Macedonia being defeated by Q. Flaminius was obliged to sue to the Romans for peace. The last, thus released from the Macedonian war, turned their attention to the progress which the Syrian monarch was making; and when he had taken many of the maritime cities of Cilicia, Pamphylia, Lycia, and Caria, with the adjacent islands, and seizing Ephesus, had taken up his winter quarters there; on being applied to by Smyrna, Lampsacus, and other Greek cities in Asia for protection against the ambitious designs of Antiochus, they immediately sent ambassadors, requiring that monarch to restore to the king of Egypt all the cities of the Lesser Asia which he had taken from him, to quit those that had been Philip's, to permit all the Grecian cities in that country to enjoy their liberties, and not to pass into Europe. These embassadors met Antiochus in Thrace, where, after leaving part of his forces in Asia to besiege Smyrna and Lampsacus, he had seized all the Chersonesus, and was going to rebuild the city of Lysimachia as a seat of empire for his second son Seleucus. Here a fruitless conference was holden between the parties; on the close of which Antiochus, misled by a false rumour

B. C. 197.

Philip, king of Macedonia, defeated by the Romans.

Fruitless conference between Antiochus, and the Roman embassadors.

CHAPTER IV. FIFTH PERIOD.

of the death of Ptolemy, sailed to take possession of Egypt. But during his voyage being informed that the report was groundless, he made for Cyprus, with intent to seize it; but a storm, which most severely crippled his fleet, disappointed him in that project also.

Conspiracy against Ptolemy Epiphanes detected and punished.

The rumour of Ptolemy's death arose from a conspiracy, headed by Scopas the Ætolian, with intent to usurp the throne of that kingdom; but of which Aristomenes the prime minister being timely informed, he counteracted and put Scopas and his accomplices to death.* This conspiracy fully dissolved, Ptolemy, now fourteen years of age, was according to the custom of Egypt declared out of his minority, and solemnly inthroned. It was in the following spring,

B. C. 195.

that Hannibal, the justly renowned Carthaginian general, being compelled to leave Africa, applied to Antiochus then at Ephesus, and debating, whether he should embark in a war with the Romans or not. A conference with this able and determined adversary of that people soon swayed the king to decide on this question in the affirmative. Yet he entered not on action immediately, but deferred

Antiochus and the Romans mutually prepare for war.

this for two years, which both parties spent in preparations and embassies; but not so much with a view to accommodation as to discover the measures which each other was taking.† Antiochus, ere he finally entered on the war, endeavoured to strengthen himself with new alliances. He married, according to the former treaty, his daughter Cleopatra to Ptolemy Epiphanes; and another, Antiochis, to Ariarathes, king of Cappadocia, and offered a similar alliance to the king of Pergamus; but that prudent prince preferred the friendship of the Romans. After these marriages, while the

* One of the principal of these was Dicæorchus, a man who, according to the following anecdote, little merited the name bestowed on him. He had been commander of the fleet of Philip, king of Macedon, and being commissioned by that monarch to make a most unjust war on the Cyclades, to prove how little he feared heaven, or regarded men, before he sailed, he erected an altar to iniquity, and another to impiety, and offered sacrifice on them both.

† It was during this period that Eratosthenes, the librarian at Alexandria, died. Apollonius Rhodius, the author of the Argonautics, and who, though from his long abode at Rhodes he was called Rhodius, was in truth a native of Alexandria, was called on to succeed Eratosthenes in his office.

king was engaged in an expedition against the Pisidians, his eldest son was cut off by an untimely death, the news of which brought his father back to Ephesus. From the solemnity of the mourning for his son, Antiochus turned to the consideration of his war with the Romans. But being alienated from Hannibal by a suspicion which one of the Roman embassadors had craft enough to excite against him, by frequently conversing with that commander, he neglected his prudent counsel of carrying the war at once into Italy, and determined to commence it in Greece; to which he was the more inclined by an embassy from the Ætolians, promising the co-operation not only of themselves, but of the kings and other states of Greece. Induced by this offer, he hastily passed with a force comparatively small into Thessaly; and arranging a plan very different from that which Hannibal, again called to his counsel, advised, after being elected general by the Ætolians, and returning into Eubœa, and making himself master of Chalcis, he there took up his winter quarters. During this recess, of a kind which so often proves pernicious, he became enamoured with a very young woman, and spent so much of his time in feasting and revelling on account of his marriage with her, that a great relaxation of discipline was introduced into his army; nor did he awake from this dream of pleasure, until he was informed, that the Roman consul Acilius was marching into Thessaly against him. On this advice he hastened to preoccupy the Straits of Thermopylæ, but in vain; for the pass over the mountains shewn to Xerxes, was used by Cato at the head of a body of Romans: when the dread of being surrounded threw the king's forces into complete disorder and rapid flight; in the course of which five hundred only, with Antiochus, escaped the swords of the Romans. With this poor remainder of his army he retreated to Chalcis, and thence with his bride he passed into Asia, and arriving at Ephesus sunk into the same disgracefull state of voluptuousness in which he had spent the previous winter, until roused by Hannibal's representation of his danger. Then at length he accelerated the march of his forces, and sailed with his fleet to reinforce those places which might prevent or impede the invasion of Asia by the Romans. But when in consequence of a determination of his council, his admiral Polyxe-

The former rejects the counsel of Hannibal:

takes up his winter quarters at Chalcis, in Eubœa:

is routed at Thermopylæ.

Various naval engagements.

nidas engaged the enemies fleet under C. Livius, the former was defeated with great loss, and obliged to retire with the shattered remnant of his ships to Ephesus. This loss Antiochus exerted himself to repair; and on the opening of the ensuing campaign Polyxenidas surprized the Rhodian fleet sent to the assistance of the Romans, and destroyed many of their ships. But this maritime people, undaunted at such a blow, sent to sea a very powerfull squadron, which joining the Romans, the united forces first relieved the king of Pergamus, almost overwhelmed by Antiochus, and then meeting Hannibal, who was bringing up the Syrian and Phœnician fleets to Antiochus, through the excellence of their vessels and the skill of their mariners they defeated that celebrated general, then out of his element. Though he had lost two naval battles, Antiochus, hearing that the Roman army was advancing through Macedonia to pass the Hellespont, discerned the prudence of making the utmost efforts by sea to preclude the enemy from transporting his forces into Asia; he immediately, therefore, exerted himself in again fitting for service the fleet under Polyxenidas. But when it put to sea, it was encountered by the Romans with still greater loss than before. After this misfortune Antiochus appears to have become infatuated. Since in lieu of continuing to put every impediment in the way of the Roman forces, he not only withdrew his garrisons from the Chersonesus and shores of the Hellespont, but left in the places all the stores which he had provided. So that the Romans had only to take possession of the towns, and enter on the use of the ready furnished supplies: and they accordingly passed over into Asia without any opposition, where it might most advantageously have been made. But the news of their arrival in that region impelled the king to offer peace. When the terms demanded by the two Scipios, who led the Romans, Africanus acting as lieutenant to his brother the consul, were so high, that Antiochus determined to try still further the fortune of war, ere he submitted to them; and consequently he met the Roman force amounting, it is said, to only thirty thousand men, with an army of seventy thousand foot, twelve thousand horse, and fifty-four elephants, near the city of Magnesia. Here he received a signal defeat, from which he with difficulty escaped with his surviving forces to Sardis.

Absurd conduct of Antiochus.

He receives a total defeat on land.

In this battle, it has been observed, neither of the ancient rivals Scipio and Hannibal were present. From Sardis the king having joined Seleucus his son, who had also escaped, retreated into Syria. No sooner had he reached Antioch than he sent to the consul at Sardis to desire peace. But his brother Africanus, who had joined the consul, informed the embassadors that the king might have peace still on the terms before propounded, those of evacuating all the countries in Asia on that side Mount Taurus, and paying fifteen thousand talents for the expences of the war. To these conditions Antiochus assented; and among the hostages which he gave for the instalments of the money, having paid down only five hundred talents, was Antiochus, his son, afterwards surnamed Epiphanes. Hannibal and Thoas, the Ætolian, whom the Romans were very desirous of getting into their hands, and the cession of whom they had demanded of Antiochus, as soon as they heard that a treaty was commenced, conjecturing that themselves, who had been the principal advisers of the war, would be sacrificed under it, retired in time to save themselves.

Antiochus accepts the conditions of peace dictated by Scipio Africanus:

On the ratification of this treaty by the senate, all Asia on that side of Mount Taurus being ceded to the Romans, they restored the Grecian cities to their liberty, gave the provinces of Caria and Lycia to the Rhodians, and all the rest of it that had belonged to Antiochus to Eumenes, king of Pergamus. And the following year the pro-consul, after giving them several defeats, reduced the Gauls, who were established in Asia, to live peaceably within their own limits; thus delivering all that country from the terrour of their perpetual depredations, and fixing the empire of the Romans so firmly from the river Halys to Mount Taurus, that the Syrian kings were thenceforth utterly excluded from all concerns in the Lesser Asia.* The difficulties which Antiochus found in raising the money which he

* On this revolution in his circumstances, Antiochus is said to have made a speech, of which it is difficult to determine, whether it was dictated by magnanimity, or arose from a debased spirit. It was, that he was much beholden to the Romans because they had relieved him from the great trouble and care, which the government of dominions so extensive occasioned him.

CHAPTER IV. FIFTH PERIOD.

had covenanted to pay the Romans, induced him to march into the eastern provinces of his empire to raise some there, and hearing in Elymais that a treasure was laid up in the temple of Jupiter Belus in that country, he seized it, which excited an insurrection of the people, in which the king and all with him were slain, as most historians testify: though one says, that he fell in a drunken carousal. In whichever of these dignified enterprizes he was slain, as his conduct to the fiftieth year of his life gained him the character of Great, so his subjugation to his passions after that, rendered him no longer worthy of the epithet, and led to his disgracefull end.

excites an insurrection, by plundering the temple of Jupiter Belus, and is slain in it.

To Antiochus succeeded his son Seleucus Philopator, whom he had left at Antioch, and who received his kingdom burthened with the payment of a thousand talents annually to the Romans. In Egypt, in the meantime, Ptolemy, no longer restrained by the wise counsel of Aristomenes, began to imitate the vicious conduct of his father. To free himself from the unpleasant remonstrances of that honest minister, he removed him by poison, and then changed the former clemency and justice of his government into tyranny and cruelty. On which the Egyptians, under the conduct of many of the chief men, began to form a design of deposing him. Admonished of this, the king took for his minister a man of wisdom and courage named Polycrates, by whose means he subdued the revolters; but shamelessly brake his faith with their leaders, when he had them in his power. The baseness of which conduct, as it involved him in fresh difficulties, from which the abilities of Polycrates extricated him; so probably it contributed to impress on the hearts of his subjects that estimation of him, which rendered them less averse to taking that step, which three years afterwards they did take for preserving themselves from the exactions with which he seemed to menace the chief men about him towards supporting a war which he was projecting against Seleucus, king of Syria, when he was destroyed by poison after a reign of twenty-four years; and succeeded by his son Ptolemy Philometor, of six years old, having Cleopatra his mother for a guardian. Seleucus having sent to Rome his only son Demetrius, then about twelve years old, to remain there as an hostage instead of his own brother Antiochus, who had been there

Seleucus Philopator succeeds his father, B. C. 186.

Ptolemy Epiphanes poisoned, and succeeded by his son, Ptolemy Philometor. B. C. 180.

thirteen years; Heliodorus, the king's treasurer, imagining that the absence of both these princes presented a good opportunity for usurping the throne of Syria, caused his sovereign to be poisoned, after having reigned eleven years. Advice of his brother's decease, and of the attempt of Heliodorus to get possession of the throne, met Antiochus at Athens in his return from Rome. At the same time information reached him, that a party was forming for the king of Egypt, as nephew of Seleucus by his sister. To counteract these opponents, Antiochus applied with fair speeches, and great assurances of future friendship, to Eumenes, king of Pergamus, and his brother Attalus, for assistance; and they, desirous of securing the alliance of the king of Syria, lest their differences with the Romans should terminate in a rupture, furnished him with aid so effectual, that he supprest the usurper, and put himself, though not the rightfull heir, in peacefull possession of the kingdom; on which he assumed the surname of Epiphanes, or Illustrious; thus giving occasion to the remark, that it was by no means so adapted to his character, as that which some did, on account of his behaviour, apply to him, that of Epimanes, or Madman.

Seleucus Philopator poisoned. B. C. 176.

Antiochus Epiphanes takes possession of the throne of Syria. B. C. 175.

Cleopatra, the mother of Ptolemy Philometor, dying, the succeeding guardians of the young monarch and his kingdom, demanded of Antiochus the provinces of Cœle-Syria, and Palæstine, as belonging to their master by the double title of the first division of the dominions of Alexander, and of the promise of Antiochus the Great to restore them, as the dower of his daughter when she was married to Ptolemy Epiphanes. But Antiochus admitting neither of these grounds of claim, the dispute was referred to the sword. When Ptolemy being out of his minority, had with the usual solemnities been inthroned, Antiochus, after two years employed in preparing for the war, thinking that between the youth of his nephew and the imbecility of his ministers on one hand, and the occupation of the Romans in the Macedonian war on the other, a fair opportunity offered itself for deciding the contest in his own favour, after dispatching embassadors to lay before the senate his title to the provinces in dispute, and justify the measures he was pursuing, marched his army towards Egypt, and being met by the forces of

He attacks the Egyptians and defeats them near Pelusium:

CHAPTER IV. FIFTH PERIOD.

Ptolemy near Pelusium, he defeatcd them. The only advantage which the king of Syria immediately took of this victory, was to make use of the opportunity which it afforded him of reinforcing that side of his dominions, so as to secure himself against any future attempt of the Egyptians upon the contested provinces. But having spent the winter in further preparations, as early as the season would admit he invaded Egypt by sea and land, and defeating the troops opposed to him on the frontiers, he took Pelusium; thus opening a way into the heart of the kingdom: and having by his clemency after his last victory much reconciled the Egyptians to him, they so feebly opposed him, that he with little trouble possessed himself of Memphis, and all Egypt except Alexandria. Whether he was captured, or voluntarily surrendered himself to his uncle, does not appear, but during this last invasion Ptolemy fell into the hands of Antiochus, who treated him agreeably to the connection subsisting between them, until having under the semblance of acting as guardian to him, secured the country, he seized the whole as his own, and by miserably pillaging all parts of it, enriched himself and his army with the spoils of it. While his nephew exhibited only symptoms of a mean spirit; being corrupted by the effeminate education which his tutor Eulæus had given him, that the administration of affairs might not be taken out of his own hands.

and possesses himself of the whole country, but Alexandria, as well as of the king.

Antiochus having left Egypt for Jerusalem, the inhabitants of the former placed on the throne a younger brother of Ptolemy Philometor, considering this last as totally under the power of the Syrian king, and having lost both his liberty and his crown. This new king assumed the name of Ptolemy Euergetes, but was afterwards better known by that of Physcon acquired by his gluttony. On being informed of this, Antiochus, having previously defeated the Alexandrians in a naval engagement near Pelusium, entered Egypt with a numerous army, and under the pretext of restoring the deposed monarch, laid siege to Alexandria; distressed at which, Euergetes and his sister Cleopatra, who were in the city, sent embassadors to Rome. Antiochus, perceiving he should not succeed in the siege, after various negociations, commenced even ere he sat down before the place, declared, that since the kingdom belonged to Philometor the

The Egyptians set Ptolemy Euergetes on the throne. B. C. 169.

elder brother, with whom he was now in perfect friendship, if they would restore him to the throne, the war should end. Not that it was his purpose to lay aside his own designs on the kingdom, but to engage the brothers in a contest of which himself might finally reap the advantage. With this view he raised the siege of Alexandria, and marching to Memphis there apparently restored to Philometor all the kingdom except Pelusium, which, as the key of Egypt, he kept in his own hands, and then returned to Antioch. But Philometor, awakened from his sleep of voluptuousness by his sufferings, yet retained sufficient vigour of understanding to penetrate the design of Antiochus, and consequently came as soon as possible to a reconciliation with his brother, on agreement that they should reign conjointly. After this the two brothers foreseeing that the Syrian king would soon renew hostilities, sent embassadors into Greece to engage auxiliaries for their defence. Nor did this prove needless; since the next spring Antiochus sent a fleet to secure for himself the island of Cyprus; and at the same time led an army in person by land into Egypt, and when met by an embassy from Philometor demanded the cession of Cyprus, and of the city of Pelusium, and of all the lands on the Pelusiac branch of the Nile: declaring that on no other terms would he grant peace to either of the brothers. On these terms not being accepted, he subdued all the country as far as Memphis; and having received the submission of most of the rest, he turned his march towards Alexandria, in his way to which city he was met by ambassadors from Rome, who, in consequence of the application on the part of Euergetes and his sister, had been sent to require in the name of the senate, first Antiochus, and then Ptolemy, to desist from the war. These embassadors, C. Popilius Lænas, C. Decimius, and C. Hostilius, had accelerated their journey to prevent Antiochus from previously making himself master of Egypt. They arrived at Alexandria, when he was approaching the second time to besiege it, and meeting him within four miles of it, they insisted on an immediate answer to their message, which the king finding himself obliged to give,*

Antiochus restores to Philometor the country he had seized.

A reconciliation takes place between the brothers, who are attacked by Antiochus:

but preserved by the interference of the Romans.

* It is said, that Antiochus, on the sight of Popilius, with whom he had lived in

CHAPTER IV. FIFTH PERIOD.

promised to obey the commands of the senate. The cause of the peremptory conduct of the Roman embassadors, and the submissive behaviour of Antiochus, is to be found in the decisive victory, but then lately known, which the Romans had obtained over Perseus, king of Macedonia; by which having added Macedonia to their dominions, their power had now grown to that height that no sovereign was inclined to cope with them. The embassadors after this settled and ratified the agreement made between the two brothers; when Popilius proceeded to Cyprus and removed from thence the Syrian fleet: while the Ptolemys sent to the senate an embassy of thanks.

Antiochus exposes himself to the publick scorn.

Antiochus having employed two years chiefly in wreaking that vengeance and malice on the Jews who had not offended him, which he did not dare to express against the Romans, who had, conceived the project of celebrating at Daphne near Antioch, games in imitation of those which Paulus Æmilius had exhibited at Amphipolis on his conquest of the kingdom of Perseus, and having proclaimed them, continued his shows for several days together at a vast expence, and during them so exposed himself to the contempt and ridicule of all present, that several of the spectators retired from the amusement to avoid being witnesses to the disgusting conduct of the king. After this his resentment against the Jews being raised to the greatest fury by the successfull resistance which they were making to his tyrannical measures, he determined to destroy the whole nation. But the exhausted state of his treasury, and the revolt of Armenia, with disturbances in Persia, turned his attention for a time from this object, and drew him with part of his army into Armenia; where having captured the king, he proceeded into Persia.

He is drawn by disturbances into Persia,

great intimacy when at Rome, would have embraced him as an old friend; but the Roman, declining the favour, declared, that the interest of his country must precede private friendship, and then, delivering to him the decree of the senate, demanded his answer. The king having read the instrument, and said he would return an answer, as soon as he had consulted his friends, the stern republican drew around him a circle in the sand, insisting on his reply ere he stepped out of it. Daunted at which peremptory proceeding, the king after a little hesitation said, he would obey the senate, when Popilius renewed his friendship with him.

But here being successfully opposed by the inhabitants of the country in his design of plundering the city and temple of Elymais, he retired into Media, greatly hurt at his disappointment: and then, receiving news of further victories of the Jews over his armies, he hastened in the violence of his rage to return towards Judæa, when being met by fresh advices of the same tenour, his anger arose to that height, that he vowed he would turn Jerusalem into a sepulchre for every man of the nation. But while breathing these menaces of destruction against that nation of which it had been declared an utter end should not be made, he was seized by a mortal disease, which attacked him with a very severe pain in his bowels, that no medicine could assuage. Still his wrath against the Jews continuing unabated, he would not slacken the speed with which he travelled, until his chariot being overturned, he was so bruised, as to be obliged to be conveyed in a litter to a town in the mountains on the confines of Persia and Babylonia. Here, after suffering from a most offensive ulcer very severe torments of body, and undergoing no less misery of mind from the consciousness of the enormity of the guilt which he had contracted, (a fact testified not solely by the partizans of the Jewish nation, but by the Greek historian Polybius) he died after a reign of eleven years.

whence retiring into Media, on hastening towards Judæa is seized with his last illness and expires.

In the room of this slave of passion, Lysias, a nobleman of the royal blood whom he had left in Syria to lead an army against the Jews, placed on the throne a son of the deceased monarch, only nine years old, of the name also of Antiochus, and took on himself the tuition of the young king, and the government of the kingdom, without paying the least attention to the appointment which Epiphanes had, on his death bed, made of another favourite of his, named Philip, to that office. But when Demetrius, the son of Seleucus Philopator, who, from the death of his father had been an hostage at Rome, and was now twenty-three years of age, heard of the decease of Epiphanes, and of the succession of his son to the kingdom which of right belonged to himself, he applied to the senate for restoration to his paternal throne. But that prudent body conceiving it more advantageous to Rome, that a boy should reign in Syria, than one of more mature understanding, passed a decree

Antiochus Eupator placed on the throne of Syria: B. C. 164.

and confirmed in the possession of it by the Romans.

for confirming the young Antiochus, to whom his guardian had given the surname of Eupator, in the kingdom; and commissioned three embassadors to proceed into Syria, and regulate his affairs according to the articles of the treaty concluded with Antiochus the Great. In the following year, while Antiochus and his guardian Lysias were carrying on the war against the Jews, Philip, who had been appointed to that office by Epiphanes, did in their absence seize Antioch, and assume the government of the Syrian empire; not by any assistance obtained from Egypt, whither he had fled when he found Lysias in possession of the office bequeathed to him, but by the support of an army he had assembled in Media and Persia. Yet on the return of the king to Antioch, he was expelled the city and slain.

Some dissension having arisen between the two Ptolemys, it increased so much that the Roman senate directed the embassadors they had sent into Syria, to proceed from thence to Alexandria, to reconcile the contending brothers. But ere they could go thither, Physcon, the younger, had expelled Philometor from the kingdom. When the last repaired to Rome, and entered the city in great humiliation. Yet he was very honourably received by the senate, and on his return accompanied to Alexandria by two of their body, who, acting as arbitrators between the brothers, assigned them separate monarchies, giving to Philometor the sovereignty of Egypt and Cyprus, and to Physcon that of Lybia and Cyrene. The embassadors that had been sent into Syria, finding that the ships and elephants employed by Antiochus exceeded in number those allowed by the treaty with his grandfather, caused the supernumeraries of the first to be burned, and those of the last to be killed; and arranged every thing after the manner that appeared most consistent with the interest of Rome. This lordly conduct excited so much dissatisfaction, that one of the embassadors, Cn. Octavius,* was slain by a Syrian from resentment of the indignities

Ptolemy Physcon forces his brother from the kingdom of Egypt.

The Romans assign separate monarchies to the Egyptian brothers.

* This was the first of the Octavian family who attained to the consular dignity, and from him was descended the Octavius Cæsar who, under the name of Augustus, was emperor of the Romans.

offered to his sovereign and to his country. Demetrius, who was still at Rome, conceiving this a good opportunity for renewing his application to the senate for the restoration of his father's throne, found them as little disposed to do justice as before, and therefore by the advice of his friends departed privately from Rome, to try if he could achieve any thing in his country for the recovery of his inheritance. In the meantime Physcon, who had been unable to obtain from the Roman embassadors who had arbitrated between him and his brother, the island of Cyprus in addition to Lybia and Cyrene, went to Rome, to solicit for it in person. But in this he was opposed by an embassador from his brother, who proved, that to Philometor's kindness in protecting him from the people, when enraged by his flagitious conduct, was Physcon indebted even for his life. Those members of the senate too, who had been sent to Alexandria with Philometor, attested the same. Yet that unprincipled assembly, deeming it for the interest of their own republick, that Philometor should not be so powerfull as the possession of Cyprus would make him, decreed that island to Physcon.*

The island of Cyprus decreed to Physcon.

While these things were passing at Rome, Demetrius, landing at Tripolis in Syria, declared that he was sent by the senate to take possession of the kingdom. On hearing this all deserted Eupator, and he and Lysias being seized by his own soldiers were put to death by order of Demetrius, and this last fully settled on the throne. One of the first measures taken by this new monarch was to remove the governour and treasurer of the province of Babylon, who had grievously oppressed the people; when these last in gratitude for their deliverance surnamed Demetrius 'Soter.' Physcon having returned from Rome with two embassadors who were commissioned to settle by treaty with his brother the execution of the senate's

Demetrius recovers his paternal throne of Syria.

* This prince is said, while at Rome on this occasion, to have paid his addresses to Cornelia, the daughter of Scipio Africanus, and widow of Tiberius Gracchus; who is stated to have declined marrying him, because she deemed it an higher honour to be one of the prime matrons of Rome, than queen of Lybia and Cyrene. The matron certainly manifested judgment in her choice, but it is to be recollected that Physcon was a very ugly man, and of disgusting character.

decree, went with one of them into Lybia, while the other repaired to Alexandria. Here he found Philometor by no means inclined to enter into the views of the senate, and when joined by the other whom Physcon, waiting for the determination of the business, sent to promote the decision of it, could from Philometor obtain nothing but polite attention and good words; until the embassadors refusing to wait any longer for his decision, he declared, that he would adhere to the prior adjudication, and consent to no other: with which answer the embassadors returned to Rome. Physcon in the mean time became embroiled with the Cyrenians, who, disgusted at what they had heard of his conduct at Alexandria, opposed with an army his taking possession of their government. The Roman senate, highly displeased at the opposition made to their decree by Philometor, renounced their alliance with him, and ordered his embassador to leave Rome in the space of five days. About three years after these occurrences, Demetrius Soter having taken offence at Ariarathes, king of Cappadocia, assisted a supposititious son of his mother, by name Holofernes, who, as the elder brother, claimed the throne of that kingdom, in expelling Ariarathes from it. And though this last was supported by Eumenes, king of Pergamus, through the dislike which the people had conceived against their sovereign for his oppressive administration of the government, the Syrian monarch prevailed. Soon after this Eumenes dying, was, by his own bequest, succeeded in his throne by his brother Attalus, whom he preferred to an infant son of his own. Neither did Holofernes long enjoy his usurped throne. For though on the dispute between him and Ariarathes being laid before the senate of Rome, that body, with a species of equity which they too frequently practised, decided for power against right, and decreed that Ariarathes and his competitor should reign jointly; the conduct of the latter quickly disgusted the Cappadocians, which the king of Pergamus perceiving, sent Ariarathes assistance sufficient to enable him to expel Holofernes, and recover sole possession of the throne. On this the usurper retired to Antioch, having amassed a large sum of money to support himself on a reverse of fortune. This, amounting to four hundred talents, he confided to the care of the inhabitants of Priene; from whom

Philometor refuses to cede Cyprus.

Eumenes king of Pergamus dies. B. C. 159.

both Attalus and Ariarathes endeavoured to force it, as the property of the last, because it was raised out of his revenues. But the Prienians, faithfull to their trust, though they suffered from these kings much on account of their fidelity, restored the whole sum to Holofernes.*

B. C. 156.

The following year Ptolemy Physcon, having been attacked and wounded by some of his subjects whom his flagitious conduct had irritated, repaired to Rome and accused his brother of having employed the assassins; and though from the character of Philometor no suspicion of such a deed could reasonably be entertained of him, the senate from their displeasure at his not complying with their decision as to Cyprus, received the accusation, and instead of hearing his embassadors in refutation of the charge, with the justice they often manifested, ordered them immediately from Rome, and sent five commissioners to put Physcon in possession of that island, with requisitions to their allies to supply him with the forces requisite. But that worthless prince found even the support of this haughty republick ineffectual: for landing in Cyprus, and coming to an engagement with his brother, he was defeated, and at length taken prisoner. When such was the clemency which he experienced from that prince in pardoning what he had done against him, restoring to him Lybia and Cyrene, and adding some other territories to recompense him for his loss of Cyprus, that even the Roman senate would no longer oppose the conquerour, nor interfere any more in this particular.

Physcon falsely accuses his brother, and is heard by the Roman senate.

Ptolemy Philometor takes his brother prisoner, and most generously pardons, and restores him.

The conduct of Demetrius, in neglecting the business of his government and resigning himself wholly to intemperance, provoked and encouraged a conspiracy against him, at the head of which put himself the very individual whom he had supported in his unjust attempt on the throne of Cappadocia, Holofernes. And though this ungratefull wretch was seized and imprisoned, the conspiracy was continued by the support of the kings of Egypt, Cappadocia, and

* Priene was an Ionian city on the north of the river Meander. It was the native city of Bias the philosopher, and from the justice there practised in his time, "justitia prienensis," became proverbial.

CHAPTER IV. FIFTH PERIOD.

Pergamus, the enmity of all of whom Demetrius had drawn on himself by different provocations. Those monarchs employed Heraclides, who for his ill conduct had by the king of Syria been stripped of the treasurership of Babylon, to suborn a Rhodian youth of mean condition, named Balas, to assume the character of a son of Antiochus Epiphanes, and in that claim the throne of Syria. This lad, having been properly instructed to play the part assumed, was acknowledged by the three kings, and then by Heraclides carried to Rome, together with a real daughter of Epiphanes; where by craft and continued solicitation he obtained the acknowledgment of him by the senate, and a decree both for the recovery of the kingdom of Syria, and for the assistance of the Romans towards it. Yet let not the reader conclude, that the senate were imposed on: but they hesitated no more than the kings to countenance an impostor against Demetrius, with whom they were displeased. Thus supported, Balas levied forces, with which he seized Ptolemais in Palæstine, and then, under the name of Alexander the son of Antiochus Epiphanes, assumed the title of king of Syria, and to him great numbers disaffected to Demetrius resorted. On news of this the latter assembled what forces he could, while Alexander augmented his as rapidly as he was able; and the next year the rivals came to an engagement, in which Demetrius gained the victory: but without reaping any advantage from it. For the forces of Alexander were soon recruited by the three kings: while among the Syrians great desertions took place from the party of Demetrius; who, alarmed at these occurrences, sent his two sons to Cnidus, that they might there be in security. Another impostor presenting himself at this time to Demetrius as the son of Perseus, the late king of Macedon, he caused him to be seized and carried to Rome: thus giving a lesson to the Romans which they wanted more than they heeded. In the meantime a decisive battle was fought between the rivals, in which Demetrius fell, after having given proofs of both courage and conduct, and reigned over Syria, without the consent of the Romans, twelve years.

An impostor supported by three kings claims the throne of Syria.

B. C. 152.

Demetrius slain in battle against Balas. B. C. 150.

Balas ascends the throne of Syria.

The army of Demetrius being dispersed, in consequence of the fall of its commander, Alexander took possession of the whole Syrian

empire; and demanded and obtained in marriage the daughter of the king of Egypt; though that monarch was privy to his imposture. Balas, when he found himself in possession of the crown of Syria, acted as might have been expected in one who had risen by such means, and resigned himself totally to voluptuousness and debauchery, leaving all the cares of government to a favourite named Ammonius. This minister putting to death the sister and a son of Demetrius, and all the rest of the royal race which he could get into his hands, by these and other acts of tyrannical insolence and cruelty soon rendered both himself and his master very odious to all his subjects. Of these particulars Demetrius, the son of the late king, being informed, he determined to attempt the recovery of his father's kingdom; and having with a band of Cretan mercenaries landed in Cilicia, where his small troop soon increased to a great army, he took possession of all that country. A short struggle then ensued, in which Ptolemy Philometor first assisted, and afterwards, on suspicion of his being concerned in a conspiracy against his life, took his daughter from Alexander, and, joining Demetrius, gave her to him. Thus deserted the pretended Alexander was vanquished, and at length slain where he sought an asylum. In the battle in which the usurper was defeated, Ptolemy himself received a wound, which in a short time occasioned his death. But before this fatal engagement, when the people of Antioch would have received him for their sovereign, he successfully recommended to them the restoration of the right heir to the kingdom; and Demetrius was accordingly received into the city, and placed on the throne of his ancestors, after it had been occupied by Balas five years. Neither for this success over the usurper did Demetrius fail to assume the surname of Nicator, or Conquerour. On Philometor's death being known at Alexandria, his widow would have secured the crown of Egypt to his son; but a party rising in favour of Physcon called him to that city; when the civil war, which would have ensued, was prevented by the interposition of a Roman embassador then in Egypt; who compromised the dispute on the conditions that Physcon should marry Cleopatra, the widow, and breed up her son as the next heir to the crown, and that in the meantime he himself should reign. But this monster of

He is attacked by Demetrius the son of the late king:

and at length is slain,

Ptolemy Philometor slain.

B. C. 146. Demetrius recovers his father's throne, and assumes the title of Nicator.

Ptolemy Physcon obtains the crown of Egypt.

CHAPTER IV. FIFTH PERIOD.

vice and cruelty had no sooner secured possession of the sovereignty by marrying her, than on the very day of the nuptials he murdered her son, while in his mother's arms ;* commencing with this outrage of humanity a reign of wickedness and of cruelty almost daily wreaked on those whose property he coveted: and among the first of these were, most deservedly, many of them who were most forward in calling him to the crown.

The weak and wicked conduct of Demetrius:

The young king of Syria displayed little prudence in the management of the kingdom which he had acquired. From jealousy of the Egyptian troops left by Ptolemy in the garrisons of his maritime towns, he had them most ungratefully and cruelly put to the sword; and after slaying all those, who, on a strict investigation he could discover had taken part against his father or himself in the late wars, conceiving that he had thus delivered himself from all his enemies, he reduced his army; by this step making virulent enemies of all the veterans he disbanded. Four years did this vicious prince pass in the indulgences of sloth and intemperance, while his generals were carrying on those wars in Judæa, which have been related in the history of that country. But he was at length excited to exertion by representations from the descendants of the Macedonians in the eastern provinces of his empire; where the Parthians had subjugated all the countries between the Indus and the Euphrates; who promised him a general revolt from their new masters, with whose insolence they were disgusted, and such assistance as should enable him to expel the usurpers, and recover all the lost provinces of the east. Encouraged by these promises Demetrius proceeded to the other side of the Euphrates, when the Elymæans, Persians, and Bactrians immediately joined him, with whose co-operation he defeated the Parthians in various engagements. But in the end by an insidious pretence of a treaty he was entrapped into captivity, and his army cut to pieces. The effect of which was the firm establish-

he marches by invitation into the east:

and is taken prisoner by the Parthians.

* This disgrace to mankind was called Physcon from the enormous size of his belly; but he had the shameless affectation to assume the surname of Euergetes, or Benefactor, which the Alexandrians, with at least full as much justice as wit, changed into Kakergetes, or Malefactor. *

ment of the Parthian empire in that power which enabled it to cope even with the Romans in their military exploits. The Parthian monarch to whom Demetrius became captive was Mithridates, the fourth in descent from Arsaces the founder of the empire; but in succession the fifth, his elder brother, Phraates, having reigned before him; whose immediate predecessor was their father, Priapatius, whose reign endured fifteen years, and who was the son and heir of the second Arsaces, who having received the kingdom from his father entered into the treaty with Antiochus the Great, which has been already noticed. Mithridates himself had extended his conquests, not only over the nations which have been mentioned as on this occasion revolting from him, but into India, beyond the limits of Alexander's conquests; and after his capture of Demetrius he added Babylonia and Mesopotamia to his empire: so that from this time the Ganges formed the eastern, and the Euphrates the western grand boundary of it. As to Demetrius, after his conquerour had exposed the state to which he was reduced, to all those provinces that had trusted to him for deliverance from the Parthian yoke, he allowed him a royal maintenance, and gave him one of his own daughters in marriage, with all the freedom that was consistent with a captive state. The news of this marriage reaching Cleopatra his queen, who being informed of his captivity had shut herself up with her children in Seleucia on the Orontes, to secure herself from Tryphon, she sent to the brother of Demetrius, Antiochus Sidetes, to unite his interest with hers: and as her husband had taken another wife in Parthia, she offered to marry Sidetes herself. That prince accepting the proffered bride, and the crown which she brought with her, immediately assumed the title of king of Syria. To get possession of the kingdom itself, he in the next year landed with an army of mercenaries in Syria, and joining the forces of Cleopatra, marched against Tryphon, the greater part of whose army deserting to Antiochus, the usurper, after being driven for some time from place to place, was at length taken and put to death. This adventurer had formerly, under the name of Diodotus, been governour of Antioch for Alexander Balas, and after the death of that impostor observing the unpopularity of the government of Demetrius, conceived

Cleopatra, the queen of Demetrius, marries his brother, Antiochus Sidetes, who ascends his throne. B. C. 140.

CHAPTER IV. FIFTH PERIOD.

History of the usurper Tryphon.

hopes of gaining the crown of Syria for himself; and having got into his hands Antiochus the son of Alexander, who had been left by his father to the care of Zabdiel an Arabian prince, he carried him into Syria, and claimed the kingdom for him. When the soldiers whom Demetrius had at that time so impolitickly disbanded, and multitudes of others whom his behaviour had disgusted, joined Tryphon; and at the head of these he defeated Demetrius, compelled him to take refuge in Seleucia, and entering Antioch himself, he placed Antiochus on the throne of the Syrian kings, giving him the surname of Theos or God. But when he conceived that he had brought things into such a situation, that he might with a prospect of retaining it mount the throne, he had Antiochus privately murdered, and reporting that he died of the stone, openly assumed the crown, and declared himself king of Syria. By the death of this usurper when he had reigned over part of the Syrian empire for about five years, Antiochus surnamed Sidetes, or rather Zidetes, from his fondness for hunting, obtained full possession of his father's throne.

B. C. 139. Attalus Philometor succeeds to the throne of Pergamus.

In the following year Attalus, king of Pergamus, dying, left his crown to his nephew Attalus Philometor, the son of Eumenes, a prince of a very different character from that of his guardian and predecessor. For scarcely was he seated on the throne when he shed the blood of his nearest relations and the best friends of his family. Under pretences the most absurd cutting off not only the accused, but with them their wives, children, and entire families. After exhibiting this scene of cruelty, he withdrew into private, where his actions were as extravagant, though not so mischievous as in publick. In them, however, he consumed the remainder of his reign, which, happily for his subjects, proved of no more than five years duration.

Sidetes arranges the affairs of Syria.

Antiochus Sidetes, having subdued the party of Tryphon, next applied himself successfully to the recovery of those cities and places which had revolted during the late distractions; and re-established the affairs of the kingdom of Syria as they stood previously to those disorders. But in Egypt under the direction of Physcon all things went worse and worse. Such was his cruelty not only to those who had

been favoured or employed by his brother, but even to those who had assisted in putting the crown on his own head: and so great was the general oppression of his government, that the city of Alexandria was deserted by so large a portion of its inhabitants, that to recruit their numbers, the king was induced to invite strangers thither by offering them all the privileges and immunities of citizens. An offer which produced a resort to it sufficient to replenish the city. While Alexandria was thus repeopling, Egypt was visited by three Roman embassadors, P. Scipio Africanus, junior; Spur. Mummius; and Luc. Metellus; whose temperance and dignified behaviour exhibited a complete contrast to that of the profligate and contemptible Physcon, and from whose possession of so fine a region as Egypt they passed on satisfied that no danger was likely to accrue to Rome.

Physcon continues his cruelty and oppression.

In the year before our æra an hundred and thirty, Attalus king of Pergamus, continuing the same character which he had from his accession appeared, overheated himself, while melting brass for a monument which he had projected to make with his own hands for his mother, and died of the fever thus contracted, leaving the Romans heirs of all his goods. Which devise they interpreted to include his kingdom, and consequently seized it, and reduced it into a province denominated the Proper Asia. Yet not without some struggle with Aristonicus, the brother of Attalus; who collecting an army, first took possession of the kingdom, and commenced a war which in the whole endured four years: when the Pergamenian kingdom was entirely abolished, after having continued through six successive reigns. Antiochus Sidetes, two years previous to the final removal of the kingdom now mentioned, under the plea of delivering his brother Demetrius Nicator, marched a well appointed army of more than eighty thousand men into the east against the Parthian monarch Phraates; whom he defeated in three different battles, recovering all the eastern provinces which had been taken from his ancestors, and reducing Phraates within the limits of the first Parthian kingdom. But having put his army into winter quarters in the east, and the followers of the camp brought thither to gratify the voluptuousness of the king and his officers, being more than

Attalus, king of Pergamus, dies, and leaves the Roman people his heirs.

B. C. 129.

Antiochus Sidetes attacks the Parthians with success, yet is in the end destroyed with his army.

CHAPTER IV. FIFTH PERIOD.

treble the number of the soldiers, yet intermingled with them; the troops were dispersed through so great an extent of country, that they could not easily assemble in case of an attack, and the oppression which the inhabitants suffered from this motley host was so great, that they conspired with the Parthians to attack them in all their widely dispersed quarters at the same time. When Antiochus himself, with the forces he had collected on the alarm being given, was overpowered, and slain, and the army so generally either slaughtered or made captive, that scarcely a man returned into Syria, to carry home the distressfull tidings of the disaster. Yet in the mean time Demetrius obtained his liberty: for Phraates, after his three unsuccessful engagements, deeming it good policy to send him into Syria, that a division might be caused between the brothers, had released him. But on the destruction of Antiochus he became desirous of preventing his return to Syria, and therefore dispatched a party of cavalry to overtake and bring him back. But Demetrius, conceiving the possibility of such a change, proceeded so expeditiously beyond the Euphrates, that he arrived in Syria ere the Parthians could intercept him, and there re-established himself on the throne. While Phraates, with the genuine feelings of a great mind, had the body of the slaughtered Antiochus put into a silver coffin, and sent into Syria to be interred among his ancestors. Finding, too, among the captives a daughter of that monarch, he became so enamoured of her, that he made her his wife. Elated with his success the Parthian king would next have carried the war into Syria itself. But the Scythians, whom he had engaged to assist him against Antiochus, being offended that he had refused them the reward promised, because they did not arrive until Antiochus was killed, turned their arms against him, and thus obliged him to attend to the defence of his own kingdom.

Demetrius, released from captivity, recovers his throne.

While these transactions took place in the east, Physcon aggravated his already enormous guilt by new crimes of the deepest dye. For taking a liking to the daughter of his wife by Philometor, after having by violence defiled her, he put her mother away, and married her. Finding, too, that he had rendered himself as odious to the new inhabitants of Alexandria as he had been to their predecessors,

Physcon is for his enormities driven from Alexandria.

he conceived the diabolical resolution of destroying all their young men, in the hope of securing himself against any conspiracy; and ordered his mercenaries to surround the places of publick exercise, when the greatest numbers were assembled in them, and put them all to death. This sanguinary deed occasioned, as might be expected, a general insurrection, in which the populace would have burnt him in his palace, but that he escaped to Cyprus with his wife and son: where, being informed that the people had placed the government in the hands of his divorced wife, he prepared to attack them and the queen. But imagining that the Alexandrians might advance his own son, whom he had appointed governour of Cyrene, to the throne of Egypt, he sent for him, and put him to death. This act of most unnatural cruelty exasperated the people still more against the nefarious wretch, and in their indignation they demolished the statues of him that had been erected in their city; which he conceiving to be by the direction of his divorced queen, he caused her son Memphitis, a promising and beautifull prince, to be slain in his own presence, and having his body cut in pieces and put with the head into a box, sent it to his mother on her birth-day. At this the people being additionally irritated, proceeded immediately to take arms to oppose the return of a monster so detestable.

Puts to death his own son:

and his wife's.

While these things were passing in the south, Phraates, king of Parthia, by the deserrtion of his Grecian mercenaries to the Scythians, was cut off with the greater part of his army; and Artabanus his uncle, who succeeded to the kingdom of Parthia, was in a few days after slain by another tribe of Scythians, and succeeded by Mithridates, afterwards surnamed the Great.

Phraates and Artabanus, kings of Parthia, being successively cut off, Mithridates succeeds to the throne.

In the year after this the army of Physcon advanced against Alexandria, and defeated that of the Alexandrians; whose general was taken and sent in chains to Physcon, but by him most unexpectedly pardoned and released. Cleopatra now applied for assistance to Demetrius, king of Syria, who had married her eldest daughter by Philometor, proffering him the crown of Egypt. Of this offer he gladly accepted, and marching with all his forces, laid siege to Pelusium. But his own subjects, to whom by his vicious manners and tyrannical government he had rendered himself as

Physcon defeats the Alexandrian army, and recovers the command of Egypt. B. C. 128.

CHAPTER IV. FIFTH PERIOD.

odious as Physcon was to the Egyptians, taking advantage of his absence rose in a rebellion, which beginning at Antioch soon extended itself to many other cities, and obliged him to hasten home. Cleopatra thus deprived of his assistance fled with her treasure by sea to Ptolemais to her daughter the queen of Syria,* and on her retreat Physcon returned to Alexandria, and resumed the reins of government; and then, to revenge himself on Demetrius, he brought forward an impostor, who, under the name of Alexander Zebina, claimed the crown of Syria as the son of Alexander Balas; while he was in reality the son of a baker of Alexandria. This puppet, who was by Physcon furnished with an army, found on his arrival in Syria great numbers ready to join him from their aversion to Demetrius; and in the year one hundred and twenty-six an engagement took place near Damascus, between the hosts of the competitors; when that of Demetrius was defeated, and the king seeking refuge in Ptolemais, where his wife Cleopatra resided, she, in resentment for his having married another, had the gates shut against him: when being compelled to flee to Tyre, he was there slain. After this, Cleopatra retained part of his kingdom, and Zebina reigned over the rest.

And sets up the impostor Zebina.

Demetrius is slain, and Zebina reigns over part of his kingdom.

B. C. 125.

The following year was signalized in Africa by the appearance of vast flights of locusts, which, after ravaging the regions where they alighted, were at length driven by the wind into the sea; but, when drowned, were by the tide again cast on the shore, and caused a stench so great as to produce a pestilential disorder, under which are said to have sunk in Lybia, Cyrene, and other parts of Africa, no less than eight hundred thousand persons. The year one hundred and twenty-four exhibited another of those enormous instances of cruelty with which the history of the successors of Alexander abounds. Seleucus, the eldest son of Demetrius Nicator, having in Syria assumed the government as his father's heir, his mother

* This daughter, who also was named Cleopatra, had first been married to Alexander Balas, and afterwards to Demetrius Nicator during the lifetime of Philometor her father; but during the captivity of the last husband, she became the wife of Antiochus Sidetes, and after his death, when his brother came back from Parthia, she returned to him: such was the incestuous impurity of the Cleopatras!

Cleopatra being averse to resigning the authority, which she had since her husband's death enjoyed, and fearing, too, that his son might avenge on her the death to which she had been accessary, stabbed Seleucus with her own hand, after he had reigned but one year. Zebina conducted himself in his new situation with moderation and courtesy not always exhibited by those who have been suddenly exalted from a low degree; and not only pardoned three of his chief commanders, whom he reduced after they had revolted to Cleopatra; but by his general carriage gained the affections of those who could not approve of the imposture by which he usurped the crown. In the course of this year Mithridates Eupator, who signalized himself by his firm resistance of the Romans for thirty years, succeeded his father Mithridates Euergetes, who had been treacherously slain by some of his attendants, in the throne of Pontus. This prince,* who

The younger Cleopatra stabs her own son.

Mithridates Eupator succeeds to the throne of Pontus. B. C. 124.

* The family from whom he descended traced their pedigree to one of those seven princes who slew the Magi, and raised Darius the son of Hystaspes to the Persian throne. But the first of the line from him whose name is mentioned in history, is a Mithridates, who, dying in the year B. C. 363, was succeeded by his son Ariobarzanes, then governour of Phrygia for Artaxerxes Mnemon, and who having reigned twenty-six years, was succeeded by his, Mithridates the second, in 337. He first took part with Eumenes against Antigonus, but the former being slain he submitted to the conquerour; to whom his courage and skill rendered him very usefull. But becoming suspected to Antigonus, he had him put to death in the year 302; after a reign of thirty-five years. To him succeeded his son Mithridates the third. During the life of his father he had for some time resided in the court of Antigonus, and there contracted a great intimacy with Demetrius his son. But Antigonus having dreamed that when he had sown a field with golden seed, and it had produced a plentifull crop of the same metal, Mithridates had reaped it all, and carried it away with him into Pontus, he concluded that the dream signified, that Mithridates should reap the fruit of all his victories, and, to prevent this, determined to put him to death. But Mithridates, being apprized of this by Demetrius, escaped into Cappadocia, and there having assembled an army, he seized several places belonging to Antigonus; and having after his own father's decease succeeded him, he added these acquisitions to the kingdom of Pontus, by which greatly enlarging it, he has been considered as the founder of it. Over this kingdom he reigned six and thirty years, and on his decease in 266 he left his crown to his son Ariobarzanes. From this Mithridates the founder, Mithridates Eupator was the eighth, but of these history preserves the name of six only: 1. The founder himself; 2. Ariobarzanes; 3. Mithridates; 4. Pharnaces; 5. Mithridates Euergetes; 6. Mithridates Eupator. Of Ariobarzanes no

CHAPTER IV. FIFTH PERIOD.

began to reign at only twelve years of age, commenced his career with the murder of his mother and his brother: with which nefarious acts his subsequent conduct in great part corresponded; since being endued with extraordinary abilities, he exercised them in perpetrating mischief.

Though Cleopatra of Syria had murdered her eldest son, she found it requisite to have somebody with the title of king, under whose name she might govern; and therefore recalled Antiochus, her other son by Demetrius, whom she had sent to Athens for education, and declared him king of Syria. He is generally termed Grypus, but on his coins he surnamed himself Epiphanes. To the advantage of this young monarch, Physcon resenting Zebina's unwillingness to hold as dependent on him the crown to which he had raised him, resolved to degrade him as quickly as he had exalted him; and for this purpose agreeing with his niece Cleopatra, he married his daughter Tryphœna to Grypus; and sent into Syria an army, by which Zebina being overthrown, he fled first to Antioch, and being driven from thence for attempting to rob the temple of Jupiter for the supply of his immediate necessities, he was at length taken and put to death. After the death of this impostor,* Cleopatra

B. C. 123. Antiochus Grypus made king of Syria.

The impostor Zebina slain.

more is said, than that he succeeded his father. The Mithridates next named married the daughter of Seleucus Callinicus, king of Syria, and having by her a daughter named Laodice, he gave her in marriage to Antiochus the Great, the son of Callinicus. Pharnaces seized the city of Sinope, and added it to the kingdom of Pontus, in the year 183; made war with Eumenes king of Pergamus, in 182; invaded Galatia in 181, and is often spoken of; but for nothing more than for the abominable character which he left behind him, being one of the wickedest princes that ever reigned. Mithridates Euergetes is first mentioned in the year 149, when he assisted the Romans with some ships in the third Punic war; the same people he also assisted in their war with Astronicus; for which, on the conclusion of it, they bestowed on him the province of the Greater Phrygia. The last king of this series was Mithridates, the prince spoken of in the text. Superstition has remarked, that at the time of his birth there appeared a very great comet for 70 days (it may be presumed, that nights are rather to be read) together, and the like again for a similar period at the time of his accession to the throne; the tails of both of which were so large as to extend through one quarter of the hemisphere.

* In the year that intervened between this event and the occurrence about to be related in the text, in the consulate of L. Opimius and Fabius Maximus, all the

finding her son beginning to assume the authority in addition to the title of king, attempted to free herself from him by poison, as she had from his brother by the dagger. But Antiochus having been apprized of her intention, when she presented him the envenomed cup compelled her to drink it herself, and thus rid the earth of a fury (yet his own mother, alas!) who had caused the death of two of her husbands, and with her own hands murdered her eldest son.*

Cleopatra queen of Syria put to death.

The next year the world was delivered from another individual of the like diabolical character, her uncle Physcon, who, after reigning twenty nine years from his brother's decease, died at Alexandria in the year one hundred and seventeen. His kingdom of Cyrene he bequeathed to Apion, his eldest son, whom he had by a concubine, and that of Egypt to his wife Cleopatra, and which ever of her sons she should select to reign with her. Contrary to her wish her subjects insisted on her taking the eldest, surnamed Lathyrus, who on his inauguration assumed the surname of Soter.

Physcon dies.

Lathyrus obtains jointly with his mother the kingdom of Egypt. B. C. 114.

In Syria Antiochus Grypus endeavouring to destroy by poison his half brother, Antiochus Cyzicenus, whom his mother bore to Antiochus Sidetes, the persecuted prince to save his life had recourse to arms, and Cleopatra, the daughter of Physcon, whom Ptolemy Lathyrus had by his mother been obliged to divorce, putting herself, and an army, which she had brought into Syria by way of dower, at his disposal, he married her; and with the army joined to his own forces engaged those of his brother with success so ill, that he was defeated, and fleeing to Antioch, there left his wife; presuming that in that city she would be secure. But Grypus soon made himself master of it, when Cleopatra, who had taken refuge in a temple,

Antiochus Grypus endeavouring to destroy Cyzicenus, a war between the brothers ensues.

---

seasons of the year were so propitious, that the fruits produced exceeded what they generally had been in other years. And this was more especially the case with the wine, which proved of such excellence and strength, that some of it was kept for two hundred years; it being the celebrated Opimian wine spoken of by the poets, whether fortunate enough to taste it or not.

* This wretched woman had been the wife of three kings of Syria, Alexander Balas, Demetrius Nicator, and Antiochus Sidetes, and the mother of four; of Antiochus by Alexander Balas; Seleucus and Antiochus Grypus, by Demetrius; and Antiochus Cyzicenus, by Antiochus Sidetes.

was, by order of her own sister Tryphœna, the wife of Grypus, put to death. This unnatural murder continued but a short time unrevenged. For Cyzicenus having procured another army, did the next year, in his turn, obtain a victory over his brother; and in the pursuit of it Tryphœna being taken, was put to death by order of the conquerour. Grypus being by this defeat compelled to evacuate Syria, retired into Pamphylia, from whence returning with an army in the following spring, his success was such, that thenceforth the two brothers divided the monarchy of Syria between them; Cyzicenus reigning at Damascus over Cœle-Syria and Phœnicia; and Grypus at Antioch over all the rest. These sovereigns seem to have striven by their profligate conduct to demonstrate which was the most unworthy of the crown he held, thus accelerating the destruction of the empire of their ancestors.

They at length divide the kingdom between them.

In Egypt Ptolemy Lathyrus having, by acting too independently of her, incurred his mother's displeasure, she by false accusations so incensed the people of Alexandria against him, that had he not left the city, he would have been torn to pieces by them. Having thus expelled her eldest, the queen called her youngest son Alexander, whom she had six years before placed on the throne of Cyprus, from thence to reign at Alexandria, and Lathyrus she compelled to content himself with the kingdom of Cyprus.

Cleopatra removes Lathyrus from Egypt to Cyprus. B. C. 107.

The brother kings of Syria being impolitick enough to harrass each other with wars, some of the cities dependent on that empire took advantage of their situation to assert their own freedom. Thus did Tyre, Sidon, Ptolemais, Gaza, and others; while of some petty tyrants took possession. Lathyrus, king of Cyprus, having interfered in the affairs of Syria, and at length being engaged in treating with Antiochus Cyzicenus for his assistance, in an attempt to recover the kingdom of Egypt, Cleopatra, his crafty and ambitious mother, gaining information of this measure, gave her daughter Selene, whom she had taken from Lathyrus, in marriage to Antiochus Grypus, and sent with her a large body of forces, and great sums of money, to enable him to renew the war against Cyzicenus: by which means all the designs of the last with Lathyrus were broken. While Ptolemy Alexander, her other son, contemplating the violent passions

Lathyrus assists Cyzicenus, and Cleopatra Grypus.

and nefarious conduct of his mother, conceived himself no longer safe in reigning with her. Under this impression he left the kingdom, and returned not, but with great solicitation, which Cleopatra employed by compulsion from the people, who would not submit to her continuing to reign unless one of her sons bare the name of king. When four years more had passed, Antiochus Grypus was, in the twenty-seventh year of his reign and the forty-fifth of his life, treacherously slain by one of his own dependents, leaving behind him five sons, Seleucus, Antiochus, Philip, Demetrius Euchærus, and Antiochus Dionysius. In the following year also died Ptolemy Apion, the son of Physcon, to whom this last had bequeathed the kingdom of Cyrene, and who dying childless, by his last will gave that kingdom to the Romans. But they, instead of accepting the legacy, took the inconsiderate step of giving all the cities their liberty; which converted the country into a theatre of confusion and tyranny. For the most powerfull in every district striving to seize the sovereignty of it, demonstrated how requisite for the continuance of the general tranquillity and individual security in a country is the existence of a monarch. Neither were these disturbances quelled, until the country was reduced into the form of a Roman province, the government of Rome then acting as the sovereign of the whole island. The death of Grypus afforded to Antiochus Cyzicenus both the temptation and the opportunity to seize Antioch; he attempted the same, too, as to the whole kingdom. But Seleucus, the eldest son of Grypus, having possession of many of the cities, assembled considerable forces to support his hereditary rights.

Grypus is murdered. B. C. 97.

B. C. 96. Ptolemy Apion, king of Cyrene, dies, and leaves his kingdom to the Romans.

In the year ninety-five Tigranes, son of Tigranes, king of Armenia, who at his father's death was residing in Parthia as an hostage, was on that event restored to his liberty, and, on the cession of part of his territories, settled on the Armenian throne. In the ensuing year Seleucus obtained a victory over Cyzicenus, in which the latter being taken prisoner, was put to death; thus rendering Seleucus master of the whole Syrian empire; but that for a short period only. For the son of his opponent, Antiochus Eusebes, having effected his escape, fled to Aradus, where he was crowned king; and collecting his father's dispersed soldiers, and adding others to them, he raised a

Tigranes king of Armenia.

B. C. 94. Cyzicenus vanquished and put to death by Seleucus.

CHAPTER IV. FIFTH PERIOD.

considerable army, with which he defeated Seleucus and compelled him to flee for refuge to Mopsuestia in Cilicia, where having provoked the inhabitants by his exactions, he, and the house in which he was, were burnt in a general insurrection. To revenge this, his two next brothers, Antiochus and Philip, marched all the forces which they could collect against that city, and having taken it, destroyed all within it, and rased it to the ground. But in their return these princes were intercepted and defeated by Eusebes near the Orontes. Antiochus was drowned in that river; while Philip making good his retreat, succeeded in recruiting his forces sufficiently to continue the contest for the empire, which now lay wholly between him and Eusebes. The last, to confirm himself in the sovereignty, married the widow of Grypus, who on her husband's death had taken possession of some part of the Syrian dominions, and gotten forces to maintain herself in it. But Lathyrus, whose wife she had been, taking offence at this marriage, set Demetrius Euchærus, the fourth son of Grypus, on the throne of Damascus. While an engagement at length taking place between the other two competitors, in which Eusebes was totally defeated, he fled for security into Parthia, and the two brothers, Philip and Demetrius, held all the Syrian dominions between them.

Seleucus himself slain in Cilicia.

Antiochus Eusebes the son of Cyzicenus, contends for the Syrian throne.

But is compelled to take refuge in Parthia; and two sons of Grypus hold the Syrian dominions between them. B. C. 92.

In the next year Mithridates Eupator, king of Pontus, having on the decease of Ariarathes, king of Cappadocia, murdered his surviving sons, though his own nephews, usurped Cappadocia, and set an infant son of his own (whom also he called Ariarathes) over that kingdom; appointing him a tutor to administer the government for him. On this Nicomedes, king of Bithynia, dreading the consequences of such an access of power to Mithridates, suborned a youth to personate the third son of Ariarathes; and having gained the queen dowager Laodice to own him, sent both to Rome to claim the kingdom of Cappadocia. But the senate rejected the claims of both the usurper and the impostor, and decreed, that Cappadocia should be free. But the inhabitants of that country refusing what the senate deemed a precious boon, they were directed to elect a monarch; when they chose a noble Cappadocian, named Ariobarzanes, whom Sylla put into possession. This so deeply disgusted

Mithridates Eupator usurps the kingdom of Cappadocia. B. C. 91.

But by the interference of the Romans, a king chosen by the people themselves is placed on the throne.

Mithridates, that though he then attempted no opposition, yet he from that time determined to make war on the Romans, to revenge the affront offered him. In pursuit of this resolution he the next year contracted an alliance with Tigranes, king of Armenia, by giving him his daughter Cleopatra in marriage, and covenanting that Mithridates should have all the cities and countries taken from the enemy, and Tigranes all the persons, treasure and moveables. The coalesced monarchs delayed not to enter into action. Tigranes expelling Ariobarzanes, so lately enthroned by the Romans in Cappadocia, replaced Ariarathes, the son of Mithridates, in the sovereignty of that kingdom. And Nicomedes, king of Bithynia, dying, Mithridates seized his kingdom. On these circumstances Ariobarzanes and the son of Nicomedes applied to the Romans, and Manlius Aquilius and Marcus Altinus were commissioned to see them restored. But Mithridates permitting neither of them to enjoy his realms in peace, the Roman forces in Asia Minor were all collected under three commanders, each leading about forty thousand men; but from the neglect and ill conduct of their leaders these were all defeated: a reverse of fortune to the Roman arms which produced a revolt of all the cities of Asia Minor, several of Greece, and, Rhodes excepted, of all the islands of the Ægean Sea, to the side of Mithridates.

Mithridates and Tigranes, king of Armenia, unite in an attack on the Romans.

Cleopatra, queen of Egypt, weary of having her son Alexander partner in her throne, laid a plot against his life, of which he gaining information prevented her by having her first put to death; disgusted at which the Alexandrians drove that prince from their country, and replaced Lathyrus on the throne: engaging with one of whose fleets Alexander was at length slain. The succeeding year was marked by a massacre surpassing in magnitude those by which later ages have justly been stricken with horrour; and that, too, caused not by religious differences, but by political designs. For Mithridates finding that the Italians then dispersed through the provinces and cities of Asia Minor on different pursuits, privately promoted the Roman interest to the great obstruction of his views, gave private instructions for putting them all to death on an appointed day, in pursuance of which no fewer than eighty thousand, and it has been asserted nearly

Alexander having had his mother put to death, is driven from the throne of Egypt, and at length slain in a sea fight. B. C. 89.

double of that number were destroyed. After this the same unprincipled wretch being informed of a large treasure deposited in the isle of Coos, belonging partly to Alexander the grandson of Cleopatra queen of Egypt, who had sent both him and her most precious effects into that island for security, and partly to the Jews of Asia Minor, he seized it all; yet had remorse enough to take care of the young Alexander, and give him a princely education. On the decease of Demetrius Euchærus, the Parthians, with whom it has been mentioned, that Antiochus Eusebes had taken refuge, appear to have brought him back into Syria, and put him into possession of his former dominions: when between him and Philip a civil war was carried on. While in the southern parts of these long contested dominions another competitor arose in Antiochus Dionysius, the youngest of the five sons of Grypus; who, profiting by Philip's being engaged in opposing Eusebes, seized Damascus, and reigned there over Cœle-Syria. The numerous forces which Mithridates king of Pontus had sent into Greece, being the next year driven from thence by Sylla with an army very inferior in number, and the great scene of action being now removed into Asia, a conclusion would probably have been put to the war by the capture of that monarch, who was by Fimbria, the Roman commander, after a defeat, compelled to shut himself up in Patana, a maritime city of Ætolia, had not that adversary of publick good, a party jealousy between Lucullus, commanding the Roman fleet in those seas, and Fimbria, prevented the former from bringing up his ships to cut off the retreat of Mithridates by sea, who took the means thus afforded him of escaping from the hands of the Romans. Terrified, however, with the danger in which he had been, the king sought for peace, and after some negociations he and Sylla met at Troas; where a treaty was agreed on; by which Mithridates bound himself to restore Bithynia to Nicomedes, and Cappadocia to Ariobarzanes, and to the Romans all which he had taken from them during the war; confining himself to his paternal dominions of Pontus. The king, too, consented to pay the Romans for the expences of the war three thousand talents, and surrender to them seventy ships. In return for all these concessions Mithridates was to be pardoned all that was

B. C. 85. Antiochus Eusebes being reinstated in his dominions, wages war with Philip.

Mithridates narrowly escaping being taken captive, makes a disadvantageous peace with the Romans. B. C. 85.

past, and to be received into the number of the friends of the Roman state. But on the states and cities of Asia Sylla imposed as a punishment for their defection a fine of twenty thousand talents, to be paid in five years.*

Antiochus Dionysius, who, as has been stated, had assumed the throne of Damascus, having engaged in a war with Aretas, king of Arabia Petræa, his brother Philip during his absence from his capital by treachery got possession of it; yet retained it but a very short time, as Milesius the commander of the citadel, who had betrayed it to him, thinking himself not sufficiently rewarded, took the first opportunity of closing the gates against him, and on the return of Antiochus restored the city to him: when his brother retreating, he again prosecuted the war in Arabia; where he was slain in battle with most of his forces, the remainder also soon afterwards perished by famine. This opened for Aretas a way to the throne of Damascus. For Ptolemy, prince of Chalcis, manifesting an inclination to seize

Antiochus Dionysius is slain, and Aretas is placed on the throne of Damascus.

* From the rapacity of this Roman commander one good effect has resulted to the republick of letters; the preservation of the works of that pre-eminent genius, Aristotle. This philosopher bequeathed them to Theophrastus, and he left them to Neleus, a citizen of Scepsis, in Pergamus, to whose heirs they falling on his decease, these locked them up in a chest. But when the Pergamenian monarchs were enquiring for books to complete their library at Pergamus, the heirs of Neleus fearing that these books might be taken from them, to prevent this hid them in a vault under ground, where they lay buried for about 100 years. *Apellico*, a rich citizen of Athens, searching for books to make him a library, the family of Neleus, having fallen into poverty, sold them to him. But they were, by time and the damp in which they had been kept, so damaged, that Apellico caused copies of them to be taken; and many chasms existing in the original (in some places letters, in others whole words, and sometimes several together, being either eaten out by worms, or rotted by time and moisture) these chasms were supplied by conjecture, and that not always the happiest, which has caused great difficulties in the books ever since. Apellico dying a short time before Sylla came to Athens, the honest Roman seized his library, and in it these works of Aristotle, which he put into his own. Here Tyrannion, a celebrated grammarian of that age, who had been captured by Lucullus, when he took Amisus in Pontus, of which Tyrannion was a citizen, and released on account of his erudition, and had at Rome obtained the patronage of Cicero, got leave of Sylla's librarian to copy them; which copy he communicated to Andronicus Rhodius, who from that copy made publick those almost inestimable writings.

CHAPTER IV. FIFTH PERIOD.

that kingdom, the people of Damascus, entertaining a great dislike to him, preferred offering the vacant throne to Aretas, who quickly established himself in it.

Renewal of the war between Mithridates and the Romans, and peace again restored.

Sylla being gone for Italy, Muræna, whom he had left in the government of Asia, did in the year eighty-four, without a sufficient reason, renew the war with Mithridates, and continued it for three years. At the end of this period Sylla (then dictator) disapproving of Muræna's conduct, recalled him, and gave peace to Mithridates on the former terms. In the following year the people of Syria, harrassed by the wars almost incessantly waged in their country by the princes of the house of Seleucus, resolved to expell them once for all, and call in some foreign prince to deliver them from their protracted sufferings. Fixing, therefore, their choice on Tigranes, king of Armenia, they sent to him embassadors with the offer of the crown, and he, accepting the proffer, came and took possession of the kingdom of Syria, which he governed for fourteen years by Megadates his lieutenant. On the arrival of his more popular successor, Eusebes, deeming it prudent to abdicate, fled into Cilicia, and for the remainder of his life concealed himself in some obscure retreat in that country. Of the fate of Philip history makes no mention. But Selene, the wife of Eusebes, still retained Ptolemais with some portion of Phœnicia and Cœle-Syria, and there reigned for many years: giving a royal education to her two sons, Antiochus Asiaticus, and Seleucus Cybiosactes.

Tigranes accepts the crown of Syria from the people.

The city of Thebes in Egypt having rebelled against Ptolemy Lathyrus, after a siege of three years he took it and treated it so severely, that, great and pre-eminently wealthy as it was before, it from that period ceased to make any figure. This monarch died not long after, having reigned in the whole thirty-six years; and was succeeded by his daughter and only legitimate child, Cleopatra, whose proper name was Berenice, that of Cleopatra being common to all the females of the family, as Ptolemy to all the males. Sylla being informed of the decease of Lathyrus dispatched that Alexander, who had been sent by his grandmother Cleopatra to be educated at Coos, and had thence been carried with her treasure by Mithridates, from whom he had escaped to Sylla, to claim the crown of Egypt, as

Ptolemy Lathyrus dies, and is succeeded by his daughter, Cleopatra. B. C. 81.

the next male heir. But he not arriving until the year after the death of Lathyrus his uncle, the Alexandrians, not being inclined to degrade from the throne Cleopatra, who had set on it not six months, and fearing to displease Sylla by rejecting Alexander, a compromise was made, and the two parties were married, and reigned conjointly. But in nineteen days only after the wedding, with that sanguinary atrocity of which the reader has seen so many instances in the successors of Alexander, and particularly in the line of the Ptolemies, the new king put his wife to death, and reigned alone.

Alexander through the influence of Sylla is married to Cleopatra, and reigns jointly with her, but at the end of a few days murders her.

Two years after this, Tigranes, having in Armenia built a city, which he called after his own name, Tigranocerta, at the suggestion of Mithridates carried off from Cappadocia three hundred thousand of the inhabitants to people this city, and other parts of his territories that wanted inhabitants.* It was in the year 76 that Nicomedes king of Bithynia dying made the Roman people his heirs; when his kingdom being converted into a Roman province, Mithridates seized that occasion of renewing his war with the Romans, and occupied himself the greater part of this year in preparing for it. During this same year Cyrene was likewise reduced into a province, in consequence of the disturbances to which, as has been already stated, the grant of general liberty had given birth. Mithridates having completed his preparation, began the war in the year seventy-five, by the occupation of Paphlagonia and Bithynia; and the province of Asia, being much oppressed by the farmers of the Roman revenues, again revolted to him. In the following year two Roman armies, the first under L. Lucullus, to whom were assigned as his province, Asia, Cilicia, and Cappadocia; and the other under L. Cotta, who had Bithynia and the Propontis for his, began to act against Mithridates; when Cotta suffered a severe defeat: losing not only a great number of his men on land, but the best part of his fleet. Yet

Bithynia reduced into a Roman province:

Cyrene the same.

Mithridates recommences his war with the Romans, and, after some success,

* This is said to have been the practice of Tigranes in most of the places which he conquered, and he is reported to have demolished no less than twelve Grecian cities in Asia Minor to people Tigranocerta; whither, too, he transferred great numbers from Syria, Adiabene, Gordiana, and other places.

against Lucullus the Pontic monarch had not the same success. Since having the next year laid siege to Cyzicus on the Propontis with an army of three hundred thousand men, and a fleet of four ships, that able commander obliged him to raise the siege with the loss of the greater portion of his numerous host. On being thus foiled the king fled into Nicomedia, and thence passed by sea into Pontus. But the portion of his fleet which he left behind in the Hellespont, was nearly destroyed, in two engagements with Lucullus; who having thus cleared the coasts, reduced Bithynia and Paphlagonia, and then carried the war into Pontus itself; where Mithridates was employed in recruiting the great losses which he had encountered, as well from the elements as from the enemy. For which purpose he applied by embassadors to Tigranes of Armenia, to the Parthians, and even to the Scythians for assistance. While these embassadors were executing their commissions, Lucullus laid siege to the metropolis of Pontus, and two other important fortresses; but was in the following year called from these sieges to meet another army which Mithridates had levied, and with which the last had in two engagements the better of the Romans. But in a third Lucullus obtained a complete victory. From this defeat Mithridates fleeing for refuge into Armenia, there met with that reception from his son-in-law Tigranes, which a reverse of fortune but too frequently procures men, and waited nearly two years ere the latter would deign to speak with him. On this flight of Mithridates all the places, Amisus, (which he held till the following spring) and a few other fortresses excepted, yielded to the Romans.

is completely defeated by Lucullus.

Selene, the widow of Eusebes, having by her efforts to enlarge her dominions excited the anger of Tigranes, he, in the year seventy, marched an army of five hundred thousand men into Syria, took her prisoner in Ptolemais, and carrying her into Mesopotamia there had her put to death. In his return he at Antioch met an embassador from Lucullus to demand of him the person of Mithridates, and on his refusal to comply with this modest request, not too, it should seem, very modestly urged,* war was declared against him on the

Tigranes makes war on, and puts to death Selene, the widow of Eusebes;

has war declared against him by the Romans.

* Although it may be perfectly true, that, on the whole, republican will fully sup-

part of the Romans. The very meritorious conduct of Lucullus in relieving at this time the province of Asia from the oppressions of the usurers and the farmers of the revenues, induced the inhabitants of it to institute annual games in his honour, which they termed Lucullia. Yet the complaints of those iniquitous individuals, whose profits were thus curtailed, supported by other false rumours, which are ever raised of eminent men, when once slander begins to assail them, prevailed so far in a popular government, as at length to occasion his premature recall, and the flagrant injustice of a new favourite being appointed to receive the laurels due to his achievements. In the mean time, however, this great commander pushed forward the war with Tigranes, by marching himself from Pontus through all the interjacent country to the new capital of Armenia, Tigranocerta, near to which he had arrived ere Tigranes was certified of his approach.* And when at length one was found bold enough to announce to him the near advance of the Romans, the same, who was one of his principal favourites named Mithrobarzanes, was immediately sent with an army, and the like arrogant orders, as have been reported to have been issued by a weak monarch of our own age, to take Lucullus alive, and bring him to him. But the bearer of this commission lost most of his forces, and his own life in the attempt. When Tigranes fled to Mount Taurus, there to collect all his scattered forces, and having assembled three hundred and sixty thousand, he advanced to the relief of his capital, to which Lucullus had in the mean time laid siege. But this commander, hearing of the king's approach, left with his lieutenant the forces he

Lucullus advances into Armenia.

Defeats one of the commanders of Tigranes:

port a comparison with regal pride, this Armenian monarch manifested a remarkable pre-eminence in arrogance. To maintain the haughty title which he had assumed of king of kings, he made several petty sovereigns whom he had captured, discharge all the menial offices of servants about his person. When he went out, two ran on each side his horse. When he gave audience to embassadors, these captive kings, in the habit and posture of servants, were made to arrange themselves on each side of him.

* For this monarch who appears to have been, what is not, indeed, without parallel, infatuated by pride, had put to death one person for announcing a thing so derogatory from his majesty, as that the Roman general had dared to advance against him.

CHAPTER IV. FIFTH PERIOD.

and afterwards that monarch himself.

deemed sufficient to continue the siege, and with the rest met, and though most disproportionately inferior in numbers, totally defeated Tigranes; who in his flight met Mithridates, with whom he had on the breaking out of his own war with the Romans condescended to confer; and who had left Armenia with a body of ten thousand horse to collect more forces in Pontus. It was to debar this last from any share in the glory of the victory over the Romans, of which Tigranes assured himself, that he hastened to engage ere Mithridates came up, and had received the reward due to his envy as well as his arrogance. The Pontic sovereign manifested his magnanimity in endeavouring to console his insolent son-in-law in his distress, and giving him the advice applicable to his situation. When the latter finding himself as depressed in adversity, as arrogant in prosperity, surrendered the whole conduct of the war to Mithridates. After this arrangement they both endeavoured to raise more forces, as well as to obtain assistance from foreign nations, and particularly from the Parthians.* While the kings were thus employed, Lucullus made himself master of Tigranocerta, in which he found very great treasures; and which he very rapidly reduced from a great city to a small village never more to make any figure in the world, by granting permission to the inhabitants which had been transplanted from other places to return to their former habitations; a licence which was gladly accepted, and quickly made use of. To enable himself to bring another army against Lucullus, Tigranes called all his forces out of Syria. A step of which Antiochus Asiaticus, the son of Antiochus Eusebes, taking advantage, possessed himself of part of that country, and reigned without disturbance during four years, until Pompey deprived him of his territories, and reduced the region to a Roman province. But Tigranes and his father-in-law having collected another army of seventy thousand men, very wisely abstained from engaging until Lucullus pitched on an expedient to draw them from the advantageous situation which they occupied, and bring them to a battle, in which he again obtained a signal

The conduct of the war referred wholly to Mithridates.

The two kings again defeated by Lucullus. B. C. 68.

* The letter written on this occasion by Mithridates to Arsaces king of Parthia, is still extant in the Book of the Fragments of Sallust.

victory; the way to which was paved by the disgracefull conduct of Mithridates himself, who, appalled at the advance of the Roman legions, fled when he saw it, and thus discouraged the whole army. From prosecuting the ulterior object which he had in view after this engagement, the capture of the family and treasures of Tigranes, which were deposited at Artaxata, the former metropolis of Armenia, Lucullus was compelled to desist, by the refusal of his troops to follow him any further, as the winter was coming on, and the country through which they must march cold; he therefore returned into Mesopotamia, and taking the city of Nisibis, there put his army into winter quarters. In the mean time Mithridates having with only eight thousand men returned into Pontus, he vanquished one, and reduced to distress two others of Lucullus's lieutenants. Yet with difficulty was it that this general prevailed with his troops, among whom a spirit of mutiny had for some time manifested itself, to march to their relief; but even then he arrived not till one of the latter, Triarius, had been defeated with great slaughter* by Mithridates. Whether it was from resentment at a body of Romans suffering themselves to be so beaten by those whom they had so often conquered, or from any other motive, Lucullus neglected to bury the dead bodies of the army which he found lying on the field; and the little care of their comrades, thus shewn, so irritated the troops, already out of humour with Lucullus, that from that time they openly insulted him; and though he condescended to intreat them from tent to tent, to advance against Mithridates and Tigranes, (the first of whom had during these disorders in the Roman army recovered Pontus, and the latter was harrassing Cappadocia) encouraged in their mutiny by some votes passed against their commander at Rome, they would not undertake any thing by his orders; but suffered the enemy to range over the country without opposition, until Pompey succeeded to the command in the year sixty-six.

A mutiny in the Roman army stops the progress of that commander.

Pompey succeeds to the command and defeats Mithridates.

This successor to the reliques of the war which Lucullus had so

* This was a severer blow than the Roman armies had for many years experienced, for among the seven thousand slain were 150 centurions, and 24 military tribunes.

far prosecuted, had the address to commence his operations with securing the alliance of Phraates, who had the preceding year succeeded to the throne of Parthia, which induced Mithridates to propose a treaty of peace. But the terms offered being inadmissible, he proceeded with a well appointed army, which he had assembled during the inactivity of the Roman forces, to obstruct their supplies, retreating and wasting the countries before them. A mode of warfare which reduced Pompey to the necessity of removing from Pontus and Cappadocia, into the lesser Armenia, whither the king following him, was there surprized and defeated, with the loss of most of his army, scarcely escaping himself to the springs of the Euphrates. After this victory over one monarch, Pompey marched to attack the other, Tigranes. When on his march the son of that tyrant presented himself to him, supplicating for protection from his father, from whom dreading the same fate with his two brothers, whom their father had for very slight causes put to death, he had fled to his father-in-law, the king of Parthia, and by him was brought back with an army into Armenia; where being left by Phraates besieging Artaxata, he was attacked and totally defeated by Tigranes: and being compelled to flee from the country, met Pompey, as he was marching into it, and was by him both kindly and gladly received. This prince acting as their guide, the Roman army marched directly for Artaxata. On being informed of which, Tigranes, stricken with terrour, determined to throw himself on the mercy of the Roman general. And to secure this, after casting into prison the embassadors which Mithridates had sent to him to request his assistance after his late defeat, and setting a price on that king's head, he basely delivered the embassadors to the Romans; and then entering their camp in person, meanly prostrated himself without his crown at the feet of Pompey. Who, more touched with compassion at the low estate to which so great a monarch was reduced, than affected with indignation at the unworthiness of his character, or with contempt at his abject behaviour, raised him from the ground, and seated him on his right hand. The next day the Roman general delivered his judgment on the dispute between Tigranes and his son, as well as declared what he thought due from the former to the

Tigranes surrenders himself to Pompey:

republick. On this last point he decreed, that the king should pay six thousand talents, and cede all his conquests on this side of the Euphrates, but retain his hereditary realm the greater Armenia, while his son should during his father's life reign over two neighbouring provinces, Gordena and Sophena, and on the decease of Tigranes succeed to the rest of his dominions. These terms were gladly accepted by the last, but his son was so far dissatisfied with them, that he not only attempted to make his escape, but, when foiled in that, refused to comply with the decision of Pompey, and give up the treasure which his father had laid up in Sophena. The young man adding to these provocations, that of soliciting the nobility of Armenia and the Parthians for assistance, Pompey carried him to Rome to appear in his triumph, and after that detained him in prison. While his father, by paying the mulct imposed on him, and distributing a largess to the Roman army, obtained to be declared the friend and ally of that people.

and accepts the conditions imposed on him:

and is declared a friend of the Roman people.

Pompey's next object of pursuit was Mithridates, after whom he advanced to the river Cyrus, where defeating the Iberians and Albanians who opposed him, he compelled the latter to sue for peace, and took up his winter quarters with them; and early in the ensuing year he attacked the former, a warlike nation yet unconquered by any. Yet here, too, he overcame the difficulties which presented themselves, and soon reduced this unvanquished nation to request a peace. He next brought to submission the people of Colchis: and the Albanians having renewed the war in his absence, he, by a defeat with great slaughter, obliged their king Orodes to purchase with large presents the renewal of the peace, and give up his sons as hostages. In the mean time Mithridates, partly by fair means, and partly by force, made his way through the interjacent Scythian nations to the Tauric Chersonesus, which was a province of his own extensive empire, over which he had appointed one of his sons to reign. But the young prince, dreading his father's resentment for having yielded to the superior power of the Romans, and not succeeding in an attempt to make his escape by sea, slew himself to avoid falling into his father's hands. Pompey, finding his pursuit of Mithridates fruitless, led back his army from the north, and subduing as

Pompey subdues various nations.

CHAPTER IV. FIFTH PERIOD.

he passed the kings of Media and Commagena, came into Syria, and having by one lieutenant, Scaurus, subjected Cœle-Syria and Damascus; and by another, Gabinius, the remainder of those countries as far as the Tigris, he became master of all the Syrian empire; and when Antiochus Asiaticus, the son of Eusebes, who had reigned four years undisturbed over some part of it after the retreat of Tigranes, applied to him for re-establishment on the throne of his ancestors, he reduced all his dominions into the form of a Roman province, and thus put an end to the empire of the Seleucidæ in the year fifty-five: after it had subsisted two hundred and fifty-eight years. So equitable was the difference which Pompey made between Tigranes, who had done all he was able against the Romans, and Antiochus, who never offended them.

The end of the empire of the Seleucidæ.

During these transactions in the north, in Egypt the Alexandrians expelled their king, Alexander, and placed on the throne Ptolemy, surnamed Auletes, a debased wretch, who was considered as surpassing all his predecessors in effeminacy, as much as his grandfather Physcon did his in wickedness: he was the son of Lathyrus. As for the dethroned king, he fled to Pompey, and endeavoured by solicitations and the proffer of great gifts to obtain his assistance, but he declined interfering in the affairs of Egypt, as out of his province. Many strong places in Pontus and Cappadocia still holding for Mithridates, Pompey was again called into those regions for the reduction of them, in accomplishing which he gained possession of a strong-hold called Rainé; in which, it being deemed impregnable, Mithridates had deposited great part of his treasure and most precious effects; all of which thus fell into the hands of the Romans.* Pompey having

Alexander expelled from, and Auletes placed on the throne of Egypt. B. C. 65.

* Among the particulars taken were the private memoirs of Mithridates, detailing many of his transactions and secret designs. Here were also found his medicinal commentaries, which Pompey had translated into Latin by a learned freed-man of his own, a grammarian named Lenæus. For among the extraordinary accomplishments which this prince had acquired, was great skill in medicine; through which he became the author of the electary termed Mithridate; which was supposed to be an antidote against poisons. And though additional information has shewn, that this is not the case, it was until lately, if it be not still, retained, as of use to other purposes in modern Pharmacopeias.

stationed his fleet in such manner as he conceived would cut off Mithridates from all supplies, and settled the affairs of the countries in which he had wintered, early in the year sixty-four returned into Syria, with intent to make war on the Arabians;* and on his march declared Seleucia and Antioch, on the Orontes, free cities. Since, too, during the declension of the Syrian empire, many petty principalities had been established, which were supported by oppression and depredation, he examined the several cases of these *reguli*, and confirmed some in their toparchies as tributary to Rome, deprived others of their authority, and some he condemned to death for their wicked practices: but suffered the worst of all, Ptolemy, the son of Mennæus, prince of Chalcis, to retain both his life and his principality, for the present which he made him of a thousand talents. So disinterested was the patriotick opponent of the tyrant Cæsar.

Pompey's regulation of the affairs of Syria.

An offer of Mithridates to cede to the Romans all the countries in his possession but his paternal dominions, and to pay tribute even for them, having been refused by Pompey, because the king would not, as Tigranes had done, surrender his own person, the Pontic monarch made such vigourous preparations for war, as to render it requisite for the Roman commander to return with accelerated steps into Pontus. Here having fixed his residence in Amisus, the ancient metropolis of the kingdom, he amused himself with distributing the provinces of Mithridates ere that prince was dead, or the war with him concluded. In this distribution Armenia the Less was with several adjoining territories given to Deiotarus,† a Galatian prince, on whom, for his attachment to the Romans, Pompey conferred the

Pompey rejects the conditions, to which Mithridates offers to submit.

* This project he formed from a weak and cruel desire of signalizing himself at the expence of the blood and sufferings of others, by carrying his conquests to the Red Sea. For having first in Africa, and then in Spain, pushed them as far as the Western Ocean on both sides of the Mediterranean, and lately in the Albanian war extended them northward to the Caspian, it seemed to complete his glory to make the Red Sea their southern boundary. With such phantastical views, under such childish schemes do conquerours sport with the acutest feelings, the property and the lives of their fellow-creatures!

† This is the same Deiotarus for whom Cicero made the oration 'pro rege Deiotaro,' before Cæsar.

CHAPTER IV. FIFTH PERIOD.

title of king; he having been till then only tetrarch of the Galatians: and the son of that Archelaus, who, on falling into disgrace with Mithridates had gone over to the Romans, he made high-priest of Commana, with sovereign authority over the place and its territories. From the flattering employment of distributing crowns Pompey was called back into Syria by information of an irruption into that country by Aretas, king of Arabia Petræa, and during his march his able and active opponent, Mithridates, fell partly by his own hand, being impelled to this last act of desperation by the defection of his army, who, terrified at the thought of a march into Italy itself, which he had planned, under an hope, that, like Hannibal, he might find the Romans not invincible at their own doors, placed his son Pharnaces on the throne, on whom being unable to prevail to let him retire to some other place, he took and executed the resolution of preserving himself from falling into the hands of the Romans by a voluntary death.* Thus ended the career of a monarch surpassed either in vigour of mind or capacity of understanding by very few, and even by the testimony of an enemy ranked above all kings but Alexander. Brave, learned, sagacious, and enterprizing, he was not entirely subdued even by the Romans; to whom, had he not been foiled by domestick treachery, he might have proved a more dangerous assailant than Hannibal himself. But, as his endowments were great, so were his vices monstrous; insatiably ambitious, cruel, and lascivious, the bloody and oppressive actions of which he was guilty described at large would fill a volume; but a volume much more calculated to excite horrour and inspire disgust, than to afford instruction or amusement.

Mithridates is dethroned;

and dies a voluntary death.

Pompey having after his arrival in Syria made preparations for his Arabian war, though Aretas did then by embassadors offer his

* He is said, after having distributed poison to his wives, concubines, and daughters, that were then with him, to have taken some himself, but perceiving no effect from it, he had recourse to his sword, and failing to deprive himself of life by this, he was obliged to call to him a Gallic soldier, who had broken into the house, and who entirely deprived him of life at the age of seventy-two, of which years he had reigned sixty.

submission, marched to Petra, the capital of that monarch; and having taken both that and the king, on his acceding to the terms required of him, he again restored him to liberty, and returned to Damascus. After an expedition into Judæa, the particulars of which have been already noticed, this Roman commander repaired again to the capital of Pontus; where Pharnaces, the son of Mithridates, sent to him his father's body, accompanied with many presents. This filial present Pompey received, but far from offering any indignity to the royal corpse, he sent it to be honourably buried in the royal sepulchre at Sinope. Then receiving the remaining fortresses of Pontus from the governours, who, after hearing of the death of Mithridates, would surrender them to Pompey only, lest they should be called to account for the embezzlement that might be committed in them; he found in some of them vast treasures.* After which, having bestowed on Pharnaces the kingdom of the Bosphorus, declaring him the friend and ally of the Roman people, he returned into Asia for the winter. On Pompey's leaving Syria, Aretas renewed his attacks on that province, but was at length induced to purchase a peace of Scaurus, the president of it, who in the same year, that of sixty-one, was succeeded by Marcius Philippus; while Pompey left his province to triumph for his achievements in it at Rome. The subsequent year the president of Syria was again changed, and Lentulus Marcellinus took the office in succession to M. Philippus; both of whom received some trouble in their government from the restless disposition and rapacious acts of the Arabs.

B. C. 63. Pompey subdues and reinstates Aretas:

gets possession of vast treasures left by Mithridates;

returns to Rome, and is succeeded by Marcius Philippus.

The infamous Clodius, whose name is so notorious in the history of Rome at this period, having been offended by Ptolemy king of Cyprus, to revenge himself on him, when he became tribune of the people revived an old claim which the Romans had made upon his kingdom under the will of Alexander, the late king of Egypt; by

* Especially at Telaura, where were deposited two thousand cups of onyx stone, set in gold, and so great a quantity of plate of all descriptions, of goods and furniture, with every kind of rich military accoutrements, that the quæstor of the army was thirty days in taking an inventory of them. These all adorned Pompey's triumph.

CHAPTER IV. FIFTH PERIOD.

which he had appointed the Roman people his heirs; under which bequest it was insisted on, that both Egypt and Cyprus, as a dependence on it, vested in the republick. Ptolemy himself had been acknowledged a friend and ally of the Romans, neither had he given them any offence: but having amassed great riches, the wish to possess these occasioned, on the motion of Clodius, a decree of the people, by which Cato was sent to dispossess Ptolemy of his kingdom. On the approach of this commissioner, Ptolemy, after much hesitation between his avarice and his timidity, poisoned himself, and left the whole of his riches to be carried off to Rome without further opposition. The Alexandrians hearing of the intention of the Romans to seize Cyprus, urged their monarch, the brother of Ptolemy, to demand it of them, and, if refused, to declare war against them. Auletes rejecting this request, and having already provoked his subjects by his exactions, was driven from the throne; and meeting with Cato at Rhodes, was advised by him to compromise his differences with the Alexandrians rather than proceed to Rome: for there nothing could be effected but by the most extravagant bribery, and he would be exposed to all the contempt and insolence which power and prosperity can shower on an exile. The weak prince rejecting this wise counsel proceeded to Rome; where experiencing the truth of which the wise senator had warned him, and having fruitlessly expended an enormous sum, he was obliged to leave that capital without success. But during his absence the Alexandrians placed his daughter Berenice on the throne, and sent into Syria for Seleucus Cybiosactes, the next male heir of the family, to marry his relation, and partake of her throne: an offer which he readily accepted. But being a base-spirited prince who manifested his avaricious mind by plundering the sepulchre of Alexander the Great of the golden case in which his body was deposited, Berenice soon grew weary of him, and, after the custom of the family, got rid of him by poison: and in him ended the whole race of the Seleucidæ, as their reign had done before.*

Ptolemy, king of Cyprus, poisons himself to escape the oppression of the Romans. B. C. 58.

Auletes driven from the throne of Egypt.

His daughter Berenice placed on the throne, and marries Cybiosactes, and then poisons him.

* About this time flourished Diodorus Siculus, the celebrated Greek historian, born

Phraates king of Parthia, after a reign of about twelve years, was in the year fifty-six impiously put to death, by a conspiracy of his two sons Orodes and Mithridates. These two afterward contended for the throne; but the eldest at length prevailing, caused his brother to be slain before his face. To the assistance of this last, Gabinius, then having the province of Syria, had, by the prospect of obtaining rich spoils in Parthia, been persuaded to advance as far as to the east of the Euphrates. But Ptolemy Auletes there overtaking him with letters from Pompey, and the offer of ten thousand talents if he would restore him to his kingdom, Gabinius deeming this the more advantageous employment of the two, left Mithridates and returned toward Egypt; on his arrival on the borders of which, that Mark Antony, who afterwards made so great and so mean a figure in that country, and who was then general of the horse to Gabinius, both secured all the passes into Egypt, and took Pelusium, the key of the country on that side. Gabinius when informed of this advanced with his whole army and marched into the heart of Egypt. Berenice, queen of this country, had, after the murder of her first husband, married Archelaus, prince of Commana; and not, it should seem, without the knowledge and tacit consent, at least, of Gabinius: whom he had assisted in his wars. Yet this prevented not the latter from gratifying his avarice, by invading the kingdom of which his friend had got possession. Archelaus, however, did not omit any thing which a brave and sensible man could do for his defence. But, through the effeminacy, cowardice, and insubordination of the Egyptians, being after several conflicts overpowered by the well disciplined troops of the Romans, fell fighting valiantly for the cause

Death of Phraates, king of Parthia, and succession of Orodes.

Gabinius, bribed by Auletes, invades Egypt;

at Agyrium, in Sicily. In compiling the general history, called his Bibliotheca, he employed thirty years, and such were the pains and expence which he bestowed on the work, that he travelled over most of the countries of which he wrote the history. This Bibliotheca originally consisted of forty books, of which only fifteen, and some fragments of the rest, are now extant. It begins from the earliest time, and is continued down to the year B. C. 60. But the books that are still extant, end in the year of Rome four hundred and fifty-two. The author lived to a very great age, having survived to the middle of the reign of Augustus.

and replaces on the throne Auletes.

which he had undertaken to support. On the decease of this prince Auletes was replaced on the throne of Egypt, and his possession of it secured by the Roman forces which Gabinius left with him. One of the first acts of the reinthroned monarch was, to put to death his daughter, who had presumed to occupy his throne, but who merited this end more for the murder of her husband. He then put to death the leaders of the party that had opposed him, and confiscated their estates to make up the sum, which he had covenanted to give Gabinius. Now this commander, having completed the purpose for which he entered Egypt, returned into Syria, which was harrassed by freebooters, and from thence marching against the Nabatheans, after vanquishing them, he prepared for his return to Rome; whither he was summoned to answer for the many malpractices of which he had been guilty in his province. For this with the neighbouring countries was now assigned as a consular province, to Crassus for five years. This rapacious wretch arrived in Syria in the year fifty-four, and having previously plundered the temple at Jerusalem of more than two millions sterling, he crossed the Euphrates, and invaded the Parthian territories; for no other cause than his appetite for the plunder of the country. Of such an irruption the Parthians had no expectations; the leagues of peace and alliance which they had concluded, first with Sylla, and then with Pompey, being yet undissolved. Through their unprepared state, therefore, Crassus soon overran great part of Mesopotamia, and might with equal ease have made himself master of Babylonia; but instead of rapidly pursuing his advantage, he withdrew his army into winter quarters in Syria. And leaving no great force to garrison the places which he had taken, this gave the Parthians time to prepare a large army against the following season, while Crassus was occupied solely in exactions: among which may be reckoned his plunder of the temple of Atargetis at Hierapolis. Yet as soon as the season permitted, he renewed his attack on the Parthians; from whom embassadors met him to demand the cause of his hostilities. But this he refused to give, until he arrived at Seleucia; and then proceeding in direct opposition to the best counsel both of the Romans and the allies, and being met by a

Crassus arrives in Syria, and plunders the temple at Jerusalem; he invades the Parthian dominions;

crafty Arabian chief suborned by the Parthian general to mislead him, he suffered himself to be by him persuaded that the Parthians dared not face him. The Arab too offering to be his guide to certain and easy victory, of this offer the weak and greedy Crassus accepted, when the traitor led him into the plains of Mesopotamia, and when he had at length guided him into a sandy desert, he rode off to the Parthian army with the news of having brought the Romans into their hands. The attack was immediately made, and the Romans were defeated with great slaughter, Crassus's own son falling among the rest, and he himself was obliged to take refuge in the neighbouring city of Carrhæ. Yet not deeming himself safe there, he engaged another traitor, named Andromachus, to become his guide. In the further retreat on which he then entered, Cassius, afterwards one of the assassins of Cæsar, but then quæstor to the army of Crassus, accompanied him, but suspecting the fidelity of the guide, returned to Carrhæ; and thence with great courage and conduct effected his retreat into Syria with five hundred horse. While the infatuated Crassus was led by Andromachus into morasses, where he was overtaken by the enemy and slain: thus feeling the force of that arm which he had raised against himself by plundering the temple at Jerusalem. The Roman forces which survived these conflicts,* made their retreat by various ways into Syria, where they reassembled, and formed such an army under Cassius, as enabled him to preserve that province from the enemy.

is defeated,

and himself slain. B. C. 53.

The king of Parthia himself, was at the time of this victory with Artabazes of Pontus; who, seeing that Crassus was obstinately advancing to his own destruction, had for himself concluded an alliance with the Parthians, and cemented it by giving his daughter in marriage to Pacorus the son of their king. It was through the able measures of his general Surenas, that this last had obtained so complete a triumph over the Romans; the consciousness of which raised in the royal breast, where such a passion ought least to be found, a jealousy of the fame and influence which his subject had

* This defeat was the severest which the Romans had received since the battle of Cannæ. For the slain amounted to 20,000, and the prisoners to 10,000.

gained, and under the impression of this, he most ungratefully caused him to be put to death. The Parthians now conceiving that they should meet with little opposition, made in the following year an incursion into Syria; but they met with a severe repulse from Cassius. In the subsequent season too, the same commander did, with the assistance of Cicero, then in Cilicia his consular province, withstand the attacks made under Pacorus with the counsel of an experienced general, named Arsaces, and at length on their retreat drew them into an ambush; when great numbers of their troops, together with Arsaces himself, were put to the sword.

Cassius defends Syria against the Parthians.

The provinces of Cilicia and Syria having suffered much from the depredations of the freebooters dwelling in Mount Amanus, as well as from another savage nation in those regions, who called themselves free Cilicians, Cicero on the retreat of the Parthians turned the Roman arms against these parties, and entirely subdued them both, to the great comfort of the adjacent country.

Cicero frees his province from the ravages of the freebooters.

Ptolemy Auletes dying this year, left the crown of Egypt to his eldest son and daughter, directing them to marry each other, and reign conjointly. And since Cleopatra, the eldest of them, was no more than seventeen years of age, he committed the guardianship of them to the Romans. In the mean time the Parthians had continued their retreat from before Cassius no further than Cyrrhestica, a district on this side the Euphrates, where they wintered, and early in the year fifty again marched to Antioch, and renewed the siege; while Bibulus, Cicero's fellow consul, who had at length arrived to take the command in his province of Syria, and all his forces, were in it. To raise this, Bibulus by his agents excited Ordonopanthes, a Parthian nobleman, who had received great disgust from Orodes, to rise in rebellion against him; to suppress which, the Parthian army were recalled into their own country; and Bibulus effected by craft that deliverance of Syria, which he dared not attempt by force. This consul, on the term of his government expiring, leaving Syria for Rome, was succeeded as president of the former by Q. Metellus Scipio, who having embraced the party of Pompey in the civil war, which was now commenced between him and Cæsar, came with Cneius the eldest son of the former to secure Syria. After his defeat

Ptolemy Auletes dies, and leaves the guardianship of his children to the Romans. B. C. 51.

Q. Metellus Scipio succeeds to the province of Syria.

at Pharsalia, Pompey had cast his eyes on Syria as a retreat where he might receive assistance from the king of Parthia. But that monarch not being inclined to join a sinking party, not only refused him assistance, but threw his embassador into chains. While the people of Antioch, and the Romans who were then there, held both the city and the castle against him. Advice of this induced him to direct his course to Egypt, where the young queen having been already expelled by her brother, and having raised an army in Syria and Palæstine, was encamped not far from the army of Ptolemy. To this last Pompey, confiding in his remembrance of the favours which he had shewn his father, Auletes, sent messengers requesting his protection and assistance. But the king being then under the tuition of Pothinus, an eunuch, and Achillas, the general of the army, they by the advice of Theodotus, the king's preceptor, adopted the base resolution of putting the fugitive to death. This nefarious task Achillas, with Septimius a Roman commander, undertook; and having brought Pompey from his ship under the pretence of conducting him to Ptolemy, they assassinated him in the boat, and then cutting off his head, threw his corpse on the strand; and this great man received no other funeral, than what a freed-man of his own, named Philip, and a poor old Roman who came there by accident, were able to give him, by burning his body on a pile composed of the wreck of a boat which they found on the shore. Cæsar in pursuit of his rival arrived at Alexandria, just as the tidings of his death reached that city: and on his head being presented to him, manifested generous affections, very different from those which had actuated the perpetrators of the murder, and commanded the head to be buried in a proper place with solemn honours. The Etesian winds now setting in, Cæsar was obliged to remain at Alexandria during their prevalence, when wanting money to pay his troops, he took the opportunity which presented itself of demanding a debt yet due to him from the king's father Auletes; who had contracted it to engage Cæsar's interest, when consul, for confirming him in the throne of Egypt, and admitting him as a friend and ally of the Roman people. This demand being enforced with rigour, which by the artifices of Pothinus was made to appear still

Pompey assassinated.

Cæsar arrives at Alexandria:

and by his demands gives occasion to an insurrection.

CHAPTER IV. FIFTH PERIOD.

more severe to the multitude of Alexandria, always turbulent and ripe for insurrection, Cæsar added to it his claim of authority to decide the dispute between the king and his sister, sending to each of them a peremptory order to dismiss their armies and submit their cause to his judgment. This was deemed an invasion of the royal independence, until Cæsar explained, that he being now dictator of Rome, interposed only as arbitrator under the will of Auletes, the father of both the disputants. On this advocates were appointed to plead for each. But Cæsar, ere the cause came to an hearing, manifesting considerable partiality for Cleopatra,* Ptolemy by empassioned complaints to the populace excited an insurrection in the city; from which the few troops that were near him, though they seized Ptolemy, would scarcely have been able to protect Cæsar, had he not from a place of safety harangued the citizens, and promised to comply with their inclinations. In accomplishment of this he the next day in a general assembly decreed, that Ptolemy and Cleopatra should as man and wife reign over Egypt; and that the younger son of Auletes, named also Ptolemy, should with Arsinoe, a younger sister, reign in Cyprus; thus restoring that island which the Romans had lately occupied as their own. This well-timed concession appeased the raging populace, and satisfied all except Pothinus. But he having made the breach between Ptolemy and his sister, fearing that the reconciliation might be fatal to himself, not only sowed new discontents among the people, but prevailed on Achillas to march his army from Pelusium to Alex-

which he appeases by concession.

* This princess, though so young, had already commenced that profligate course which she pursued through life. Understanding that this conquerour was not proof against female charms, she had a complaint preferred to him, that she was betrayed by those who conducted her cause; and, therefore, begged permission to plead in person before him. This granted, she came privately in the evening in a skiff, into the port of Alexandria, and that she might not be prevented from getting into Cæsar's presence by her brother or any of his adherents, she caused herself to be tied up in her own bedding, and thus conveyed on a servant's back to Cæsar's apartment. Where, when the bundle was deposited at the dictator's feet, out of it rose the lady. With the ingenuity which she had displayed in getting to him Cæsar was much pleased, and hence commenced between them that intimacy, which was disgracefull to both.

andria for the expulsion of Cæsar. On the arrival of these forces, amounting to twenty thousand, all things fell again into confusion; and from their superiority in number over Cæsar's, their commander fancied that he could immediately crush the Romans. But the abilities and experience of Cæsar enabled him so to post the troops he had, that they easily supported the assault of the Egyptians. Neither were the last more successfull in their attempt to seize the fleet; which Cæsar ordering to be set on fire, the flames were communicated to the city, and the noble library, in the quarter called Bruchium, consisting of four hundred thousand volumes, was burnt. While Cæsar, having fortified the quarter in which he lay, was expecting the succours for which he had sent into all the adjacent countries, he detected Pothinus, who was attending on Ptolemy as his governour, in a correspondence with Achillas, and ordered him to execution. Alarmed at this, Ganymede, another eunuch of the palace, who had the education of Arsinoe, fled with that princess to the Egyptians, who gladly received one of the royal family at their head, and made her queen. But Ganymede, in policy surpassing Achillas, prevailed by false accusations to have him put to death, and got the administration of the affairs of the party into his own hands; when he proved a very troublesome assailant to Cæsar.* Yet this intrepid and able commander succeeded in safely conducting from Lybia, a legion which had been sent thither from the Proper Asia to his assistance; and in defeating in two engagements the Egyptian fleet; though after the last pushing his attempts too far, this dauntless Roman lost many of his men, and had nearly

Fresh disturbances arising, the library in Bruchium is burnt.

Cæsar much pressed supports himself against the Egyptians, until,

* One of the stratagems of which this crafty wretch made use was, to spoil the water which the inhabitants of Alexandria preserved in vaults under their houses, from the overflowing of the Nile, and which were all filled by one sluice, by stopping the communications which the vaults in the part of the town of which Cæsar had possession had with the others; and then, by engines contrived for the purpose, pouring in from the sea sufficient salt water to render the other unfit for use. When this was discovered, it excited a great tumult among Cæsar's troops, and he must have immediately retired from the city under every disadvantage, had he not ordered wells to be digged, by which he procured such a quantity of fresh water as supplied the want of that which his enemy had spoiled.

CHAPTER IV. FIFTH PERIOD.

perished himself. The Egyptians now promised, that if Cæsar would let them have their king, they would enter into terms with him, and he released to them Ptolemy. When with the most open breach of faith, they pressed their assaults with greater vigour. But in endeavouring to intercept his supplies by sea, their fleet was again defeated; and Mithridates of Pergamus, whom Cæsar had commissioned to collect forces for him in Cilicia and Syria, arriving in Egypt, and taking Pelusium by storm, and then through the influence of the Jews whom he had brought with him being joined by those of the province of Onion, and afterward by the people of Memphis, and having defeated with great slaughter an army sent by Ptolemy to oppose him, he forced that king to turn all his forces against him. When Cæsar being released marched to join him, and having taken the command, soon gained a decisive victory over the Egyptians; in endeavouring to escape from which battle Ptolemy was drowned in the Nile, in the year forty-seven. On this all Egypt submitting to the conquerour, he settled that kingdom on Cleopatra and her surviving brother then only eleven years old, and consequently but a nominal partner in the kingdom. But Arsinoe, the younger sister, Cæsar carried with him to Rome to grace his triumph; after which, being excluded from Egypt, she went to reside in the consular Asia; where during the prevalence of Mark Antony's power, she was at the request of her nefarious sister put to death.

relieved by Mithridates, he defeats Ptolemy, who is drowned in retreating; and Cleopatra and her youngest brother placed by Cæsar on the throne of Egypt, B. C. 47.

Cæsar's departure from Egypt was accelerated by the news of the ill success which had attended Domitius Calvinus in his attempts to repress the progress of Pharnaces, king of the regions about the Cimmerian Bosphorus, and son of Mithridates the Great; who, encouraged by the civil contests of the Romans to attempt the recovery of his father's dominions, had obtained possession of Colchis, Armenia the Less, Cappadocia, Pontus, and Bithynia. To oppose this monarch, Cæsar, after having made some stay in Syria to settle the affairs of that province, and appointed Sextus Cæsar president of it, advanced to the northward, and so rapidly came up to, attacked, and defeated Pharnaces, as to have justified his own celebrated description of the celerity of his conquest, *veni, vidi, vici.* Pharnaces,

Cæsar vanquishes Pharnaces king of the Bosphorus.

having escaped with only a thousand men, passed the Euxine, but was no sooner landed in his own dominions, than he was seized by Asander his own lieutenant, who had in his absence usurped the government, and put to death. On which occurrence Cæsar rewarded with his kingdom Mithridates of Pergamus; and at the same time made him a tetrarch of Galatia. But the first recompence proved in the event only fatal to him for whom it was intended. Since in endeavouring to rescue it from the usurper Asander, he was slain in battle; and this last continued to hold the kingdom; because the Romans were too much occupied with their own intestine broils to give him any disturbance. In the meantime Sextus Cæsar, having disgusted his troops by his voluptuousness, was through the intrigues of Cæcilius Bassus, a Roman knight of Pompey's party, who had escaped from Pharsalia, slain by his own soldiers. After this assassination these troops, with the exception of a few only, who retired into Cilicia, joined themselves to Bassus; with whose assistance he seized Apamea, and fortifying it for his residence, there assumed the government of the whole province. Yet quickly was he besieged by Antistius Vetus; who putting himself at the head of those soldiers who had retreated into Cilicia, and of other partizans of Cæsar, and being joined by some Jewish auxiliaries, though he could not, from the valour and skill of Bassus, gain any material advantage over him, still he kept him close shut up until the end of the year. But then he was obliged to postpone all further operations, until he was in the next joined by Statius Murcus, the successor of Sextus Cæsar, with three legions. The siege was now renewed, but the arrival of both Arabian* and Parthian forces to the assistance of Bassus, caused it to be raised a second time. Yet in the following year these commanders, being reinforced by three legions from Bithynia led by Q. M. Crispus, undertook it a third time, and continued it till, after the assassination of Cæsar, Cassius seized the

Cassius seizes the province of Syria.

* Alcandonius, an Arab king, being applied to by both parties, came with all his forces, and planting himself between Apamea and the camp of Cæsar's adherents, who covered the siege, offered himself by way of auction to those who would give him most, and Bassus bade the highest.

province, and both Murcus and Crispus joined him with their forces, and Bassus's soldiers compelling him to do the same, the city was surrendered on terms; and Murcus, earnestly embracing the party of Cæsar's murderers, was continued by Cassius in the government of Syria. From hence Cassius proceeded into Phœnicia and Judæa, and easily securing the possession of both, intercepted four legions marching through the last from the queen of Egypt to the assistance of Dolabella. For this commander passing from the Proper Asia into Cilicia seized Tarsus, and thence advancing into Syria, would have possessed himself of Antioch, but being repulsed, entered, by invitation of the inhabitants, Laodicea. Here he was quickly invested by Cassius and Murcus; and by the capture of the place was, with the chiefs of his party then with him, reduced to the alternative of putting an end to their own lives, or of falling into the hands of their adversaries; when they chose the former; while the inferior followers enlisted in the legions of Cassius, and thus put an end to the war in that province.

Cleopatra poisons her brother;

Cassius, resenting the Egyptian queen's having sent assistance to the triumvirs M. Antony, Lepidus, and Octavianus, resolved to make war on her, who now reigned alone over Egypt, having by poison dispatched her brother, as soon as he was of age to partake in the royal authority. But the need that Brutus had of his immediate assistance obliged him to unite their troops, and therefore he marched into Asia Minor, leaving under his nephew in Syria only one legion.

B. C. 41. and fascinates M. Antony;

After the battle of Philippi, M. Antony having passed over into Asia, was there received with the most abject submission and grossest adulation by the Asiatick princes, and at Tarsus attended by Cleopatra, whom he had summoned, on a charge of having favoured the interest of Cassius. But this fascinating female soon converted her judge into her lover. Cassius having for the purpose of raising money towards carrying on the civil war, in which his assassination of Cæsar had implicated him, cantoned out the greater part of Syria into small principalities, which this champion of liberty sold to the highest bidder; all these purchasers Antony on his arrival in that country deposed; but did not therefore shew himself more delicate in his measures for raising money than his opponent, since for this

purpose he sent all his cavalry to plunder the city of Palmyra.* But the inhabitants of that city receiving timely notice of this design, transported themselves and their effects to the other side of the Euphrates; yet on the retreat of the Romans without their booty returned; and from that time put themselves under the protection of the Parthians. Cleopatra had now so enchained Antony, that, on her return into Egypt, he, having appointed Plancus his lieutenant in Asia Minor, and Saxa in Syria, quickly followed her. But while he was spending his winter at Alexandria in luxury and lasciviousness, Syria and Palæstine being severely oppressed by the imposts laid on them, the Arabians and some others slew the collectors, and then joined with the Palmyrenes and the tyrants whom Antony had deposed in calling to their assistance the Parthians. Thus invited, these last passed the Euphrates with a numerous army, commanded by Pacorus, the king's son, and Labienus, a Roman of Pompey's party, and entering Syria, defeated Saxa. After this they divided their forces, with one part of which, Labienus pursuing Saxa into Cilicia there slew him, and having overran Asia Minor and compelled Plancus to retire among the islands, he subdued all the places as far as the Ægean and the Bosphorus: while Pacorus with the other subdued all Syria and Phœnicia, except Tyre; which the Roman forces having entered held against him. Antony, who, on the receipt of these ill tidings, would have returned to Syria, was by other occurrences called to Italy; and during his absence the Parthians proceeded unopposed; until he being again reconciled to Octavianus, and marrying his sister, he sent Ventidius as his lieutenant into the east, who quickly cleared the country of the Parthians.

who follows her into Egypt.

The Parthians overrun Asia Minor and Syria:

but are driven back by Ventidius.

* This was the ancient city of Syria, formerly called Tadmor, built in the desert by Solomon king of Israel, but to which the Greeks gave the name of Palmyra; under which about the middle of the third century it became famous on being made the seat of empire by Odenathus and Zenobia. But when the Saracens subdued the east, they restored to it the old name of Tadmor, by which it is now known in the adjoining regions. Its ruins, which are now, its only recommendation, are most grand, and prove the former magnificence and wealth of the city, which is situated 125 miles north of Damascus on this side the Euphrates, and a day's journey from that river, on an oasis in the great desert.

For Labienus was taken and put to death; and Pacorus having had two armies defeated hastily repassed the Euphrates with the remainder of his forces: when the whole country returned to their former state of subjection, except the Arabians; and these were at length reduced by force of arms.

In the year thirty-nine, ere Ventidius had assembled his troops, intelligence reached him, that the Parthian preparations for another expedition were in great forwardness; when, by a well laid stratagem, he diverted them from marching the direct way into the Roman dominions, and induced them to go so far round, that he had time sufficient to collect all his forces, and meet them on their entering Syria. He then overthrew them so completely as to amply revenge the victory which they had formerly gained over Crassus, and just (as it oddly happened) on that day fourteen years; Pacorus himself, and more than twenty thousand of his best troops, being slain in the battle. Fear of exciting the jealousy of Antony withheld Ventidius from fully pursuing the advantages which might have been reaped from this victory; but he contented himself with reducing the places in Syria and Phœnicia, which had revolted from the Romans. In the accomplishment of this Antony found him besieging Antiochus king of Commagena in Samosata his capital; and immediately sent him to Rome to triumph for his victories: though in reality to remove from himself a man of whose well-earned reputation he was jealous.*

and on another incursion receive from him a total defeat.

Ventidius is sent to Rome by Antony, and the last obliged to raise the siege of Samosata.

* The lot of this Ventidius is too remarkable to be passed over in silence, since as he was the only Roman commander who ever triumphed over the Parthians, so was he the only one that rode in a triumphal car after having been led in triumph himself. For in the social war he had been taken captive at Asculum, the chief city of Picenum, by the father of Pompey, and, being then very young, was led before him in his triumph. His family being now ruined, he was obliged for his support to become a muleteer; in which capacity it was his good fate to be employed by Cæsar, who noticing his activity and intelligence took him into Gaul; where by his valour and other military qualities he rose so rapidly as to become one of the principal of Cæsar's generals, and on his return to Rome reaped honours there with no less celerity than in the army, being successively tribune of the people, prætor, and consul. After Cæsar's death he joined Antony, and having triumphed for the victories above stated, lived at Rome in great honour, and at his death received a publick funeral.

After the departure of Ventidius, however, the troops being disgusted at his dismission did not discharge their duty with the same alacrity, so that the siege was not prosecuted with the same vigour; while the besieged, being rendered desperate by Antony's rejection of the offer made him by the king of a thousand talents for peace, the resistance was so protracted, that at length the former gladly accepted less than one third of the sum originally offered, that he might raise the siege with less disgrace. Thus relieved, after appointing Sosius as his lieutenant in Cilicia, Syria, and Palæstine, and after visiting some other places arriving at Alexandria, he there spent the ensuing winter in debauchery with Cleopatra, and in the following year he returned into Syria to prepare for war against the Parthians. Ere another year had passed, the success of Sosius in Judæa rendered him also an object of jealousy to Antony, who removed him from the government of Syria, and put Plancus in his place, supplying his government of Asia by C. Furnius.

B. C. 37. Plancus appointed president of Syria.

Orodes, king of Parthia, having raised his eldest son Phraates to the throne, this wretch, after having put to death his father's sons by the daughter of Antiochus Eusebes king of Syria, because they were of more noble descent than himself, had his father stifled in his bed; and then raged with such cruelty against all his brothers, and the nobility, that great numbers of them fled, several of whom took refuge with Antony in Syria. This vain Roman being much elated with the honour accruing to his name from the great success of his lieutenant P. Canidius, in subduing the Armenians, Iberians, and Albanians, and carrying his victories as far as Mount Caucasus, applied himself earnestly to prepare for the Parthian war, taking in all his measures the advice of a refugee of that nation, named Monæses, and promising to make him king of Parthia on his conquest of the country. But during these consultations Monæses, being invited to return, and accepting the invitation, Antony endeavoured to amuse the Parthian king by sending with him some to treat of peace, and in the mean time advanced to the Euphrates; but found the passes all guarded. Thus disappointed, he suffered himself to be persuaded by Artabazes, king of Armenia, to attempt first the reduction of Media, and from thence to proceed into

Orodes, king of Parthia, murdered by his own son Phraates, who succeeds him.

CHAPTER IV. FIFTH PERIOD.

Parthia; in which ill-fated expedition, he not only lost all his battering train, and ten thousand men with it, but after narrowly escaping ambushes laid for his whole army, he so suffered in a retreat of three hundred miles from the harrassing attacks of the Parthian horse, as well as from the winter season in Armenia, that on his arrival at Antioch he had scarcely one third of the number of troops which he led from thence; though this is said to have amounted to one hundred thousand. No sooner had Antony arrived in Syria, than he returned to his course of festivity and drunkenness, and Cleopatra repairing to him with garments for the reclothing of his shattered army, after distributing a largess among them in her name, he went on to Egypt, and there spent the rest of the winter in every species of voluptuousness. While thus employed, he received an offer from the king of Media of joining him against the Parthians, with whom that monarch had quarrelled in dividing the spoils taken from Antony's army. Of this the last gladly accepted, and hearing at the same time that Parthia was much disturbed by commotions excited by the tyranny and cruelty of its monarch, he resolved to seize so favourable an opportunity of taking vengeance for his former losses, and began his journey to Syria, to make the preparations requisite for another expedition; but was soon drawn back to Alexandria by the intreaties of Cleopatra, who affected to say, that she could not survive without him. This, too, prevented his again meeting his wife Octavia, whose influence over him was dreaded by the Egyptian queen, whence commenced that difference between Octavianus and Antony, which ended in open war, and the merited destruction of both the latter and Cleopatra.

Antony suffers great loss in an attempt on Media:

and is by Cleopatra dissuaded from marching against the Parthians.

In the year thirty-four Antony having gone into Syria, Cleopatra, who either accompanied or followed him, having by her perpetual solicitations obtained from him already all Cyrene, Cyprus, Cœle-Syria, Ituræa and Phœnicia, with no small part of Cilicia and Crete, being as unsatiable in her covetousness as in her lust, would have prevailed on him to put the kings of Judæa and Arabia to death, that she might have their dominions. But her sway over him was not sufficient for this: and she was compelled to content herself with a small portion from those of each. From Syria Antony

marched into Armenia, where having by treachery drawn the king Artabazes into his power, he seized the kingdom. It was resentment for this monarch's desertion of him in his Median expedition which induced Antony to repay the infidelity which the Armenian had shewn to him, with the breach of the most solemn oaths which he had pledged for his safety in making him prisoner. The subjects of that monarch, indignant at this treatment of their sovereign, immediately filled the throne with his eldest son Artaxias, and under him marched to avenge the perfidy. But Antony defeating them, Artaxias was compelled to take refuge in Parthia, and all Armenia either voluntarily or by force submitted to the Romans. After this Antony having contracted a marriage between one of his own sons by Cleopatra, and a daughter of the king of Media, he left the greater part of his army in Armenia, and returning to Alexandria entered that city in the form of the triumphs used at Rome, with this difference only, that as in the triumphs there holden the procession ended at the temple of Jupiter Capitolinus, here it ended at a golden throne, on which Cleopatra being seated, had Artabazes, his family, and the other prisoners, presented to her; they were expected to have kneeled before her. But the royal captives were too mindfull of their former dignity to submit to such degradation; a refusal which subsequently brought on them ill usage. A short time after this Antony with great pomp declared Cleopatra's son Cæsarion to be king of Egypt and Cyprus in conjunction with his mother, and to the eldest of his own three children by her, Alexander, he vainly gave Armenia, Media, Parthia, and all the countries between the Euphrates and the Indus, when they should be subdued; to Cleopatra, the twin sister of Alexander, Lybia and Cyrene; and to his youngest son Philadelphus, Cilicia, Syria, Phœnicia, and all the countries of Asia Minor, from the Euphrates to the Hellespont; and conferred on each of these newly appointed sovereigns the haughty title of king of kings. In the following year pursuing his plan of subduing the east, he marched as far as the river Araxes towards attacking the Parthians, but was induced to return by a suspicion, that a breach would soon take place between Octavianus and himself; in preparation for which he sent Canidius, one of his lieutenants, with sixteen legions to the

He seizes Armenia:

leads the king of that country in triumph at Alexandria.

CHAPTER IV. FIFTH PERIOD.

coasts of the Ionian sea, and having renewed his league with the king of Media, he hastened to Ephesus; whither he carried Cleopatra: who claimed a right to accompany him to the war, because she had advanced twenty thousand talents towards the expence of it. The events of this war will be related in the history of Rome. After the defeat of Antony, Cleopatra returned to Alexandria, and by a stratagem secured her reception there. For she entered the harbour with her ships adorned with wreaths, as if she had gained the victory; and having thus got possession of the realm, she put to death all the nobility who were averse to her, ere news arrived of what had really taken place. Here when Antony joined her, she was employed in drawing her ships over the Isthmus of Suez, into the Red Sea, purposing to unite them with others which she had there, and embarking with all her treasure, avoid falling into the hands of Octavianus by sailing down that sea in search of some new settlement. But Q. Didius, having in the mean time occupied Syria for Octavianus, incited the Arabians to burn those ships, and this spirited design was frustrated. Antony on his arrival in Egypt at first sequestered himself from all. But he was soon again drawn into the company of Cleopatra, endeavouring to divert his thoughts from his distressfull situation by the most luxurious voluptuousness. He omitted not, however, his endeavours to procure a reconciliation with Octavianus. For that purpose embassadors were sent from him and the queen of Egypt, three times without obtaining any answer for Antony; though to Cleopatra some hopes were holden out; as the conquerour was desirous of obtaining possession of both her treasure and her person; the one for discharging the expences of the war, the other for adorning his triumph. With this view favourable messages were sent to her, in which she was requested to kill Antony, a crime which she refused to commit, though she did not hesitate to betray him, by ordering Pelusium to be surrendered to Octavianus. While Antony conceiving the eastern key of Egypt safe, went to secure Penitonium the western, then holden by Cornelius Gallus for Octavianus, but with an army that had under Scarpus revolted from Antony. Hence conceiving he might persuade them to return to him, he approached the walls, when

After Antony is defeated by Octavianus, Cleopatra returns to Alexandria, whither Antony follows her: B. C. 31.

and endeavouring in vain to obtain a reconciliation with Cæsar;

is betrayed by Cleopatra; and

¶

Gallus, with a subtlety since repeatedly exhibited, ordered the trumpets to sound, so that his words could not be heard: after which he both repulsed Antony by land, and defeated his fleet by sea. But now the news of Octavianus's advance towards Alexandria was received, when Antony hastened to meet his forces. But being driven back into the city with great loss, he repaired on board his fleet, and that when drawn up against the enemy went over to him, and when Antony returned to Alexandria, he found all his land forces had done the same. On expressing his indignation at the treachery of Cleopatra, through which all this had been effected, she shut herself up in a monument which she had directed to be built, with only two maids and an eunuch, and caused it to be given out, that she was dead. On the report of which the infatuated Antony fell on his sword, but lived long enough to be, on the report of the queen's death being contradicted, carried to her monument, and there, being drawn up by her female attendants, he breathed his last, in the arms of the woman who had betrayed and ruined him. Cleopatra now falling into the power of Octavianus, and being apprized of his intention to remove her to Rome, that she might be exhibited in his triumph, preferred a voluntary death to that disgrace, and getting an asp conveyed to her, submitted to, and died of its bite.* Thus ended by suicide the lives of two slaves of passion, who from the extent of power to which the divine Providence permitted them to attain, might have been instruments of extending the blesssings of peace and good government to no inconsiderable portion of the globe; but who resigning themselves to self indulgence and personal gratification, not only misemployed all the precious gifts with which they were entrusted; but brought on themselves all the infamy attached to baseness of character, all the sufferings flowing from desperation. Cleopatra was at her death but thirty-nine, and had reigned twenty two years. In her ended the dynasty of the Ptolemies in Egypt, having continued from the

kills himself;

and Cleopatra follows his example.

* This is a small African serpent, which is said to cause death by its bite in three hours, and that death coming on by a lethargick sleep, it was by Cleopatra preferred as of the most easy kind.

CHAPTER IV. FIFTH PERIOD.

death of Alexander to the year thirty before our æra, two hundred and ninety-four years. For after this Egypt was reduced into the form of a Roman province, and Cornelius Gallus was made the first præfect of it. The reduction of Antony, and the settlement of the affairs of Egypt, cost Octavianus only the space of one month ;* and in that of September he marched back, through Syria, Asia Minor, and Greece, to Rome.

B. C. 32. Revolutions in Media and Parthia.

While Antony was employed in contending with Octavianus, his ally the king of Media, being deprived of the succour of the Romans, with which he had before defeated Phraates king of Parthia, was in the following year in his turn defeated and taken prisoner by Phraates, who pursuing his victory overran Media and Armenia, in the latter reinstating Artaxias, the son of Artabazes. Elated with this success the Parthian monarch became so haughty and oppressive, that the nobility of his kingdom conspired against him, and expelling him, raised to the throne Tiridates. But in the year thirty Phraates returned with force sufficient to vanquish his rival and compell him to flee into Syria. Hither embassadors from Phraates following him, both parties addrest themselves to Octavianus, then on his march at Antioch; each requesting his assistance against the other. With the deep policy that characterized him, Octavianus was civil to both, wishing to use them as weapons against each other. To Tiridates he gave permission to continue in Syria, and accepted of him a son of Phraates who had fallen into his hands, that he might keep him as an hostage from his father. Then having appointed Messala Corvinus president of Syria, he pursued his route. In the arrangement which Octavianus, on whom the name of Augustus was now bestowed, made of the provinces of the Roman empire, those of Egypt, Syria, and Cilicia, fell to himself to govern them by his presidents. In the year twenty-six Petronius was appointed præfect of Egypt in

* From the twenty-ninth of this month, which was August, by a decree of the Roman senate, a new æra was established in Egypt, called the æra of the Actiac victory, though that victory was obtained on the second of September previous. But the twenty-ninth of August was the first day of the Egyptian year, being the first of their month Thoth.

the room of Cornelius Gallus;* and this and the adjacent provinces appear to have continued undisturbed, until in the year twenty-four Candace queen of Æthiopia invaded the Thebais, took Syene, and several other places, carrying the garrisons away captive; on which Petronius marched against her, and having defeated her army pursued it into Æthiopia, and penetrated more than eight hundred miles into that country, destroying the metropolis of it, named Napata, and taking all the cities which lay in his march, until he was compelled to return by meeting with deserts and the excessive heat which he encountered. When, placing in Premnis, one of the strongest fortresses of the country, a garrison of four hundred men, with two years provisions, he returned to Alexandria with a number of captives; a thousand of which, among whom was the commander in chief of Candace's army, he sent to Augustus.

Petronius, appointed præfect of Egypt, invades Æthiopia with success.

It appears, that after Augustus left Syria, Tiridates, the usurper of the throne of Parthia, again succeeded in driving Phraates from that kingdom. But the last prevailing on the Scythians to employ a sufficient army for his restoration, Tiridates, with his principal partizans, fled to Rome, and promised Augustus that if he would assist him in recovering the kingdom, he would do homage to him for it. But Phraates sent embassadors to obviate his application, who, in a tone more becoming the sovereign of a powerfull nation, demanded the delivery of his rebel subjects, and the release of his son. Augustus refused to give up Tiridates, or to assist either of them, but permitted the expelled usurper to live at Rome on an handsome allowance from the publick treasury, and sent back to Phraates his son, on condition of the former's restoring all the captives and ensigns taken by the Parthians from Crassus and Antony.

Augustus, applied to by both claimants of the throne of Parthia, takes the opportunity of recovering the Roman captives, and ensigns lost by Crassus and Antony.

* This is the Gallus to whom Virgil addrest his tenth Eclogue; and who was himself an eminent poet. On his return to Rome, not sufficiently restraining his tongue, Augustus forbade him his house, and noted him with infamy; and after this other charges of misdemeanours and extortion in Egypt being brought against him, he was by the senate unanimously condemned to banishment, but prevented the execution of the sentence by suicide.

CHAPTER IV. FIFTH PERIOD.

In the year twenty-one queen Candace sent an army to besiege the fortresses which the Romans had garrisoned in her country, when Petronius, still governour of Egypt, raised the siege, and obliged the queen to sue for peace. But when her embassadors addrest him for that purpose, he referred them to Cæsar; on which they replied, that they knew not who Cæsar was: when Petronius sent some to conduct them to the emperor; from whom they obtained the peace they desired. On the arrival of Augustus in Syria the following year, Phraates, who had not yet performed the conditions on which Augustus had released his son, not only sent back all the captives and ensigns taken from Crassus and Antony, but consented to all the conditions of peace required of him, and gave four of his sons with their wives and children as hostages for the performance of them: not merely with a view of securing a continuance of peace with the Romans, but to remove from Parthia all the House of Arsaces, whom his subjects, so irritated by his own oppression and cruelty, might be willing to set up against him; and further urged to the banishment of those princes by an Italian wife of his, who was desirous that a much younger son by herself should succeed to the throne. Peace being thus made with Parthia, the attention of Augustus was next called to Armenia, where Artaxias, the son of Artabazes, having rendered himself odious to his subjects by oppression and tyranny, these accused him to Augustus, and begged him to let them have Tigranes, his younger brother, as their sovereign in his place. Yet they waited not for his accession to their request, but put Artaxias to death, ere a Roman force could arrive to their assistance; on which Tigranes ascended the throne without opposition. Ælius Gallus having succeeded Petronius in the præfecture of Egypt, made in the year eighteen a progress as far as the borders of Æthiopia, in which he was accompanied by Strabo the geographer;* who acknowledges that at Thebes he heard the sound which the poets say proceeds from

The Æthiopians sue to Augustus for peace, and obtain it.

Peace finally made with the Parthians.

Artaxias king of Armenia put to death by his subjects, and Tigranes, his brother, placed on the throne.

* This eminent writer was born at Amasia, in Pontus, and published his geography in the fourth year of Tiberius, being then of a great age. The ancients have scarcely left us a more valuable work; for it is written with great judgment and care, the

the statue of Memnon at sun-rise, but suspected that it was caused by some of the by-standers. Nor is there any transaction from this time to the end of the period, that need detain the attention of the reader in these parts of the world.

---

author having been over almost all the places he describes; while his descriptions are particularly accurate. He wrote, too, an history, some passages of which are quoted by Josephus.

CHAPTER V.

The History of India resumed and pursued to the end of the Period. That of China the same.

CHAPTER V. FIFTH PERIOD.

HAVING brought down to the commencement of the Christian æra the history of Chaldæa, Assyria, and Persia, as well as, out of the order in which they were at first considered, those of Asia Minor, Syria, and Egypt, as being all in the possession of the successors of Alexander, that of India is next to be resumed. We left this country in a state of tribute to the sovereigns of Iran; but Afrasiab, a monarch of that part of Scythia termed Turan, whence its inhabitants gained the appellation of Turks, having succeeded for a time in his attempts on Iran, the sovereign of India appears to have supported him in his contest with Cai-Khosru, or Cyrus the Great. But the Scythian monarch being at last defeated, taken, and put to death by the Persians, the tributary kingdom of India seems to have fallen under the power of the conquerour. But inextricable confusion reigns in the accounts given of the cotemporary sovereigns of that extensive region. Keidar, a brahmin, is said to have gained the throne of Oude, and to have paid tribute to Cyaxares and Cyrus; and Shinkol, a governour of Bengal and Bahar, to have attacked and at length to have deprived him of his dominions. While this Shinkol is, as before stated, said to have reigned sixty-four years, and yet to have attended Afrasiab in his wars, and to have been slain prior to the death of that monarch, who was himself slain by Cyrus. So that by this account Cyrus must have received tribute from India

History of India greatly confused.

more than sixty-four years; when his sole reign lasted little more than six; and even the whole period of his power, from his first coming to the assistance of his uncle Cyaxares, or Darius the Mede, to his death, amounted to no more than twenty-nine years. Such confusion pervading this history, the reader will readily excuse the detail of princes, whose reigns are so uncertain, that even the line of succession of the chief sovereigns is by no means clear. Whether the monarch mentioned as reigning last in the immediately preceding period, was only a powerfull rajah, or the sovereign of all Sind, or the western India, does not appear; but from its being said, that Darius the son of Hystaspes conquered the western provinces of India, it is to be inferred that they were previously in an independent state. Yet neither are any other particulars of this conquest detailed, but that the provinces rendered tributary amounted to twenty in number, rendering an annual revenue of nine hundred thousand pounds, paid in gold: the eastern branches of the Indus, as well as some other streams which descend from the northern mountains, formerly yielding gold dust. In the country itself the seat of sovereignty seems to have been changed as well as the dynasties; and as we approach to ages of more certain history, we find reigning at Bahar a sovereign of prominent character named Nanda, who had in his youth been a great conquerour, but when grown old was murdered; and after some contention for his throne it was secured by Chandragupta, the Sandrocottus of the Greeks. In the time of the former of these it was that Alexander carried his arms into India. For Porus or Paurava, who so gallantly resisted the Macedonian conquerour, great as was the army with which he opposed Alexander, appears to have been no more than a rajah of the country over which he ruled; and after the decease of Alexander, Chandragupta seems to have strengthened himself in his newly acquired kingdom by the assistance of a body of Greeks: while some of this people appear to have retained principalities in the western India, until the final destruction of Alexander's successors in Egypt and Syria. Sandrocottus is said to have had an army of six hundred thousand men; with which, for some years after the death of Alexander, he recovered and retained what that conquerour had

Tribute of India to Darius the son of Hystaspes.

Nanda king of Bahar.

Chandragupta, or Sandrocottus.

CHAPTER V. FIFTH PERIOD.

seized in the upper part of India; and when Seleucus, twelve years after the decease of Alexander, entered that country with intent to recover the dominions lost from the Macedonian empire, Sandrocottus marched to meet him; and the situation of affairs nearer home calling imperiously for the presence of Seleucus, he was compelled to enter into a treaty on the terms proposed by the Indian king, and under which the latter obtained, for the supply of five hundred elephants, the cession of all Alexander's conquests, not only on the east of the Indus, but to the Arbis, a river of Gedrosia, lying two degrees to the west of it: and Sandrocottus is said to have received in marriage one of the daughters of Seleucus. The time at which the former of these princes died, is no further ascertained, than that his decease preceded that of his ally Seleucus, who was assassinated in the year two hundred and eighty before our æra; and he left behind him the character of a good as well as prosperous monarch: yet it should seem, that he did throughout pay some tributary acknowledgement to the Greeks. To him succeeded his son Allitrochades, called also Amitrochades, between whom and Seleucus the same good understanding continued. This monarch is in the Indian records called Varisará; his Greek name being probably the corruption of some surname. But the length of his reign is not specified by any other mode than that of stating, that, added to his father's, it made the sum of seventy years. When the grandson of Sandrocottus ascended the throne, a prince named Jona, said to be a great-nephew of Porus, rose in arms against him, and deposed him. Jona, though wrongfully seizing the government, proved in his administration of it an excellent prince, renowned for justice and benevolence, and attention to the improvement of his dominions. In his reign the founder of the Parthian empire, Arsaces, termed by the Persian writers Ardeshir, claimed and established the right of Persia (the eastern provinces of which empire he had seized) to a tribute from India, and received from Jona a present of elephants, and of a large sum in gold and jewels. Jona reigned long after this in great tranquillity, and he and his posterity possessed the throne ninety years. One of these, Sophagenus by name, renewed the ancient compact with Antiochus the Great, and confirmed it by a tribute of elephants in the year two

marries a daughter of Seleucus Nicator.

Varisará or Allitrochades.

In the third century B. C. Jona seizes the throne of India.

hundred and six. After the extinction of the posterity of Jona, Callian Chund, a warlike and sanguinary prince, is said to have reigned over Hindûstan, until he was deposed by a general insurrection of his rajahs: and in him the regular empire on the Ganges seems to have been suspended. Many years of anarchy then ensued, while rival rajahs contended for the sovereignty: since the next emperor mentioned, Bickermagit, or Vicramaditya, attained not the sovereignty of Hindûstan until the fifty-sixth year before our æra. This he is said to have gained by a course of strenuous exertion both in the field and in the cabinet; and great is the account given of him. He surpassed, it is said, all former monarchs in jurisprudence, as well as in the magnanimity, equity, and wisdom of his government. He travelled in the habit of a mendicant over great part of the east to acquire the learning of foreign nations for the improvement of his own. He rapidly subdued the kingdoms of Malva and Guzerat, and brought all the great feudatories to dependence on his will. Nor was his temperance and contempt of ostentation inferior to his courage and justice: a munificent patron of learning, he invited to his court fourteen learned brahmins, who were denominated the fourteen jewels of his crown, and one of which was a poet and philosopher of the name of Callidas. But in the midst of these measures of wisdom, while he himself acknowledged and worshipped the infinite and invisible God alone, by way of animating the religious zeal of his people, with an enormous, though not singular measure of absurdity, he set up a great image of Maha-Cali, or Time, in the city of Ugein. This monarch about the commencement of our æra fell in an engagement with the confederated princes of the Deccan: and by the record of this occurrence the tale of India is completed to the conclusion of the period at present under review.

Empire on the Ganges interrupted by civil wars.

Bickermagit gains the sovereignty of Hindûstan:

falls in battle.

There being no transactions recorded as having passed within the present period in any of the countries situated between India and China of importance sufficient to justify the detention of the reader with specifically noticing them, it seems eligible to defer the whole detail that can be given of what is known to have taken place in those regions, until something more worthy of notice can be brought

CHAPTER V. FIFTH PERIOD.

forward, and at present to proceed to the continuation of the history of China.

History of China resumed.

That history we left on the close of the last period at the descent of the diadem of China from the emperor King-vang to his son Meng-vang: who having reigned so few months as not to have reached the commencement of the new year, is not reckoned in the Chinese annals, but a second King-vang, another son of the former, is considered as his successor. This monarch began his reign in the year before the Christian æra five hundred and nineteen. In the forty-first year of his reign, died the celebrated Confucius, who had the office of prime minister in the tributary kingdom of Lu, of which he was a native, but resigned that office on discerning that his wise counsels failed of all effect on the monarch, though the reformation wrought by them in the kingdom has been spoken of most highly.*

King-vang the 2nd.

The death of Confucius.

Ywen-vang. B. C. 475.

King-vang reigned forty-four years, and his throne was inherited by

* He is said to have restored honesty in dealing and commerce, to have taught the young men to reverence the old, and to honour their parents, and to have inspired the females with mildness and chastity; and made the love of justice so general that if any thing were dropped in the high-way, no one but its owner would attempt to take it. By the accounts given of this philosopher, he appears to have surpassed Socrates in the purity of his doctrine; though still he worshipped the celestial spirits, as the ministers of that invisible, supremely holy and intelligent, eternal and infinite Being, whom he stiled the Lord of Heaven. He resembled the Grecian philosopher also, in expressing an expectation of some holy person to come as an instructor of mankind; but spoke more largely and distinctly of Him: being, it is stated, often heard to say, "In the west the Holy One will appear." The whole of his doctrine, we are told, tended to restore human nature to its original dignity, and the means he proposed for this end were "to obey the Lord of Heaven; to honour and fear Him; to love our neighbour as ourselves; to subdue irregular inclinations; never to make our passions the rule of our conduct: to submit to reason; to listen to it in all things, to do nothing, to say nothing, to think nothing contrary to it." Of the precepts which he taught, he was in his own person a pattern; all the kings of China therefore, encouraged him to come into their dominions. He was, too, of the imperial family, being descended from Hoang-ti, the first emperor. As he was eminent in all branches of learning, he excelled as a politician as well as a moralist; and he wrote an history of the wars of the tributary princes, which lasted two hundred years.

his son Ywen-vang. This proved a wise and mild prince; of all the tributary princes the king of Su alone refused him the usual homage of coming to the grand assembly, for which he was proscribed and declared a rebel: the first instance of that kind of punishment in China. Ywen-vang succeeded well too in war, and subdued the whole province of Lu: his reign lasted but seven years, when he was succeeded by his son, Ching-ting-vang, surnamed the Chaste. This prince during a reign of twenty-eight years preserved the empire in peace and grandeur, and at his decease left three sons; the eldest of whom, named Nyau, succeeded, but in the third month of his reign was murdered by his brother Su, who after reigning five months was likewise assassinated by the youngest; who then ascended the throne without opposition. Still, though he defended his parricide by pleading, that he only punished Su for the murder of their eldest brother, several tributary princes withheld their allegiance, through the disgust they had conceived at him. He proved however a good sovereign, reigned fifteen years, and was succeeded by his son Gheyley-vang or Ghei-heu. In this reign another course of civil wars appears to have commenced among the tributary princes, which is said to have endured nearly three hundred years, and in which the imperial dignity was so reduced, that the emperors saw their provinces taken from them by degrees, and scarcely retained more than the name of sovereigns. Of Gheyley-vang himself nothing is recorded, but that he reigned twenty-four years, and left the crown to his son Ngan-vang. Twenty-six years was the duration of this prince's reign, who was succeeded by his son Lye-vang. While this last sat on the throne of China, Meng-tse, the most celebrated philosopher of China after Confucius, was born. So much had the imperial authority at this time declined, that the king of Tsi was the only prince that paid the emperour homage. Lye-vang reigned seven years, and dying without issue was succeeded by his brother Hyen-vang. In his reign, it is said, the contending princes strove to get possession of nine brazen vessels which Yu, the founder of the first dynasty, had made to represent the nine provinces of the empire, and of which they entertained a superstitious persuasion that whoever possessed them, should occupy the imperial

B. C. 468. Ching-ting-vang.

Nyau murdered by his brother Su, and this last by his younger brother, Hau-vang, who ascends the throne. B. C. 440.

Gheyley-vang. B. C. 425.

Ngan-vang. B. C. 401.

Lye-vang. B. C. 375.

Hyen-vang. B. C. 368.

CHAPTER V. FIFTH PERIOD.

throne, when Hyen-vang caused them to be thrown into a deep lake. In the history of this monarch the first mention is made of chariots of war in China. He reigned forty-eight years; and on his decease

B. C. 320. the throne was filled by his son Shin-tsin-vang or Xi-cin. A fair opportunity presented itself in his days for the recovery of the dignity of the empire, but his own sloth and timidity prevented him from using it, and after a reign of only six years he left the crown to his

Ngan-vang. B. C. 314. son Ngan-vang or Sous. This prince, after an ineffectual struggle with Chau-syang, king of Tsin, was compelled to concede the imperial dignity to him, and died in retirement. On his death some of the tributary princes raised to the throne a great nephew of Kau-

Chew-kyun. B. C. 307. vang, named Chew-kyun; but who finding no hope of maintaining himself in his dignity, after a troublesome reign of seven or nine years, retreated to a private life. Chau-syang died even before the abdication of his rival. In the same year also died his son Hyau-

Chwang-syang-vang. B. C. 306. veng-vang, leaving the crown to his son Chwang-syang-vang, who became the founder of the fourth dynasty called Tsin or Cin. This emperor at first gained some advantages over the tributary princes, but at length suffered, from a confederacy of them, a total defeat: soon after which he died in the third year of his reign, and left

Shi-wang-ti. B. C. 304. the crown to his adopted son Shi-wang-ti or Ching. This successor to the imperial throne manifested his ability in taking advantage of the jealousies which reigned among the princes, so often mentioned, and reducing their states to dependence on the empire: to which he soon added so many other conquests, that he divided the whole into thirty-six provinces. He not only repelled the incursions of the Tartars into the northern provinces of the empire, but built the celebrated wall to prevent future attacks.* Yet from excess of

* This wall is said to extend four hundred and five leagues; beginning in the province of Shensi, in the north west of China, in about thirty-eight degrees of north latitude; and being carried on over mountains and valleys, rivers and deep marshes, first to the north east, as far as the forty-second degree of latitude, then southerly to the thirty-ninth, and terminates at the Yellow Sea: where stood the famous gates called Shang-hay-quan. It is fortified all the way with towers at proper distances to the number of three thousand. The height of it varies according to the ground; yet it is no where less than twenty or higher than thirty feet, and the

ambition he tarnished all his achievements by one of the basest measures which could be devised for rendering himself eminent in fame; that of publishing an edict by which his subjects were required on pain of death to burn all the records of the kings, the writings of Confucius, Mencius, and others, which transmitted to posterity the virtues and actions of illustrious emperors; except those works only which treated of medicine and architecture, that he might stand alone in the Chinese annals a fit object of admiration. With so great rigour was this decree executed, that many persons of virtue and learning suffered death for endeavouring to conceal the records which this envious prince wished to be destroyed. Shivang-ti after near twenty years war, had leisure, by the profound peace which he obtained for his subjects, to do much in correcting the laws and government; and having several sons, he built for them palaces in different cities, where they were to reside, but without any authority; which custom was continued until changed for that of the younger sons residing in the same place with the court.

This monarch being seized with his last illness during a progress through part of his dominions, declared his eldest son his successor, by a letter which he delivered with the seals of the empire to his second, who had accompanied him, and he soon after died in the thirty-seventh year of his reign. But this second son, Eul-shi, instead of obeying his father's commands, seized the crown for himself, and deprived too his brother of life. The usurper, however, taking for his prime minister and confident one who was secretly an enemy

Eul-shi. B. C. 267.

breadth is about fifteen. It is extraordinarily well paved all the way; the wall is in general only cased with brick and stone, and the space between is filled with some strong mortar, with sand or rubbish; but so strongly cemented, as to be of equal hardness with the rest. The bulwark in which this wall ends at the east, is a large pile of stone raised in the sea on a foundation laid on a number of ships sunk into it by a vast weight of iron and stones. This stands in nearly the same latitude with Peking; and at a small distance from it to the west is to be seen the first gate, of extraordinary height and strength. The other gates are built much in the same manner; each being defended by a strong fort on the Chinese side.

to the whole imperial family, this man by his measures raised a general discontent, and one of the generals employed to quell it took up the cause of the rightfull heir, the emperor's nephew. About this time rose into notice a celebrated individual of the name of Lieu-pang. Bold, eloquent, and active, and very adverse to the luxury of the emperor, a physiognomist had predicted his attainment of the imperial dignity, and, to prove his confidence in his own prediction, gave him his daughter, a very great beauty, in marriage. From a private soldier Lieu-pang became a captain, and is stated afterwards to have obtained, through a course of events far from unnatural in a period of civil disturbances, the government of a city, a rich booty, and the command of an army. Through the perfidy of his minister, ere Eul-shi had reigned two years, several provinces had revolted, and chosen their own sovereigns. Among the kingdoms subdued by Shi-wang-ti which had risen again, was that of Tsu, the king of which chose Lieu-pang for his general, and sent him with two others, at the head of powerfull armies, against the emperor, promising the kingdom of Tsin to any of the three that should seize the metropolis, and expell him, whom he called the tyrant. Eul-shi opposed to them a large army, which was defeated, and the remains of it went over to the conquerour. The minister now fearing that his treachery would be discovered, caused the emperor to be assassinated in the third year of his reign, and concealing his concern in it, placed Ing-whang, a great nephew of Eul-shi, on the throne. Ing-whang or Ing discovering that the prime minister had suborned the assassin of his predecessor, caused him and many of his adherents to be put to death. Still Lieu-pang pursued his design, and marched against him, and finding means to alienate the imperial troops from their master, easily defeated him, when Ing-whang perceiving himself abandoned, delivered up to him the insignia of the imperial dignity, after having reigned but forty-five days. Lieu-pang then, leaving the plunder of the city to his soldiers, seized for himself the palace and a very great treasure in it. But at first he took only the title of king of Tsin, the capital of which province he had lately taken, and assumed the name of

Kaut-su. He found, however, a powerfull rival in the general Hyang-hyu; who after many atrocious outrages, murdered with his own hands the deposed emperor, and afterwards his own patron the king of Tsu; by which deed he rendered Lieu-pang his determined enemy. This successfull soldier after many bloody contests so reduced Hyang-hyu, that to avoid being captured, he slew himself; when the states of the empire being assembled declared Lieu-pang emperor, under the name of Kaut-su. How long this contest for the empire lasted, does not appear. But allowing for its duration ten years, as Kaut-su is said to have reigned twelve, according to the chronology hitherto followed and corrected as occasion offered by the notation of eclipses, he must have died in the year prior to our æra two hundred and forty-three, forty-nine years earlier than the authors of the Universal History conceived they had reason to place his decease.

Kaut-su, B. C. 209.

Kaut-su nominated for his successor his son Wheyti, or Hoei, who, though possessed of many good qualities, suffered them to be obscured by his excessive attachment to the other sex, and his compliance with the suggestions of his mother, who was an ambitious and cruel woman, and of whom it was reported, that she attempted to poison the emperor's elder brother, the king of Tsi, but the cup was snatched by the emperor himself from her hand. After reigning seven years Wheyti sunk under the infirmities which his licenciousness had brought on him. Lyeu-hew his mother, fearing that one of his brothers should be set on the throne, had bought a child, which she affirmed to be her own, and declared him emperor, and to prevent discovery had the mother strangled. This new sovereign, named Lyu-hew, was permitted to bear the imperial title but eight years; when his pretended mother caused him to be murdered. But the nobles, irritated by the oppression of her and her creatures, were combining to reduce them to their original obscurity, when the sudden death of that wicked woman delivered the nation from her tyranny and theirs; since they were on it all massacred throughout the empire. The second son of Kaut-su, who was at that time sovereign of a petty state, named Ven-ti, was immediately called to

B. C. 243.

B. C. 236.

Lyu-hew. B. C. 228.

B. C. 227.

CHAPTER V. FIFTH PERIOD.

the throne. By the wisdom and virtue of this prince the splendour of the imperial dignity was quickly recovered, and peace and wealth were restored to the realm; he remitted a large portion of the taxes, encouraged agriculture and the silk manufacture, and patronized learning. In this reign the art of making, of bamboos reduced to powder, such Chinese ink as has ever since been used was discovered, and the pencils still retained invented. The Tartars were, too, driven from the frontiers. The account of this emperor's reign is closed with the absurd vaunt that the most distant nations sought his friendship, when the very existence of the Chinese people does not appear to have been at that time known to some of the western
B. C. 205. nations of Europe. However far his fame might spread, he died after a reign of twenty-two years; and was succeeded by his son King-ti. The mildness of this prince's reign equalled that of his father's, yet during it, through the ill conduct of his eldest son, a rebellion broke out, in the suppression of which no fewer than six tributary princes were slain. He reigned seventeen years, and was
B. C. 188. succeeded by his son Vu-ti. This emperor, though inclined to war, accepted the advice of his council to live in peace, while he made various beneficial regulations in his empire. His superstition exposed him to the frauds of impostors. But he gained four signal victories over the Tartars, and drove them back beyond the wall; and in another direction he carried his successfull arms into Pegu, Siam, Camboya, and Bengal, dividing his conquests among his officers who assisted in them.

Chau-ti. B. C. 134. After a reign of fifty-four years Vu-ti was on his death succeeded by a son only eight years of age, to whom he appointed guardian a minister, in whom he thought he could implicitly confide. The young emperor, whose name was Chau-ti, manifested a most excellent disposition; but he lived only to the twenty-first year of his age, and

Hyau-ti. B. C. 121. was succeeded by his uncle Hyau-ti. This successor, however, proving a very debauched prince, was soon deposed, and in his stead the states advanced to the throne Swen-ti, a grandson of the emperor Vu-ti, whose mother that superstitious monarch had confined on suspicion of her being a witch, and with whom Swen-ti

had received his education. But this adverse commencement seems to have had a most excellent effect on the prince, who proved easy of access, compassionate, and assiduous in business. The Indian princes subdued by his grandfather having thrown off the yoke, his counsellors dissuaded him from shedding the blood of his subjects in reducing them. His reign was extended to twenty-five years. His successor Ywen-ti became celebrated for his love of learning and patronage of learned men, his regard for his subjects, and one natural consequence of it, his great frugality. But being indiscreet in the choice of his ministers, whom he selected for their wit and eloquence, rather than for their wisdom and experience, his court was filled with factious sycophants: by whom he was at length blindly led. By an act of unjust folly he nearly involved himself in a war with the Tartars; which, too, he avoided, only at the expence of a princess of his family and a very large dower: while the dread of a civil war between the parties which his ministers had formed, is supposed to have accelerated his death, which took place after he had reigned sixteen years. The successor of this emperor was his own son Ching-ti, who was a slave to all base pleasures, and governed by his mother. This contemptible monarch drove his queen from his palace to make room for an actress, of whom he had become enamoured, and put to death several of his ministers, who ventured to make to him representations of the impropriety of his behaviour. He was however arrested in his abominable course by a sudden death, which yet took not place until the twenty-sixth year of his reign. Ching-ti leaving no issue was succeeded by his nephew Hyau-ngay-ti, who endeavoured to reform the abuses which his predecessor had introduced. He received homage from a king of the Tartars, and a firm peace was established between the two nations. This emperor is in the Chinese annals stated to have died in the year in which the birth of The Saviour of the World is commonly dated. And though this ascribes to him an extraordinary length of reign, since there seems less probability of a mistake in fixing this æra than in reporting the years of the various reigns, it

Ywen-ti. B. C. 96.

Ching-ti. B. C. 90.

Hyau-ngay-ti. B. C. [illegible]

Anno 0

CHAPTER V. FIFTH PERIOD.

appears warrantable here to correct the chronology of this country again, and place the decease of Hyan-ogay-ti in that year.

The history of this singular people being, therefore, thus traced to the end of our fifth period, as no more eligible opportunity will occur for terminating the first Volume of this Work, which will at the same time admit of restraining it within a size [illegible] to that of the two which are to follow, this seems to be the proper place for bringing it to a conclusion, and taking a temporary leave of the reader.

END OF THE FIRST VOLUME.

Printed by T. C. HANSARD, Peterborough-court, Fleet-street, London.

London Published by Mess.rs Rivington & Co.s St.Pauls Church Yard, June 21.st 1815.

Thomson del.t et sculp.t

London Published by Mess.rs Rivington & C.o St.Pauls Church Yard. June 11th 1815.

00031860

Digitized with financial assistance from the
Government of Maharashtra
on 28 September, 2015